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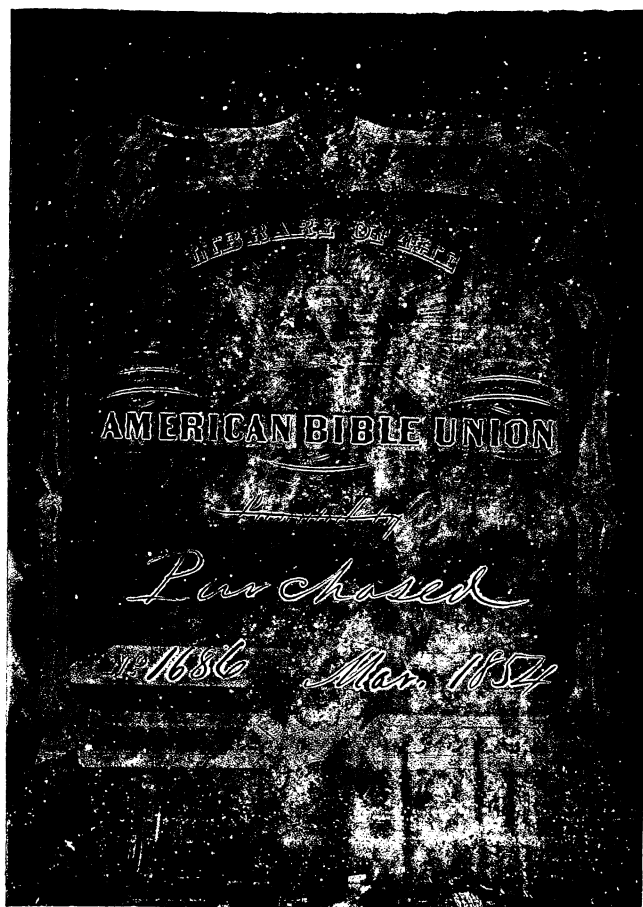
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SYNOPSIS OF CRITICISMS.

A

SYNOPSIS OF CRITICISMS

UPON THOSE

PASSAGES OF THE OLD TESTAMENT,

IN WHICH

MODERN COMMENTATORS HAVE DIFFERED

FROM THE

AUTHORIZED VERSION;

TOGETHER WITH AN EXPLANATION OF VARIOUS DIFFICULTIES IN
THE HEBREW AND ENGLISH TEXTS.

BY THE REV. RICHARD A. F. BARRETT, M.A.,
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C. 10

All flesh is as grass,
And all the glory of man as the flower of grass.
The grass withereth,
And the flower thereof falleth away ;
But the word of the LORD endureth for ever.—1 PETER i. 24, 25.

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PASSAGES

IN WHICH MODERN COMMENTATORS DIFFER FROM THE AUTHORIZED
VERSION OF THE OLD TESTAMENT.

JOSHUA.

CHAP. I. 4.

מִהַמְדְּבָרִי וְהַלְבָּנוֹן הָיָה וְעַד־הַנָּהָר |
הַנָּדוֹל נְחֵר־פָּתַח לָל אֶרֶץ הַחִתִּים |
וְעַד־הֵמָּה הַנָּדוֹל מְבֹאֵה הַשָּׁמֶשׁ יְהִיָּה |
נְקִילָהֶם :

τὴν ἔρημον καὶ τὸν Ἀντιλίβανον ἕως τοῦ
ποταμοῦ τοῦ μεγάλου ποταμοῦ Εὐφράτου, καὶ
ἕως τῆς θαλάσσης τῆς ἐσχάτης, ἀπ' ἡλίου
δυσμῶν ἔσται τὰ ὅρια ὑμῶν.

Au. Ver.—4 From the wilderness and
this Lebanon even unto the great river, the
river Euphrates, all the land of the Hittites,
and unto the great sea toward the going
down of the sun, shall be your coast.

This Lebanon.

Ged.—Yonder Lebanon.

All the land of the Hittites. Houbigant,
Michaëlis, Kennicott, Geddes, Boothroyd,
and others, consider these words to be an
interpolation.

Ken.—The extent of the country granted
to the Israelites is not described here very
clearly. For, though the four boundaries
are mentioned, the *wilderness* on the south,
with *Lebanon* on the north, and the *Euphrates*
on the east, with the *Mediterranean Sea*
on the West, yet, as Joshua was now at
a great distance from Lebanon, it is not
likely he should say *this Lebanon*; and it is
less likely that he should describe the whole
of this country by the words, *all the land of
the Hittites*. The Vulgate version is free
from the word *this*, and the Greek version is
free from both difficulties. But there is
much greater authority; namely, that of
Moses, expressly referred to here, in ver. 3;
and Deut. ii. 24 has neither the word *this*,

nor the words *all the land of the Hittites*,
either in the Hebrew text or the Sa-
maritan.

Rosen.—*A deserto et Libano hoc. Deser-
tum ab austro Judæam terminabit, Liba-
nus ad septentrionem. Libano additur ἡ
hoc, quia ex loco, in quo castra tunc habe-
bant Israelitæ, prospiciebatur, ille mons, de
quo vid. quæ diximus in libro die Bibl. Al-
terthumskunde, s. Bibl. Geographie, vol. i.,
p. ii., p. 235. וְיַד הַיָּרֵד הַנָּדוֹל נְחֵר־פָּתַח, Et
usque ad fluvium illum magnum, fluvium
Euphratis, puta. Omnis terra Chittæorum.*
Erant hi unus de septem illis Cananæorum
populis, qui terram ad occasum Jordanis
tenebant, vid. infra, iii. 10; Genes. xv. 10;
Num. xiii. 29. Sed hic Chittæi, qui circa
Hebronem habitabant (vid. *Bibl. Geogr.*,
vol. ii., p. i., p. 257), pro quibusvis Cananæis
dicuntur, qui forsan nomen unius gentis a
terrore (חֵרָה) ductum, libentius usurparunt.
Græcus Alexandrinus interpretes verba אֶרֶץ
לֹא אֶרֶץ non expressit; videri, ut Dathius in-
quit, possent redundare, quia in describendis
limitibus loca intermedia nihil attinet com-
memorare. Sed vere monet Maurer, talia
esse sermonis popularis, minus accurati.
Arabicus interpretes posuit *super*, i. e., *ultra
terram Chittæorum*, quasi pro לֹא legisset; nec
id male. וְיַד הֵמָּה הַנָּדוֹל, Et usque ad
mare magnum, i. e., *Mediterraneum*, ut
Num. xxxiv. 6. מְבֹאֵה הַשָּׁמֶשׁ, *Ingressum*,
i. e., *occasum solis* versus, ut Deut. xi. 30;
Ps. l. 1. יְהִיָּה נְקִילָה, *Erit finis s. terminus
vester*. Sed וְיַד בְּנֵי לֵוִי et pro iis, quæ fine claudun-
tur passim sumitur, ut Matth. ii. 16, ἐν
Βηθλεὲμ, καὶ ἐν πᾶσι τοῖς ὅροις αὐτῆς, in
Bethlehem et in omnibus finibus ejus, i. e., in
toto ejus territorio.

Ver. 7.

רָךְ חֶזֶק וְאַמִּץ מְאֹד לַשְׂמֹר לְעֲשׂוֹת
בְּכָל-הַתּוֹרָה אֲשֶׁר צִוְּךָ מֹשֶׁה עַבְדִּי
אֶל-תִּסְדֹּר בְּמִנְהַג דְּמִין וּשְׁמֵאוֹל לְמַעַן
תִּשְׁכֵּיל בְּכָל אֲשֶׁר תִּלְךָ :

Ἰσχυε οὖν καὶ ἀνδρίζου φυλάσσεσθαι καὶ ποιεῖν καθότι ἐνετείλατό σοι Μωσῆς ὁ παῖς μου. καὶ οὐκ ἐκκλινείς ἀπ' αὐτῶν εἰς δεξιὰ οὐδὲ εἰς ἀριστερά, ἵνα συνῆς ἐν πάσιν οἷς ἐν πρᾶσσης.

Au. Ver.—7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee : turn not from it to the right hand or to the left, that thou mayest prosper [or, do wisely] whithersoever thou goest.

That thou mayest observe to do.

Ged.—In the observance and practice of.

Rosen.—*Modo firmus esto et fortis valde observare agere secundum omnem hanc legem, quam jussit te observare Moses, servus meus.* Pro חֶזֶק לַשְׂמֹר in pluribus codicibus et libris editis legitur, inserta copula, חֶזֶק וְלַשְׂמֹר, *observare et agere* (cf. Deut. vii. 12, וְשָׁמַרְתָּ אֹתָם וְנִשְׁמַרְתָּ אֹתָם), ut est infra xxiii. 6, idemque h. l. exprimitur a Græco Alexandrino (φυλάσσεσθαι καὶ ποιεῖν), et a reliquis veteribus, præter Chaldaicum. Sed quum versu proximo legimus חֶזֶק לַשְׂמֹר, *ut observes agere*: copula nec hic erit inserenda. Est autem *observare facere*, i. q. animum attendere ad faciendum, operam dare, ne quid eorum omittatur que lege sunt præscripta. Similis loquendi formula Num. xxiii. 12 : אֲשֶׁר לִדְבַר, *observabo loqui*, et 2 Reg. x. 31 : לֹא שָׁמַר לִדְבַר, *non observavit ire in lege Jove*. Quia חֶזֶק nonnumquam mente, memoria *servare* denotat, ut Genes. xxxvii. 11 ; Clericus nostra verba mallet sic interpretari : *ut memineris te gerere secundum legem cet.* Quod tamen minus commodum videtur.

That thou mayest prosper.

Pool, Patrick.—Or, *do wisely*, as it is in the margin ; for it is the greatest policy to be truly religious.—*Bp. Patrick.*

Ged.—That in all thy proceedings thou mayest act with prudence.

Rosen.—*Ut prudenter agas in omni quolibet, in quacunque re versaberis.* Verbum חֶזֶק, *intelligentem, prudentem eadere, esse, agere*, denotare constat. Hinc Græcus Alexandrinus et Vulgatus Latinus ἵνα συνῆς, *ut intelligas reddiderunt*, et Chaldaeus infra

vs. 8, חֶזֶק, quod idem. Sed hoc loco idem interpres, sibi non constans, בָּרַךְ וְהִצִּיל, *ut prospere tibi succedat transtulit*. Sic et Arabicus interpres : *ut prospero successu utaris*. Sane חֶזֶק haud raro *bono successu uti, prospere res suas gerere* significat, ut Prov. xvii. 8 ; Jesai. lii. 13 (ad quem loc. vid. not.), quia rerum felix successus ex prudentia plerumque proficiscitur. Hoc tamen in quo versamur loco necesse non est, ut proprium verbi חֶזֶק significatum deseramus. Nam quæ Josue commendatur legis Mosaicæ observatio efficit, ut prudenter agat. בְּכָל hic pro בְּכָל-דְּרָכֶיךָ, *in universitate viarum tuarum*, in omnibus tuis viis, i. e., actionibus, ex noto Hebraismo. Cf. 1 Sam. xviii. 14, וְכָל-דְּרָכָיו מְשֻׁלָּל, *quiaque Davides in omnibus viis suis prudens, aut felix*.

Ver. 8.

— לְמַעַן תִּשְׁמֹר לְעֲשׂוֹת בְּכָל-
הַפְּתוּחַ בּוֹ בְּיָמָיו תִּצְלִיחַ אֶת-דְּרָכָהּ
וְהָיָה מְשֻׁלָּל :

— ἵνα εὐδῆς ποιεῖν πάντα τὰ γεγραμμένα. τότε εὐδομήσῃ, καὶ εὐδώσῃς τὰς ὁδοὺς σου, καὶ τότε συνήσεις.

Au. Ver.—8 This book of the law shall not depart out of thy mouth ; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein : for then thou shalt make thy way prosperous, and then thou shalt have good success [or, do wisely].

Bp. Patrick.—*Thou shalt make thy way prosperous, and—have good success.* Or, *do wisely*. Prudence and prosperity go together ; but no prudence is comparable to the strict observance of the laws of God, upon which the felicity of kingdoms and states depends.

Ged.—For then thou shalt be prosperous, because then thou wilt act with prudence.

Rosen.—De verbis חֶזֶק לַשְׂמֹר vid. ad vs. 7, חֶזֶק. Nam tunc *prosperas reddes vias tuas, et tunc prudenter ages*. Prudentie vero quia prosper successus fere est junctus, verbum חֶזֶק haud raro *bene succedendi* notionem includit. Arabicus interpres *dirigentur*, scil. *vias tue* (quod proximo præcedit) reddidit, aliter quam vs. 7 (ubi vid. not.), nec tamen male.

Ver. 10.

Au. Ver.—Officers. See notes on Numb. xi. 16.

Bp. Patrick.—I have often observed, that as *shophetim* were judges, who heard causes in their courts, and pronounced sentence; so *shoterim* were inferior officers belonging to the court, who summoned people to attend, and executed the sentence: for after Moses had mentioned (Deut. i. 15) the chief of their tribes, captains over thousands, and hundreds, and fifties, and tens, he at last mentions these officers among their tribes; who were employed, it appears by this place, in the camp, as well as in the courts of justice.

Ver. 11.

עָבְרוּ וּ בְּרֶכֶב הַמִּחָלָה וַיָּצִיאוּ אֶת־
הָעָם לְאֹמֶר הַכִּנִּי לָכֶם אָדָה כִּי
בָּעוֹר וּ שְׁלֹשֶׁת יָמִים אַתֶּם עֹבְרִים אֶת־
הַיַּרְדֵּן הַזֶּה לְבֹאָ לְשֵׁשֶׁת אֶת־הָאָרֶץ
אֲשֶׁר יְהוָה אֱלֹהֵיכֶם נָתַן לָכֶם
לְרִשְׁתָּהּ:

εἰσελθατε κατὰ μέσον τῆς παρεμβολῆς τοῦ λαοῦ, καὶ ἐντείλασθε τῷ λαῷ, λέγοντες. ἔτοιμάζεσθε ἐπισιτισμόν, ὅτι ἔτι τρεῖς ἡμέραι καὶ ὑμεῖς διαβαίνετε τὸν Ἰορδάνην ταῦτον, εἰσελθόντες κατασχέιν τὴν γῆν, ἣν κύριος ὁ θεὸς τῶν πατέρων ὑμῶν δίδωσιν ὑμῖν.

Au. Ver.—11 Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it.

Pool.—*Within three days.*] *Quest.* How can this be, when the spies, who were not yet sent away, continued three days hid in the mountains, Josh. ii. 22, and the people passed not over till three days after the spies returned? Josh. iii. 2. *Ans.* These words, though placed here, seem not to have been delivered by Joshua till after the return of the spies; such transpositions being so frequent in Scripture, that interpreters have formed this general rule, that *there is no certain order, no former nor latter, in the histories of the Scripture.* And hence it comes that these three days mentioned here below, after the history of the spies, are again repeated, Josh. iii. 2. Besides, the Septuagint render the words *yet three days*; and the Chaldee, *in the end of three days*; others, *after three days*, as it is Josh. iii. 2. Or these three days may be the same with those Josh. ii. 22, and the matter may be

conceived thus: Joshua gives the people notice of their passage over *Jordan within three days* here, and at the same time sends away the spies, who return ere those three days be ended. For the *three days*, Josh. ii. 22, may be understood of one whole day, and part of two other days, as it is in that famous instance, Matt. xxvii. 63, of which see more on that place, and on Matt. xii. 40. The spies came to Jericho in the evening of the first day, and intended to lie there, Josh. ii. 8; but being disturbed and affrighted by the search made after them, they go away that night into the mountains, and there abide the time mentioned. Joshua having delivered this message from God to the Israelites, and sent away the spies, removes from Shittim to Jordan, Josh. iii. 1, being sufficiently assured of his safe passage over Jordan, whatsoever became of the spies; and after those three days mentioned here were past, Josh. iii. 2, he sends the officers to the people with a second message about the manner of their actual passing over.

Bp. Patrick.—See notes on iii. 1, 2.

Dr. A. Clarke.—*For within three days ye shall pass.*] Calmet contends, with great appearance of truth, that these three days should be reckoned from the first day of their encamping at Jordan, three days after the return of the spies, i. e., on the eighth day of the first month, on the *tenth* of which they passed over Jordan. The text, therefore, is supposed to mean, *Prepare victuals for three days' march*, for “on the third day after your decampment from *Shittim* ye shall pass over this Jordan.”

Ver. 13.

זָכוֹר אֶת־הַדָּבָר וּגֹר
מְנַחֶשְׁתֶּה תֹּרֶם הָאָרֶץ, כ.ט.ל.

Au. Ver.—13 Remember the word which Moses the servant of the Lord commanded you, saying, The Lord your God hath given you rest, and hath given you this land.

Remember.

Houb.—*Lege* וּגֹר, *mementote.* Omnes veteres plurali numero interpretantur. Est locus similis, Exod. cap. xiii., v. 3, ubi *hodie*. Codex. וּגֹר, Sam. וּגֹר, et sic legendum *memento plurales numeri, qui sequuntur, nempe אַתְּכֶם, אֱלֹהֵיכֶם, Codex, Orat. 42 וּגֹר mendose.*

Rosen.—13 *Recordemini verbum quod jussit vos.* Infinitivus וּגֹר pro imperativo, ut Deut. v. 12, שָׁמְרוּ, *observare*, i. e., *observato.*

Jerem. ii. 2, הָיָה, *ire*, i. e., *ito*. Cf. N. G. Schræderi *Syntax.*, Reg. liv. c. et Gesenii *Lehrgeb.*, p. 783.

Ver. 14.

וְשִׁיבֵם מִפָּרֶסְםָּ וּמִקִּרְיָתָם יֵשְׁבוּ בְּאֶרֶץ
אֲשֶׁר נָתַן לָכֶם מֹשֶׁה בְּעֶבֶר הַיַּרְדֵּן
וְאַתֶּם תַּעֲבֹדוּהָם לִפְנֵי אֲחֵיכֶם כָּל
בְּבוֹרֵי הַחֵיל וְעֲזָרְתָם אִתָּם :

αἱ γυναῖκες ὑμῶν καὶ τὰ παιδία ὑμῶν καὶ τὰ
κτήνη ὑμῶν κατοικεῖτωσαν ἐν τῇ γῇ ἣ ἔδωκεν
ὑμῖν. ὑμεῖς δὲ διαβήσθε εὐζώνοι. πρότεροι
τῶν ἀδελφῶν ὑμῶν πᾶς ὁ ισχύων. καὶ συμ-
μαχήσετε αὐτοῖς.

Au. Ver.—14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed [Heb., marshalled by five], all the mighty men of valour, and help them.

Before their brethren.

Pool.—Either, 1. In their presence [so Rosen.]. Or, 2. In the front of all of them [so Patrick]; which was but reasonable; partly, because they had the advantage of their brethren, having actually received their portion, which their brethren had only in hope, and therefore were obliged to more service, the rather to prevent the envy of the other tribes; partly, because they were freed from those impediments which the rest were exposed to, their wives, and children, and estates being safely lodged; and partly, to prevent their retreat and withdrawing themselves from the present service, which they otherwise should have had opportunity and temptation to do, because of the nearness of their habitations.

Armed. See notes on Exod. xiii. 18.

Rosen.—וְשִׁיבֵם תַּעֲבֹדוּהָם, *Vos autem transite strenui*. Iis quæ de voce תַּעֲבֹדוּהָם diximus ad Exod. xiii. 18, addimus, verbum תַּעֲבֹדוּ, a quo illa est deducta, posse ejusdem

significationis esse cum Arabum حَمَسٌ, *vehemens strenuusque valde fuit in prælio*. In parallelo Numerorum loco xxxii. 17, pro תַּעֲבֹדוּ legitur הָפִיזוּ, *festinantes*, i. e., *alacres*. Verba תַּעֲבֹדוּהָם לִפְנֵי אֲחֵיכֶם interpretanda potius videntur *coram patribus vestris*, quam *ante fratres vestros*, πρότερον τῶν ἀδελφῶν ὑμῶν, ut Græcus Alexandrinus reddidit. Neque enim verisimile est, duas illas tribus et dimidiam in prima acie ubique adversus hostes consistere debuissse, et ceterarum tribuum veluti

antesignanos fuisse, sed socii potius fuere. Nec לִפְנֵי semper locum anteriorem, sed *præsentiam* sæpe significat, *coram*, ut Exod. vii. 10, לִפְנֵי פַרְעֹה וְלִפְנֵי עֲבָדָיו, *coram Pharaone et coram servis ejus*, et in frequentissimo illo לִפְנֵי יְהוָה, *coram Jova*. Igitur his verbis hoc significatur: vos aderitis fratribus vestris strenui et expediti ad pugnandum, socia arma cum iis conjungetis, quod ipsum postrema hujus versus verba dicunt, וְשִׁיבֵם אִתָּם, *et adjuvetis eos*.

Ver. 16.

— כָּל אֲשֶׁר-צִוִּיתֵנִי בַעֲשֹׂתָהּ וְגו' —

— πάντα ὅσα ἐὰν ἐντελέῃ ἡμῖν ποιήσωμεν, κ.τ.λ.

Au. Ver.—16 — All that thou com-mandest us we will do, &c.

All. Twelve MSS. read כֵּן.—*Ken*.

Booth.—The genius of the language supports the various reading *well*.

CHAP. II. 1.

וַיֵּשְׁלַח יְהוֹשֻׁעַ בְּרָנֹן מִן-הַשְּׂטִיִּים
שְׁנֵים אֲנָשִׁים מִבְּנֵי לָמֶזֶר לְכוּ
רְאוּ אֶת-הָאָרֶץ וְאֶת-יְרִיחוֹ וְגִלְגָּלוֹ וְנָבֹא
בֵּית-אֶשָׁה זֹנָה וְשָׁמָּה רָחַב וַיִּשְׁכְּבוּ
שָׁמָּה :

καὶ ἀπέστειλεν Ἰησοῦς υἱὸς Ναυῆ ἐκ Σαττίμ
δύο νεανίσκους κατασκοπεῦσαι, λέγων. ἀνά-
βητε καὶ ἴδετε τὴν γῆν καὶ τὴν Ἱεριχῶ. καὶ
πορευθέντες οἱ δύο νεανίσκοι εἰσῆλθοσαν εἰς
Ἱεριχῶ. καὶ εἰσῆλθοσαν εἰς οἰκίαν γυναικὸς
πόρνης, ἣ ὄνομα Ραάβ. καὶ κατέλυσαν ἐκεῖ.

Au. Ver.—1 And Joshua the son of Nun sent [or, had sent] out of Shittim two men to spy secretly, saying, Go, view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged [Heb., lay] there.

Sent. So Rosen.

Horsley, Ged., Booth., Clarke, and others.—Had sent.

Bp. Patrick.—[Joshua—sent.] Or, *had sent*, before the directions given to the officers, mentioned in the foregoing chapter, verses 10, 11, which best agrees with the twenty-second verse of this chapter, and the rest of the story.

Rosen.—Deinde misit Josua, Nunis filius, ex Schittim duos viros explorantes clam. Verbum וַיֵּשְׁלַח interpretum plures per plusquamperfectum reddunt, quia quæ hoc capite de exploratorum missione narrantur ante ea quæ cap. i. habentur facta existi-

mant, reversosque ad Josuam exploratores esse priusquam mandata ad populum dederit de trajiciendo post triduum Jordane. Nam si illa mandata dederit septimo die primi mensis, simulque ablegati exploratores Jerichuntem pervenerint, atque sub vesperam ad Rachabam diverterint, quum memorentur illi a Rachaba dimissi triduum in monte latuisse, et exercitus ad Jordanem alterum triduum consedissee; effici, interpretes illi dicunt, septem, ut minimum ab illo edicto ad trajectionem usque Jordanis esse elapsos dies, aut saltem quinque, si apud flumen non esse moratos plus quam noctem unam dicamus. Verum recte jam observavit Masius, nihil ob stare, quo minus res ordine narrari statuamus, et quo die Josua triduum illud per præcones præstituebat populo, eodem die exploratores eum amandasse; neque tamen e Schittim versus Jordanem movisse, nisi postquam isti ad se revertissent. Nam si die septimo, quo jussit populum se comparare ad trajectionem Jordanis post triduum, sint simul emissi exploratores Jerichuntem, facile fuit expeditis viris LX stadia, id est, unum et dimidium milliare Germanicum (vid *Handb. der Bibl. Alterthumsk.*, p. i., vol. i., p. 163), e Schittim ad Jordanem usque (tantum enim intervallum esse, scribit Josephus *Antiquit.*, l. v., cap. 1, § 1) et totidem stadia a Jordane ad Jerichuntem (vid Josephum *de bello Jud.*, l. iv., cap. 8, § 3) intra paucas horas conficere, atque ante vesperam sic satis speculari urbem. Diverterint igitur ad Rachabam sub noctem, atque mox ab ea per tenebras de muro demissi ad diem usque tertium, ex quo die ad Rachabam diverterant, h. e. ad eam vesperam usque, quæ diem octavum mensis Nisan sequitur, latuerint in montibus. Ergo quod ad speculatores dicit Rachaba infra vs. 16, *latebitis in monte tres dies*, est ac si dicat: usque ad diem tertium, quo die integrum vobis erit pergere. Jam vero ea nocte, quæ octavum diem mensis clauderat, et secundum Hebræos ad diem nonum pertinebat, redierunt ad Josuam in castra ad Schittim. Josua porro, percepta exploratorum narratione, mane castra ad Jordanem promovit. Postero denique, id est, decimo die, trajecit. Nihil hic est, quod narrationis cursum interpellare possit. Scribit quidem Josephus (*Antiqq. loco laud.*) hæsisse Israelitas biduum apud Jordanem, priusquam transierint, putatque, exploratores rediisse ad Josuam apud Jordanem morantem, totamque

hujus capitis narrationem non suo positam esse loco. Et tamen nihil vetat etiam ipsum fateri, eodem uno die speculatores abivisse Jerichuntem, et monitores viaticum populo imperasse, triduumque præfinivisse trajiciendi in Cananæam.

Harlot.—So Pool, Patrick, Michaëlis, Rosen., Gesen.

Dr. A. Clarke.—*Harlots* and *inn-keepers* seem to have been called by the same name, as no doubt many who followed this mode of life, from their exposed situation, were not the most correct in their morals. Among the ancients *women* generally kept houses of entertainment, and among the Egyptians and Greeks this was common. I shall subjoin a few proofs. Herodotus, speaking concerning the many differences between Egypt and other countries, and the peculiarity of their laws and customs, expressly says: *Ἐν τοῖσι αἱ μὲν γυναῖκες ἀγοράζουσι καὶ καπηλεύουσι· οἱ δὲ ἀνδρες, κατ' οἴκους εἰσίντες, ὑφαίνουσι.* "Among the Egyptians the women carry on all commercial concerns, and *keep taverns*, while the men continue at home and weave." Herod. in Euterp., c. xxxv. Diodorus Siculus, lib. i., s. 8, and c. xxvii., asserts that "the men were the slaves of the women in Egypt, and that it is stipulated in the marriage contract that the woman shall be the ruler of her husband, and that he shall obey her in all things." The same historian supposes that women had these high privileges among the Egyptians, to perpetuate the memory of the beneficent administration of *Isis*, who was afterwards deified among them.

Nymphodorus, quoted by the ancient scholiast on the *Œdipus Coloneus* of Sophocles, accounts for these customs: he says that "Sesostris, finding the population of Egypt rapidly increasing, fearing that he should not be able to govern the people or keep them united under one head, obliged the *men* to assume the occupations of women, in order that they might be rendered effeminate."

Sophocles confirms the account given by Herodotus; speaking of Egypt he says:

*Ἐκεῖ γὰρ οἱ μὲν ἀρσενες κατὰ στέγας
Θακούσιν ἰσουργοῦντες· αἱ δὲ ξυνομοῖ
Τὰ ἔω βίον τροφεία πορσύνουσ' αἰ.*

Œdip. Col. v. 352.

"There the men stay in their houses weaving cloth, while the women *transact all business out of doors*, provide food for the

family," &c. It is on this passage that the scholiast cites *Nymphodorus* for the information given above, and which he says is found in the 13th chapter of his work "On the Customs of Barbarous Nations."

That the same custom prevailed among the *Greeks* we have the following proof from *Apuleius*: *Ego vero quod primum ingressui stabulum conspicatus sum, accessi, et de QUADAM ANU CAUPONA illico percontor.* —*Metam. lib. i.*, p. 18, Edit. Bip. "Having entered into the first *inn* I met with, and there seeing a certain old woman, the INN-KEEPER, I inquired of her."

It is very likely that women kept the places of public entertainment among the *Philistines*; and that it was with *such* an one, and not with an *harlot*, that Sampson lodged (see *Judges xvi. 1*, &c.); for as this custom certainly did prevail among the *Egyptians*, of which we have the fullest proof above, we may naturally expect it to have prevailed also among the *Canaanites* and *Philistines*, as we find from *Apuleius* that it did afterwards among the *Greeks*. Besides, there is more than presumptive proof that this custom obtained among the *Israelites* themselves, even in the most polished period of their history; for it is much more reasonable to suppose that the *two women*, who came to Solomon for judgment, relative to the *dead child* (*1 Kings iii. 16*, &c.), were *inn-keepers*, than that they were *harlots*. It is well known that common prostitutes, from their abandoned course of life, scarcely ever have children; and the laws were so strict against such in *Israel* (*Deut. xxiii. 18*), that if these had been of that class it is not at all likely they would have dared to appear before Solomon. All these circumstances considered, I am fully satisfied that the term זונה, *zonah*, in the text, which we translate *harlot*, should be rendered *tavern* or *inn-keeper*, or *hostess*. The *spies* who were sent out on this occasion were undoubtedly the most confidential persons that Joshua had in his host; they went on an errand of the most weighty importance, and which involved the greatest consequences. The risk they ran of losing their lives in this enterprise was extreme. Is it, therefore, likely that persons who could not escape apprehension and death, without the miraculous interference of God, should, in despite of that law which at this time must have been so well known unto

them, go into a place where they might expect, not the blessing, but the curse, of God? Is it not therefore more likely that they went rather to an *inn* to lodge than to a *brothel*? But what completes in my judgment the evidence on this point is, that this very *Rahab*, whom we call a *harlot*, was actually married to *Salmon*, a Jewish prince, see *Matt. i. 5*. And is it probable that a prince of *Judah* would have taken to wife such a person as our text represents *Rahab* to be?

It is granted that the Septuagint, who are followed by *Heb. xi. 31*, and *James ii. 25*, translate the Hebrew זונה, *zonah*, by πορνή, which generally signifies a *prostitute*: but it is not absolutely evident that the Septuagint used the word in this sense. Every scholar knows that the Greek word πορνή comes from πρᾶω, to *sell*, as this does from παρᾶω, to *pass from one to another*; *transire facio a me ad alterum*; *Damm*. But may not this be spoken as well of the woman's goods as of her person? In this sense the *Chaldee Targum* understood the term, and has therefore translated it ארתא פונקיתא, *ittetha pundekitha*, a woman, a TAVERN-KEEPER. That this is the true sense many eminent men are of opinion; and the preceding arguments render it at least very probable. To all this may be added, that as our blessed Lord came through the line of this woman, it cannot be a matter of little consequence to know what moral character she sustained; as an *inn-keeper* she might be *respectable*, if not *honourable*; as a *public prostitute* she could be neither; and it is not very likely that the providence of God would have suffered a person of such a notoriously bad character to enter into the sacred line of his genealogy. It is true that the cases of *Tamar* and *Bathsheba* may be thought sufficient to destroy this argument; but whoever considers these two cases maturely will see that they differ totally from that of *Rahab*, if we allow the word *harlot* to be legitimate. As to the objection that her husband is nowhere mentioned in the account here given; it appears to me to have little weight. She might have been either a *single woman* or a *widow*; and in either of these cases there could have been no mention of a husband; or if she even had a husband, it is not likely he would have been mentioned on this occasion, as the secret seems to have been kept

religiously between *her* and the *spies*. If she were a *married* woman, her husband might be included in the general terms, *all that she had*, and *all her kindred*, chap. vi. 23. But it is most likely that she was a *single woman*, or a *widow*, who got her bread honestly by *keeping a house of entertainment for strangers*.

Prof. Lee.—

נָחָה, f. pl. נָחָה. } Syr. Chald. ܢܚܐ, *cibavit*;
נָחָה, m. pl. ܢܚܐ. } *aluit*. Cogn. ܐܡܐ, *arma-*

vit. Arab. زَان, r. زَيْن, *ornavit, compsit.*
Chald. ܢܚܐ, *negotiatu* est. Pah. *scortatus*
est. Syr. id. Arab. زَانِي, *scortatus est.*

The progress of the notion here is, from feeding to adorning; thence to fornication. Comp. Prov. ix. 17; Jer. v. 7, 8. Hence, I. *An innkeeper, hostess*, Josh. ii. 1. So from πρᾶω, *vendo*, πόρνη; *fœmina quæ corpus suum prostituit et veluti vendit*. Fornication is, therefore, a secondary sense in each case. See also Thes. Steph. under πόρνος; and נָחָה above.

II. *A woman addicted to prostitution*, (a) in the proper sense of that term, Gen. xxxviii. 15; Deut. xxiii. 19; Lev. xxi. 7; Judg. xi. 1; Num. xxv. 1.

(b) *Metaph. Man, woman, &c., spiritually*; i. e., *given to idolatry*, Hos. iv. 15; Lev. xvii. 7; xx. 5; Numb. xv. 39; Ezek. vi. 9; xx. 30; Ps. lxxiii. 27.

Rosen.—*Iverunt igitur et venerunt in domum mulieris meretricis.* Nomen נָחָה sunt qui h. l. *cauponariam* denotare existunt, Chaldæum sequuti, qui ܢܚܐ posuit, quæ Græca vox est, πανδοκείτρια, hoc est, quæ diversorio quosvis exciperet, quasi derivanda vox esset a נָחָה, quod Chaldæis *cibare, alere* denotat. Student enim et Judæi et Christiani hanc mulierem, illi quidem propter officium, quod populo Hebræo præstitit, hi vero quod ex ea Christus ortum duxerit (Matth. i. 5), quodque laudetur mulieris fides Hebr. xi. 31, scortationis crimine absolvere, et diversorii dominam, sed castam, facere. Ex re ipsa quidem liquet, mulierem peregrinos hospitio excipere solitam; sed nullum aliud proferri potest exemplum, ex quo constet, voce נָחָה cauponariam mulierem significari. Græcus Alexandrinus interpretatus est πόρνην, quem Epistolæ ad Hebræos auctor l. i. sequutus est. Hasse (*Aussichten zu künftigen Aufklärungen über das A. T.* p. 92) et Paulus

(*Bibl. exeget. Conservator.*, p. ii. p. 156) mulierem illam extra urbem vagantem, ut Thamar, Genes. xxxviii. 14, exploratoribus obviam factam esse conjiciunt. Erat ejusmodi mulieris domus præ aliis idonea, ad quam exploratores diverterent, præsertim quum in ipsis urbis mœnibus exstructa esset, unde, si patesceret, quo consilio Jerichuntem, venerint, facile evadere poterant. נָחָה רַחַב, *Et nomen ejus erat Rachab.* Hanc eandem esse, quæ in Jesu Messię genealogia Matth. i. 5, ut Salomonis uxor commemoratur, negavit G. Outhovius in *Biblioth. Bremensi*, Classis iii., p. 438 seqq.; sed argumentis infirmis, uti Wolfius et Elsnerus docuerunt, quibus junge C. F. A. Fritzschii *Commentar. in Evangel. Matthæi*, p. 15.

Ver. 4.

וַתִּקַּח הָאִשָּׁה אֶת־שְׁנֵי הָאֲנָשִׁים
וַתַּצְפֵּן וַתֹּאמֶר בֶּן בָּאָה אֵלַי הָאֲנָשִׁים
וְלֹא יָדַעְתִּי מִיָּהֶם הַיָּמָה :

καὶ λαβοῦσα ἡ γυνὴ τοὺς δύο ἄνδρας ἔκρυπεν αὐτούς. καὶ εἶπεν αὐτοῖς, λέγουσα. εἰσεληλύθασι πρὸς μέ οἱ ἄνδρες.

Au. Ver.—4 And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were :

Took—and hid them.

Rosen.—Had taken—and hidden. *Acceperat autem mulier illa duos illos viros et occultaverat eos.* Verba sunt in plusquamperfecto reddenda. Ostendit enim ipsa narrationes series, Rachabam antea quam id, quod statim sequitur responsum viris a rege missis daret, imo paulo post quam ad eam divertissent exploratores, fuisse ab ea subductos in tectum et occultatos sub limbo: quippe mulier conjiciens delationem, quum metueret inquisitionem, eos viros, ex quorum salute suam quoque et domus suæ universæ salutem pendere augurabatur, conservandos sibi aliqua ratione statuebat. Expectasse missos a rege ad ostium, dum occultarentur exploratores, verisimile non est; mora enim suspectam fecisset Rachabam. Sed cur non illico emittebat per fenestram? neque enim alio quibat extrudere, jam tum obseratis urbis portis. Responso expedita est: verébatur, ne subito inquisitorum interventu oppressa prius quam demitti ambo possent, sibi et aliis certissimum crearet exitum. וַתִּקַּח, *Acceperat*, i. e., duxerat manibus

eorum apprehensis. Ita Esth. ii. 8, 16, וַיִּתְּקוּ, *et sumebatur*, i. e., adducebatur Esther ad domum regiam. וַיִּתְּקֵי, *Et occultaverat eum*, i. e., utrumque eorum. Pronomen masculinum singularis numeri sensu colectivo aut distributive est capiendum. Sic Jerem. xxxi. 15, *Rachel renuit consolationem admittere* וַיִּתְּקֵי לִי אֶת־בְּנֵיהֶּ, *propter filios suos quia vacuitas ejus*, pro: eorum, i. e., nullus eorum adest. Vid. et Deut. xxi. 10, et ad eum loc. not.

Houb.—4 וַיִּתְּקֵי, *et abscondit eum*, numero sing. *eum*, cum tamen duo sint exploratores, quod contra normam esse videbant Rabbini ipsi Judæi. Nam R. Salomon existimat numerum singularem hic notare mulieris in occultando festinationem, et loci quo abdebantur, angustiam. RR. vero Kimki *et Levi*, non eodem uno illos loco, sed seorsim quemque collocatum, ne linum exstaret altius, si esset ambobus instratum, essetque suspecta eminentia. Ita cavillantur Magistri Judæi, ut menda, quæ non sentiant, interpretentur. Explodebat And. Masius Rabbiorum istorum nugas tales, idemque mendum, *Enallage* excusabat, cum crederet in Sacris Litteris frequentes esse numerorum *Enallagas*. Nos in Prolegomenis diximus, cur tales *Enallages* Codicum Descriptoribus, sint attribuent, non Sacris ipsis Auctoribus. Hic vero facile est videre, Scribam similitudine deceptum posuisse וַיִּתְּקֵי pro וַיִּתְּקֵי quomodo legitur infra ver. 6. וַיִּתְּקֵי vide infra c. v. ver. 1, simile mendum וַיִּתְּקֵי pro וַיִּתְּקֵי a Masoretis fuit castigatum.

Ver. 6.

וְהָיָה הָעֵלְתָם הַגָּנָה וַתִּשְׁמְעֵם בְּפִשְׁתֵּי הָעֵץ הָעֲרֻכֹת לָהּ עַל־הַגֵּן :

αὕτη δὲ ἀνεβίβασεν αὐτοὺς ἐπὶ τὸ δῶμα, καὶ ἔκρυψεν αὐτοὺς ἐν τῇ λινοκαλάμῃ τῇ ἐστויβασμένη αὐτῇ ἐπὶ τοῦ δώματος.

Au. Ver.—6 But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

Stalks of flax.

Ged., Booth.—Raw flax.

Prof. Lee.—פִּשְׁתֵּי, f. aff. פִּשְׁתִּי, pl. פִּשְׁתִּים, aff. פִּשְׁתִּי. In the singular, (a) *The flax plant*. (b) *A lamp-wick, made of flax*. In the plural, (c) *Flax*. (d) *Linen*. (e) פִּשְׁתִּי, according to some, *Cotton*. (a) Exod. ix. 31; Hos. ii. 7, 11. (b) Is. xlii. 3; xliii. 17. (c) Judg. xv. 14; Prov. xxxi. 13;

Ezek. xl. 3. (d) Lev. xiii. 47; Ezek. xlv. 17, 18, &c. (e) Josh. ii. 6.

Rosen.—*Et occultavit eos in linis ligni*. Quibus verbis nonnulli illud lini genus significari existimant, quod Græci ξύλων, *ligneum* dicunt. Abundat enim Syria Assyriaque eo frutice, quem alii *gossypium*, alii *xylum* appellant, ut ait Plinius, *Hist. Nat.*, l. xix., cap. 1. Sed videntur *linis ligni* potius lini virgulta denotari, de quibus cortices et stipulæ nondum sunt stupario malleo et carminatione decussæ depexæque. Nam fracto lini culmo in duas aut tres particulas, detrahitur cortex, ut et cannabi; ita ut ligneus culmus sat copiosus supersit. Potest hic Latine quoque *lignum* dici, teste Ulpiano *Digestor*, lib. xxii., lege 55, *ligni* § 5, *Lignorum appellatione in quibusdam regionibus, et in Ægypto, ubi arundine pro ligno utuntur: et arundines et papyrus comburitur, et herbula quadam, vel spina, vel vepres continentur*. Et Græcus Alexandrinus interpret suo λινοκαλάμη, quo hic utitur, linum a suo calamo nondum detusum videtur significare voluisse. Arabicus interpres, qui حَبُّ الْقَطَنِ, *lignum lini* posuit, num gossypium intellexerit, an lini culmos, incertum.

Ver. 7.

וַיִּשְׁעֶר סָגְרוֹ אַחֲרֵי פִאֲשֶׁר יָצְאוּ הָרְדָּפִים אַחֲרֵיהֶם :

— καὶ ἡ πύλη ἐκλείσθη.

Au. Ver.—7 And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

As soon as.

Houbigant, Horsley, and Booth. omit אחרי. So three MSS.

אחרי נאשר. Non significat *postquam*. Itaque R. Isaia, inquit Masius, litteram כ in voce נאשר supervacaneam esse censet, et recte, ut opinor. “Nos credimus supervacaneum esse potius אחרי quam נאשר, cum כ. Nam omnes codices habent notæ Orat. 42 scriptus ante annos 500, omittat אחרי. Nempe in eo sic legitur, וַיִּשְׁעֶר סָגְרוֹ נאשר יצאו, *et portas clausurunt (homines) tum, cum egressi sunt illi*. Legati ad Rahab missi. Verbum סָגְרוֹ de illis enuntiat, qui intra urbem erant; portæ enim intus occludebantur; verbum vero יצאו, de illis, qui insequerentur duos

Israelitas. Quodsi retinentur נאשר et נאשר, legendum est נאשר, post eos, ut deinde apposite veniat נאשר separate, ac significans *tum cum, vel quo tempore.*—Houb.

Ver. 14.

וַיֹּאמְרוּ לָהּ הָאֲנָשִׁים נִפְשֵׁנוּ
תַּחְתִּיכֶם לָמוֹת אֲנִי לֹא תִגְדְּרוּ אֶת־
דְּבָרֵנוּ זֶה וְהָיָה בְּתֵת יְהוָה לָנוּ אֶת־
הַדָּרָץ וְעֲשִׂינוּ עִמָּה חֶסֶד וְאַמֶּת :

καὶ εἶπαν αὐτῇ οἱ ἄνδρες. ἡ ψυχὴ ἡμῶν ἀνθ' ὑμῶν εἰς θάνατον. καὶ αὐτὴ εἶπεν. ὥς ἂν παραδῶ κύριος ὑμῖν τὴν πόλιν, ποιήσετε εἰς ἐμὲ ἔλεος καὶ ἀλήθειαν.

Au. Ver.—14 And the men answered her, Our life for yours [Heb., instead of you to die], if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee.

If ye utter not. So Rosen. and most commentators.

Ged., Booth.—If thou [Vulg., some copies of LXX, and above fifty MSS.] utter not.

Rosen.—Si non indicatis verbum nostrum hoc, i. e., nisi detuleritis hanc rem nostram, de qua inter nos actum. Significant, neque tesseram, quam sint daturi, neque colligendæ in Rachabæ ædes familiæ paternæ consilium prodi debere. Nam ista si rescivissent ceteri cives, in ipso rerum discrimine quotquot in mœnibus habitassent, similibus fuissent signis usi; alii in ædes Rachabæ irrupissent. Sane id videntur hac exceptione velle speculatores, facturos se plane quod illa petit, nisi ejus ipsius proditione obstaculum sibi opponatur. Pro פִּגְרִי, secunda pluralis persona, in pluribus codicibus et libris editis legitur secunda singularis persona feminina, פִּגְרִי, ut mox vs. 20. Sed patet, pluralem comprehendere totam Rachabæ familiam.

Ver. 17.

וַיֹּאמְרוּ אֵלֶיהָ הָאֲנָשִׁים נִהְיֶה אִנְּחָנוּ
מִשְׁבַּעְתָּהּ הַיְּהוָה אֲנִי הַשְּׁבַעְתָּנוּ :

καὶ εἶπαν πρὸς αὐτήν οἱ ἄνδρες. ἀθῶοι ἐσμέν τῷ ὅρκῳ σου τούτῳ.

Au. Ver.—17 And the men said unto her, We will be blameless of this thine oath which thou hast made us swear.

Pool.—The men said, or, had said; namely, before she let them down; it being very improbable, either that she would dismiss them before the condition was expressed

and agreed; or that she would discourse with them, or they with her, about such secret and weighty things after they were let down, when others might overhear them; or that she should begin her discourse in her chamber, and not finish it till they were gone out of her house. *Object.* They spoke this after they were let down; for it follows, ver. 18, *this—thread—which thou didst let us down by.* *Answ.* Those words may be thus rendered, *which thou dost let us down by* [so Patrick; see notes on verse 18], i. e., art about to do it; it being frequent for the preter tense to be used of a thing about to be done, by an enallage of tenses, as Josh. x. 15.

נָקִים.

Houb.—Codices Reg. xxix. et Orat. 57, cum duobus *Jod*, et similiter v. 19 et 20. Orat. idem; et recte id quidem. Nam נָקִי est numerus sing. Neque ulla causa est, cur alterum 'quod plur. numeri est, de medio tollatur. Sic צַדִּיק, *pauper*, habet צַדִּיק, *pauperes*, non צַדִּיקִים.

Ver. 18.

הִנֵּה אִנְּחָנוּ בָּאִים בָּאֶרֶץ אֶת־תַּחְתִּי
חוּץ הַשְּׁלִי הָיָה תַּחְתִּי בְּחֵלוֹן אֲנִי
הוֹרִדְתָּנוּ בָּזֹו וְגו'

וְגו'

ἰδοὺ ἡμεῖς εἰσπορευόμεθα εἰς μέρος τῆς πόλεως, καὶ θήσεις τὸ σημεῖον, τὸ σπαρτίον τὸ κόκκινον τοῦτο ἐκδήσεις εἰς τὴν θυρίδα δι' ἧς κατεβίβασας ἡμᾶς δι' αὐτῆς, κ.τ.λ.

Au. Ver.—18 Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring [Heb., gather] thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

Scarlet.

Rosen.—Crimson. See notes on Exod. xxv. 4.

Bp. Patrick.—Bind this line of scarlet thread.] It is called a *cord* before, ver. 15, and no doubt consisted of so many threads twisted together, as made it a line strong enough to hold the weight of a man's body, and not break. But there are those who doubt whether the Hebrew word *sheni* signify any thing of the colour, but only a *twined* or *twisted* cord, funiculum con-duplicatum, or contortum; from *shannah* to double (see Gataker in his *Miscellanea*, cap. 40).

In the window which thou didst let us down by.] Or rather, “dost let us down by.” For she was about to do it, but had not done it, when they had this discourse with her. Some refer this to the *window* at which she let them out; but it is most natural to refer it to the *line*. For by that they were let down; and it was to remain in the window, that the Israelites might see it, as the token that that was the house which was to be saved. Procopius Gazæus compares this scarlet line with the blood which Moses ordered to be struck upon the side posts of their doors, which was a token they should be preserved (Exod. xii. 7, 13).

Rosen.—18 *Ecce! nos venientes in hanc terram, i. e., cum hanc terram ingressi fuerimus. Sequitur ἀπόδοσις: tum restem fili coccinei hujus liga in fenestra, per quam nos dimisisti.* Nomen פֶּתַח, quod alias *expectationem, spem* denotat, vid. Ruth i. 12; Job iv. 6; xvii. 15; hoc loco vix est dubium ejusdem cum פֶּתַח, *funis* significationis esse. Eam significationem inter veteres Chaldæus per מִסְלָא, et Arabicus interpres suo

expressit. Græci interpretes, quos Vulgatus sequutus, σημεῖον, *signum* reddiderunt. Rem, non vocis significationem indicarunt. Masius nomen Hebraicum *textum* interpretatur ex significatione adfinis vocabuli מַסְלָא, *textor*. Adstipulatur Masio Clericus, quod non satis conspicuus fuisset funiculus purpureus ad domum illico agnoscendam in expugnatione Jerichuntis; sed suspensio latiore quopiam limbo, aut texto coccineo, instar sudarii, facile ab aliis omnibus potuisse secerni, nec quisquam non visum a se funiculum causari. Sed מִסְלָא a radice מָלַךְ, *contorsit* (Arabice قولى in Conjug. iv. est *partibus crassitie differentibus torsit funem*) videtur *restim crassiorem*, ex pluribus filis (חוט) contortam denotare, quali usa fuerit Rachab ad demittendos exploratores. Ejusmodi funis rubri coloris signum erat satis conspicuum, quo Rachabæ domus dignosci potuit. De מִסְלָא, *cocco* vid. not. ad Exod. xxv. 4, et *Handbuch der Bibl. Alterthumsk.*, vol. iv. s. *Bibl. Naturgesch.*, p. ii., p. 447. Pronomen masculinum הוּא ponitur pro feminino הִיא, spectat enim ad nomen femininum הַיָּדָה, quemadmodum vs. 17. Pronomen ad מִסְלָא spectans eique postpositum ponitur masculinum. Ostendit autem pronomen hoc demonstrativum funem coc-

cineum, de quo loquuntur exploratores, in manibus Rachabæ, idemque, ut verisimile, fuisse, quo viros demisit.

Ver. 21.

וְהָאֵמֶר פְּדִיכֶם פְּדִיחָהּ וְגו'

καὶ εἶπεν αὐτοῖς. κατὰ τὸ ῥῆμα ὑμῶν ἔστω, κ.τ.λ.

Au. Ver.—21 And she said, According unto your words, so be it.

So be it.

Houb.—Lege, כֵּן הִיא, in fem. genere, ut significetur neutrum genus, more Hebraico. Forsan etiam legendum הִיא, *esto*, ut Samaritani scribunt in Pentateucho.

Ver. 24.

וַיֹּאמְרוּ אֶל-יְהוֹשֻׁעַ כִּי-נָתַן יְהוָה
פְּדִינֵנוּ אֶת-פֶּלִי-הָאָרֶץ וְנִסְמְנוּ פְּלִי-יֹשְׁבֵי
הָאָרֶץ מִפְּנֵינוּ :

καὶ εἶπαν πρὸς Ἰησοῦν, ὅτι παραδέδωκε κύριος πᾶσαν τὴν γῆν ἐν χειρὶ ἡμῶν, καὶ κατέπηχε πᾶς ὁ κατοικῶν τὴν γῆν ἐκείνην ἀφ' ἡμῶν.

Au. Ver.—24 And they said unto Joshua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint [Heb., melt, ver. 9] because of us.

Truly.

Rosen.—*Et dixerunt ad Josuam, quod dedit Jova in manum nostram totam hanc terram.* וְיָ sunt qui h. l. *nam, quia* interpretentur. Atque ii quidem statuunt, exploratores postquam Josuæ plura enarrassent, quæ facilis victoriæ spem afferrent, a scriptore ommissa, eos hisce verbis suo sermoni finem imposuisse. Sed valet וְיָ h. l. *quod*, præmittiturque verbis aliorum, quæ adducuntur, ut 1 Sam. x. 19, וַיֹּאמְרוּ לוֹ יְיָ מָלַךְ, *et vos dixistis ei, quod ponas regem super nos*; vid. et Ruth. i. 10. Eodem modo Syri usurpant suum ? , et Græci ὅτι, vid. Matth. ix. 18; Marc. i. 15.

CHAP. III. 1—14.

וַיִּשְׁעֶם יְהוֹשֻׁעַ בַּפֶּהּ וַיִּסְעוּ
מִהַשְׁטָיִם וַיָּבֹאוּ עַד-יְרִיחוֹ הוּא וְכָל-
בְּנֵי יִשְׂרָאֵל וַיִּלְכוּ נָשָׁם מֵעַבְרֵי :
וַיְהִי מִקְצֵה שְׁלֹשֶׁת יָמִים וַיַּעֲבְדוּ
הַשְׂמָטִים בְּקֶרֶב הַמַּחֲנֶה :
וַיִּשְׁעוּ אֶת-
הָעָם לֵאמֹר פְּדִיכֶם אֶת אֶרֶץ בְּרִית-

יְהוָה יִלְחָמְכֶם וְהַקְּנִיִּים הָלוּם נִשְׁאִים
 אֹתוֹ וְאַתֶּם תִּסְעוּ מִמְּקוֹמְכֶם וְהִלַּכְתֶּם
 אַחֲרָיו : 4 אָמֵן וְרָחוּק יִהְיֶה בֵּינֵיכֶם
 וּבֵינֵנוּ בְּאַלְפִים אַמָּה בַּפְּדָה אֶל־תִּקְרְבוּ
 אִלָּיו לִמְעַן אֲשֶׁר־תִּדְעוּ אֶת־הַדָּרָךְ אֲשֶׁר
 תִּלְכוּ־בָהּ כִּי לֹא עֲבַרְתֶּם בְּדָרֶךְ מִתְּמֹל
 עַל־שָׁם : 5 וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הָעָם
 הַרְבֵּה־שָׁמוּ כִּי מָחָר יַעֲשֶׂה יְהוָה בְּקִרְבְּכֶם
 כַּפְּלָאוֹת : 6 וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־
 הַקְּנִיִּים לֵאמֹר שָׂאוּ אֶת־אֲרוֹן הַבְּרִית
 וְעִבְדוּ לִפְנֵי הָעָם וַיִּשְׂאוּ אֶת־אֲרוֹן
 הַבְּרִית וַיִּלְכוּ לִפְנֵי הָעָם : 7 וַיֹּאמֶר
 יְהוָה אֶל־יְהוֹשֻׁעַ הַיּוֹם הַזֶּה אֶחָל בְּדָלְךָ
 בְּעֵינֵי כָל־יִשְׂרָאֵל אֲשֶׁר יֵדְעוּ כִּי בְּאִשְׁרִי
 הִיִּיתִי עִם־מֹשֶׁה אֶתְּנֶה עִמָּךְ : 8 וְאַתָּה
 תַּעֲבֹד אֶת־הַקְּנִיִּים נִשְׂאֵי אֲרוֹן־הַבְּרִית
 לֵאמֹר כַּבְּלָכֶם עַד־תָּקֵצָה מִן־הַיַּרְדֵּן
 בַּיַּרְדֵּן תַּעֲמִדוּ : 9 וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־
 כָּל־יִשְׂרָאֵל גִּשּׁוּ הַחֹף וְשַׁמְעוּ אֶת־דְּבָרֵי
 יְהוָה יִלְחָמְכֶם : 10 וַיֹּאמֶר יְהוֹשֻׁעַ
 בְּזֹאת תִּדְעוּ כִּי אֵל חַי בְּקִרְבְּכֶם
 וְהוֹרֵשׁ יוֹרֵשׁ מִפְּנֵיכֶם אֶת־הַקְּנִיִּים
 וְאֶת־הַחֹף וְאֶת־הַחֲוִי וְאֶת־הַפְּרָדִי וְאֶת־
 הַקְּרָשִׁי וְהָאֲמָרִי וְהַיּוֹבֹסִי : 11 הַחֹף
 אֲרוֹן הַבְּרִית אָדוֹן פְּלִי־הָאָרֶץ עָבַר
 לִפְנֵיכֶם בַּיַּרְדֵּן : 12 וְעַתָּה קְחוּ לָכֶם
 שָׁנִי עֶשֶׂר אִישׁ מִשְׁבֵּטֵי יִשְׂרָאֵל אִישׁ־
 אֶחָד אִישׁ־אֶחָד לִשְׁבֵּט : 13 וְהָיָה
 כְּנֻחַ פְּפוֹת רִגְלֵי הַקְּנִיִּים נִשְׂאֵי אֲרוֹן
 יְהוָה אָדוֹן פְּלִי־הָאָרֶץ בְּמִי הַיַּרְדֵּן מִי
 הַיַּרְדֵּן וַיִּבְרְאוּ הַמַּיִם חֲרֹדִים מִלְּמַעַלָּה
 וַיַּעֲמִדוּ נָד אֶחָד : 14 וַיְהִי בִּנְסָע הָעָם
 מֵאֶחָלֵיהֶם לַעֲבֹר אֶת־הַיַּרְדֵּן וְהַקְּנִיִּים
 נִשְׂאֵי הָאֲרוֹן הַבְּרִית לִפְנֵי הָעָם :

v. 4. "ק" ובינו

1 και ὤρθησεν Ἰησοῦς τοπρῶτ, καὶ ἀπῆρεν
 ἐκ Σαττιν, καὶ ἦλθοσαν ἕως τοῦ Ἰορδάνου, καὶ
 κατέλυσαν ἐκεῖ πρὸ τοῦ διαβῆναι. 2 καὶ
 ἐγένετο μετὰ τρεῖς ἡμέρας διήλθον οἱ γραμ-
 ματεῖς διὰ τῆς παρεμβολῆς, 3 καὶ ἐνετείλαντο
 τῷ λαφ, λέγοντες, "Ὅταν ἴδῃτε τὴν κιβωτὸν
 τῆς διαθήκης Κυρίου τοῦ Θεοῦ ἡμῶν καὶ τοὺς
 ἱερεῖς ἡμῶν καὶ τοὺς Λευίτας αἰρόντας αὐτήν,

ἀπαρεῖτε ἀπὸ τῶν τόπων ὑμῶν, καὶ πορεύσεσθε
 ὀπίσω αὐτῆς. 4 Ἀλλὰ μακρὰν ἔστω ἀναμέσον
 ὑμῶν καὶ ἐκείνης, ὅσον δισχιλίους πήχεις
 στήσεσθε· μὴ προσεγγίσητε αὐτῇ, ἵνα ἐπί-
 στησθε τὴν ὁδὸν, ἣν πορεύσεσθε αὐτῇ· οὐ
 γὰρ πεπόρευσθε τὴν ὁδὸν ἀπ' ἐχθρῶν καὶ τρίτης
 ἡμέρας. 5 καὶ εἶπεν Ἰησοῦς τῷ λαφ, Ἀγνί-
 σασθε εἰς αὐρίον, ὅτι αὐρίον ποιήσει Κύριος
 ἐν ὑμῖν θαυμαστά. 6 καὶ εἶπεν Ἰησοῦς τοῖς
 ἱερεῦσιν, Ἀρατε τὴν κιβωτὸν τῆς διαθήκης
 Κυρίου, καὶ προπορεύεσθε τοῦ λαοῦ· καὶ ἦραν
 οἱ ἱερεῖς τὴν κιβωτὸν τῆς διαθήκης Κυρίου, καὶ
 ἐπορεύοντο ἔμπροσθεν τοῦ λαοῦ. 7 καὶ εἶπε
 Κύριος πρὸς Ἰησοῦν, Ἐν τῇ ἡμέρᾳ ταύτῃ
 ἄρχομαι ὑψώσαι σε κατενώπιον πάντων υἱῶν
 Ἰσραὴλ, ἵνα γνῶσιν ὅτι καθότι ἤμην μετὰ
 Μωσῆ, οὕτως ἔσομαι καὶ μετὰ σοῦ. 8 καὶ
 νῦν ἐντεῖλαι τοῖς ἱερεῦσι τοῖς αἵρουσι τὴν
 κιβωτὸν τῆς διαθήκης, λέγων, Ὡς ἂν εἰσέλθῃτε
 ἐπὶ μέρους τοῦ ὕδατος τοῦ Ἰορδάνου, καὶ ἐν τῷ
 Ἰορδάνῃ στήσεσθε· 9 καὶ εἶπεν Ἰησοῦς τοῖς
 υἱοῖς Ἰσραὴλ, Προσαγάγετε ὧδε, καὶ ἀκούσατε
 τὸ ῥῆμα Κυρίου τοῦ Θεοῦ ἡμῶν. 10 ἐν τούτῳ
 γνῶσεσθε, ὅτι θεὸς ζῶν ἐν ὑμῖν, καὶ ὀλοθρεύων
 ὀλοθρεύσει ἀπὸ προσώπου ἡμῶν τὸν Σαναατίον,
 καὶ τὸν Σετταῖον, καὶ τὸν Φερεζαῖον, καὶ τὸν
 Εὐαῖον, καὶ τὸν Ἀμορραῖον, καὶ τὸν Γεργεσαῖον,
 καὶ τὸν Ἰεβουσαῖον, 11 ἰδοὺ ἡ κιβωτὸς δια-
 θήκης κυρίου πάσης τῆς γῆς διαβαίνει τὸν
 Ἰορδάνην. 12 προχειρίσαθε ὑμῖν δώδεκα
 ἄνδρας ἀπὸ τῶν υἱῶν Ἰσραὴλ, ἕνα ἀφ' ἐκάστης
 φυλῆς. 13 καὶ ἔσται ὡς ἂν καταπαύσωσιν οἱ
 πόδες τῶν ἱερέων τῶν αἰρόντων τὴν κιβωτὸν τῆς
 διαθήκης κυρίου πάσης τῆς γῆς ἐν τῷ ὕδατι τοῦ
 Ἰορδάνου, τὸ ὕδωρ τοῦ Ἰορδάνου ἐκλείψει, τὸ
 δὲ ὕδωρ τὸ καταβαῖνον στήσεται. 14 καὶ
 ἀπῆρεν ὁ λαὸς ἐκ τῶν σκηνωμάτων αὐτῶν δια-
 βῆναι τὸν Ἰορδάνην, οἱ δὲ ἱερεῖς ἤρσαν τὴν
 κιβωτὸν τῆς διαθήκης κυρίου πρότεροι τοῦ
 λαοῦ.

Au. Ter.—1 And Joshua rose early in the
 morning; and they removed from Shittim,
 and came to Jordan, he and all the children
 of Israel, and lodged there before they
 passed over.

2 And it came to pass after three days,
 that the officers went through the host;

3 And they commanded the people, say-
 ing, When ye see the ark of the covenant of
 the Lord your God, and the priests the
 Levites bearing it, then ye shall remove
 from your place, and go after it.

4 Yet there shall be a space between you
 and it, about two thousand cubits by mea-
 sure: come not near unto it, that ye may
 know the way by which ye must go: for ye

have not passed *this* way heretofore [Heb., since yesterday, and the third day].

5 And Joshua said unto the people, Sanctify yourselves: for to morrow the LORD will do wonders among you.

6 And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

9 And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.

10 And Joshua said, Hereby ye shall know that the living God *is* among you, and *that* he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of the LORD of all the earth passeth over before you into Jordan.

12 Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the LORD of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above; and they shall stand upon an heap.

14 And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people.

2 *Officers.* See notes on i. 10, &c.

11 *Behold, the ark of the covenant of the Lord of all the earth.*

Bp. Patrick.—The author of the book Cosri understands this as if the ark of the covenant was called “the Lord of the whole earth;” because God was so present with it, that where the ark was there were wonders wrought, which ceased in its absence (par. iv., sect. 3). D. Kimchi and Jos. Albo say the same; and I find Andreas Masius following

this fancy; because there is an accent after “the ark of the covenant,” distinguishing those words from what follows, which (say they) are therefore added by apposition. But Bonfrerius hath confuted this very judiciously, observing, that the accent is not of that nature; and therefore the LXX, the Chaldee, the Vulgar Latin, Symmachus, Aquila, the Syriac, and Arabic, translate it as we do, “the ark of the covenant of the Lord of the whole earth” (see Buxtorf, *De Arca*, cap. 1). And yet, I know not how it came to pass, some have been so bold as to alter our translation in some printed copies which I have met withal, where these words are thus translated, “the ark of the covenant, even the Lord of the whole earth.”

Ged., Booth.—Behold the ark of the covenant of Jehovah [Syr., Arab., and verse 12], Lord of the whole earth.

Rosen.—11 *Ecce! arca fœderis, arca domini universæ terræ, transiens est ante vos per Jordanem.* Græcus Alexandrinus interpres: ἰδοὺ ἡ κυβωτὸς τῆς διαθήκης Κυρίου πάσης τῆς γῆς, κ.τ.λ., eumque sequutus Vulgatus: *arca fœderis domini universæ terræ.* Sed accentus distinctivus major *Sakeph katon* voci הָרָקִי eam vetat verbis quæ proxime sequuntur per statum constructum jungere. Hinc erant, qui verba הָרָקִי כִּי־יֵרָדוּן sic interpretarentur: *dominus totius terræ*, quasi hæc verba epitheti loco arcæ per appositionem adicerentur. Ita Masius, qui “appositissime,” inquit, “ad rem nominat Imperator Arcam Dominum universæ terræ, ut penitus omnem ex animis populi non dicam diffidentiam, sed hæsitationem eliminat. Quis enim dubitat eum, qui omnium rerum dominus est, omniaque gubernat et moderatur, posse ipsam, quam condidit aquæ naturam, quamque imposuit ei legem, ad breve tempus vel mutare, vel certe suspendere?” Sane non desunt loca, quibus arcæ nomen Deī tribui videri possit, veluti Num. x. 35, 36. *Cum cœpit proficisci arca, dicebat Moses:* קִיָּה הָרָקִי, *surge, Jova! et dispergantur inimici tui! Quando vero requiescebat, dicebat:* שִׁנָּה הָרָקִי, *redue, Jova! myriades Israelis.* Vid. et 1 Sam. iv. 7; 2 Sam. vi. 2; Ps. xlvii. 6. Verum iis in locis nomen הָרָקִי nequaquam ad arcam, seu proprie, seu improprie, sed ad Deum ipsum, esse referendum, pluribus ostendit Jo. Buxtorfius fil. in *Histor. Arcæ fœder.*, cap. i. in ejus *Exercitatt.*, p. 8, seqq. Et ad hunc quidem locum quod attinet, ante הָרָקִי vix est dubium

repetendum esse יָרְדֵּן, quod proxime præcessit, uti mox vs. 13 legitur: יָרְדֵּן יִדְּהָ אֶרֶץ יִשְׂרָאֵל, *arca Jovæ, domini universæ terræ*. Hic vero quod post verba *arca fœderis* additur: *arca domini universæ terræ*, orationi vim addit. Buxtorfius l. 1, p. 21 non repetito יָרְדֵּן censet verba per ἀσύνδετον ita capi posse: *arca fœderis et dominus totius terræ*, collato Ps. cxxxii. 8, אֲתָהּ וְיָרְדֵּן עִמָּךְ, *tu, Jovæ, et arca potentiae tuæ*. Sed hoc loco Dei nomen arcæ postponeretur, quod minus concinne.

12 Mas., Houb., Horsley, Ged., Booth., and others, suppose that this verse is an interpolation from verse 2 of chap. iv. See below.

13 *That the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap.*

Ged., Booth.—That the waters of Jordan which come down from above shall be cut off: and they shall stand, &c.

Houb.—*Aquæ illæ quæ superiori ex alveo descendunt, stabunt, et in cumulum unum assurgent.* Male punctum *Alhnac* sub כְּלִמְעֵלָה, unde forsâ natum fuerit illud י, quod in יַעֲמֵרו superfluit, cum sit legendum יַעֲמֵרו sine nexu, qui nexus melius collocetur ante מים ut sit והמים, *aquæ autem*, quomodo Græci Intt. τὸ δὲ ἔδω, deinde ἀσκήσεται stabit. Sic etiam Syrus, נִקְיֹכִין, *consistent*, sine conjunctione.

Rosen.—13 יִרְדֵּן — וְהָיָה, *Et futurum est, cum quieverint plantæ pedum sacerdotum, gestantium arcam Jovæ, domini universæ terræ, in aquis Jordanis, aquæ Jordanis discendentur*, uti vulgo reddunt. Malim: *abscinduntur*, ut ab una parte fluere desinant. Sequitur enim: הַמִּים הַיְדִידִים כְּלִמְעֵלָה, *aquas quod atinet descendentes e superiore parte, stabunt eæ cumulus unus*, fluxu earum cohibito. Sunt, qui כְּלִמְעֵלָה jungant verbo יִרְדֵּן, ut sensus prodeat hic: *abscinduntur aquæ descendentes ab iis quæ desuper sunt, sive a superioribus*. Cui interpretationi adversantur accentus; nam יִרְדֵּן appposito accentu distinctivo majore *Sakeph katon* divellitur ab הַמִּים. Et כְּלִמְעֵלָה conjungendum esse cum participio הַיְדִידִים, quod proxime præcedit, ostendit vs. 16. Verba מִים הַיְדִידִים כְּלִמְעֵלָה quæ nominativum, quem dicunt absolutum, constituunt, et Fav verbo יַעֲמֵרו præmissum designat ἀπόδωσω. Sensum recte expressit Græcus Alexandrinus: τὸ ὑδωρ τοῦ Ἰορδάνου ἐκλείψει, τὸ δὲ ἔδω τὸ καταβαίνον στήσεται, *aqua Jordanis deficiet,*

aqua vero descendens stabit. Sed minus accurate Vulgatus: *aquæ quæ inferiores sunt decurrent atque deficient, quæ autem desuper veniunt in una mole consistent.* De aquis inferioribus nihil dicunt Hebraica verba. Postrema versus verba, יִרְדֵּן אֶרֶץ, a Græco Alexandrino interprete in codice Vaticano et Alexandrino non leguntur expressa; sed in aliis codicibus ab Holmesio enumeratis legitur εἰς σωπὸς, *unus cumulus*, in aliis ὡς σωπὸς, *sicut cumulus*. Infra vs. 16 voces illæ πῆγμα ἓν, *concretio una*, redditæ leguntur, nullo codicum dissensu. Sym-

machus et Syrus יִרְדֵּן ἄσκαμα, ὡς ἓν, *utrem* reddiderunt, quasi נָדָר legissent, vel quod יִרְדֵּן et נָדָר utris significatu convenire putarent. Comparisonem aquarum consistentium cum utre Theodoretus refert eo, quod aqua in morem utris intumescerent. Sed videtur potius hoc spectari, quod aquæ quasi utre continerentur, et prohiberentur ne defluerent. Ita et Ps. xxxiii. 7 veteres interpretes יִרְדֵּן in re plane simili (sermo enim est de transitu Israelitarum per sinum Arabicum) *utrem* explicant; vid. not. ad eum loc.

Many commentators suppose that the order of the first fourteen verses of this chapter has been disturbed.

The following is Bp. Horsley's arrangement of them:—

II., I. 1 And it came to pass after three days, that they removed from Shittim, and came unto Jordan, Joshua and all the children of Israel, and there they passed the night, before they passed over.

v. 2 And Joshua said unto the people, Sanctify yourselves, for to-morrow Jehovah will perform wonders among you.

I., VII. 3 And Joshua arose early in the morning; and Jehovah said unto Joshua, This day will I begin to magnify thee in the eyes of all Israel, that they may understand that as I was with Moses I will be with thee.

VIII. 4 And thou, command the priests that bear the ark of the covenant, saying, When ye enter the brink of the water of Jordan, then stand ye still in Jordan.

II. 5 And the officers went through the camp;

III. 6 And they commanded the people, saying, So soon as ye shall see the

priests, the Levites, take up the ark of the covenant of Jehovah your God, then ye shall march from your place, and go after it.

iv. 7 Only there shall be a space between you and it. Ye shall not approach it within the distance of full two thousand cubits, in order that ye may know the way which ye must go, for ye have not passed this way heretofore.

vi. 8 And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. So they took up the ark of the covenant, and marched before the people.

ix. 9 And Joshua said unto the children of Israel, Come hither, and hear the words of Jehovah your God.

x. 10 And Joshua said, By this ye shall know that the living God is among you, and assuredly he will drive out before you the Canaanite, and the Hittite, and the Hivite, and the Perizite, and the Amorite, and the Jebusite.

xi. 11 Behold the ark of the covenant of the Lord of the whole earth goeth on before you into Jordan.

xiii. 12 And it shall be, as soon as the soles of the feet of the priests bearing the ark of Jehovah the Lord of all the earth, shall rest in the waters of Jordan, the waters of Jordan shall be intercepted, the waters that come down from above, and they shall stand up in one heap.

xiv. 13, &c.

Houb.—2 *Post dies autem tres. 1 Josue summo mane surrexit, ipseque et universi filii Israel profecti sunt de Setim, veneruntque ad ripam Jordanis, ut ibi noctem ducerent. 7 Dominus autem Josue sic locutus est: nunc ego incipiam tibi gloriam dare in oculis filiorum Israel, ut cognoscant, quemadmodum cum Mose fui, sic me tecum futurum. 8 Tu sacerdotibus, qui Arcam fœderis ferunt, tale mandatum dabis; cùm venietis ad aquas Jordanis extremas, ibi flumine in ipso consistetis. 9 Filiis autem Israel Josue sic locutus est: accedite huc, et Domini Dei vestri verba audite. 5 Deinde Josue populo dixit; curate, ut mundi sitis; cras enim Dominus faciet apud vos rem mirabilem. 10 Dixit deinde Josue; eo cognoscetis, apud vos esse*

Deum viventem, eumque expulsurum esse ante vos Chananæum, Helhæum, Hevæum, Pheresæum, Gergesæum, Amorrhæum, et Jebusæum. 11 En Jordanem ingreditur ante vos arca fœderis Domini universæ terræ. 13 Ubi primum sacerdotes, qui arcam ferent Domini universæ terræ, in aquâ Jordanis pedem ponent, aquæ Jordanis scindentur, et aquæ illæ, quæ superiori ex alveo descendunt, stabunt, et in cumulum unum assurgent. 2 Deinde populi procures per media castra euntes, 3 Populo sic mandrunt; cùm videbitis sacerdotes, Levi filios, arcam fœderis Domini Dei vestri deferre, locum quisque vestrum relinquit, ut eam sequamini. 4 Sed erit inter vos Dominumque vestrum longum iter, et quasi cubitorum duâum millium; ad arcam non acceditis, ut viam, quam sequimini, cognoscatis, neque enim antea per viam istam ivitis. 6 Deinde Josue sacerdotibus dixit; ferte arcam fœderis, et populum antegredimini. Illi arcam fœderis tulerunt, et ante populum iverunt. 14 Cum autem tentoriis suis populus proficisceretur, Jordanem transiturus, et cum sacerdotibus arcam fœderis ante populum gestabant, &c.

2 *Accidit autem post tres dies. Vidit And. Masius, ordinem fuisse hoc capite perturbatum. "Cæterum (inquit) narrationis ordo admodum perturbatus, meo certè judicio, est hoc loco. Nam est vero simillimum, quæ à ver. 7 ad 14 usque narrantur, ea omnia esse acta priusquàm ista edicta quæ, ver. 3 et 4 continentur, promulgarentur. Dico credibile esse, Josue primum a Deo certiore esse factum de transmittendi, fluminis ratione, id quod, ver. 7 et 8 explicatur; deinde verò ipsam, quam à Deo acceperat trajectûs rationem, eam populo patefecisse, ut memorare videntur, ver. 9, 10, 11, 12, et 13, actum demum esse populo edictum, ut simul atque viderent præferri sibi arcam, sequerentur, ut habet, ver. 3 et 4 moxque jussos esse sacerdotes, sublata arcâ, præire populo, quod ver. 6 narrat; atque deinceps eam succedere narrationem, quæ ver. 14 inchoatur."* Hæc Masius, Clerico multo sapientior, qui satis habet sic monere: "Ordinem temporis frequenter negligi in hisce narrationibus, nemo nescit;" nec erubescit Sacro Scriptori attribueri non modò temporum negligentiam notandorum, sed etiam rerum, quæ narrandæ sunt, nullam narrandi consequentiam. Nam quî cadere potuit in Scriptorem, non dico sacrum, sed profanum, modò non insipientem, ut narraret populi procures docuisse,

quomodo arcam sequi populus deberet, antequam narraret eosdem proceres ex Josue rescivisse arcam mox antegressuram, vel Josue tale mandatum fecisse? Quis unquam sanus scriptor antea narravit mandata quædam fuisse facta, quam memoraret fuisse data? Contra vero, quis nescit accidere sæpè, ut paginarum scribæ, quas describebant, ordinem intervertant? Ergo in scribas culpæ tales, non vero in sacros scriptores, sunt conferendæ. Nos quidem docto Masio magnam partem assentimur, ut versus 9, 10, 11, 12, et 13 ante versus 3 et 4 collocentur; ut etiam versus duo 7 et 8 ante sextum. Itaque ordinem talem constituimus. Primum sumimus ex versu 2 hæc verba, *post tres dies*, quæ versum 1 non jam versus 2 incipiant; duas quidem ob causas: prima causa est, narrari versu 1 finiente, Israelitas in ripa fluminis noctem egisse, antequam transirent; quibus verbis planum sit, Israelitas postridie Jordanem trajecisse, neque dies tres fuisse in ripa commoratos; non igitur monitum fuisse a proceribus populum, *post eos dies tres*, quo ordine iter esset agendum, quam tamen sententiam præ se feret versus 2 si hæc verba, *post dies tres* in ejus fronte relinquuntur. Alteram causam addimus; nempe iis in verbis, *surrexit Josue summo mane*, non satis declarari, cujus diei *summo mane*, quia notatio diei nulla est in fine capituli antecedentis; cum contra, si legitur, *post dies autem tres surrexit Josue summo mane*, nihil jam incerti relinquitur, et in verbis, *post dies tres*, dies ille intelligitur, ante quem diem redierant exploratores, qui triduum Jericho et in montibus vicinis latuerant. Deinde rejectis, cum Masio, post versum 13 versibus 2, 3, et 4 collocamus versus 7, 8, et 9 postea versum 5. Nimirum versibus 7 et 8. Deus docet Josue, miraculum se facturum; et versu 5 Josue populum facit de ea re certiores ex Dei verbis; ut planum sit antecedere debere versibus 2, 3, et 4 versum 5 in quo Josue Dei mandata populo exponit; quoniam sua mandata Deus prius dederat, quam eadem Josue populum doceret. Porro id, quod ait Josue versu 5 *cras Dominus faciet rem mirabilem*, significat eum diem, qui noctem, quam in ripa Jordanis Israelitæ duxerant, proxime sequebatur, quo ipso die Israelitæ Jordanem trajecerunt. Ex quo sequitur, non igitur expectasse populi proceres *tres dies* ut populum de ratione profectionis admonerent, atque adeo illud, *post tres dies*, quod habet

versus 2 ab eodem versu, quod fecimus, fuisse abjudicandum. Præterea post versum 5 collocamus versus 10, 11, et 13, in quibus Josue populum docet planè et aperte, quæ sint res illæ mirabiles, quas Deus sit factururus. Relinquimus versum 12 quod cur faciamus, dicemus ad capitis sequentis versum tertium. Post versum 13 veniunt legitimo ordine versus 2, 3, et 4, in quibus populi proceres populo præscribunt, quâ ratione arcam antegredientem turmæ omnes sequi debeant. Quibus ad profectionem paratis jubet denique Josue ver. 6 ut sacerdotes arcam ferant et proficiscantur. Quem ordinem a nobis constitutum, passim sequuntur in suis narrationibus Sacri Scriptores. Ut non necesse habeamus, factæ perturbationis causas indagare; præsertim cum perturbatio hæc sit antiquissima, nec satis hodie sit exploratum, quam formam Veteres Codices haberent. Forsitan scribæ nacti sunt laceras hujus loci membranas, easque disjectas, quarum ordinem nativum non satis attenderunt.—Houb.

Dathe.—Masius putat ordinem narrationis in hoc capite usque ad vers. 14 valde esse perturbatum. Verisimilius videri ea quæ a vers. 7—14 narrantur esse prius acta quam ista edicta, quæ vers. 2, 3, 4, leguntur, promulgarentur. Credibile esse, Josuam primum certiores esse factum a Deo de ratione transmittendi fluminis, quod vers. 7, 8, explicatur; deinde vero ipsum, quam a Deo acceperat tractatus rationem populo indicasse, quod narratur vs. 9—13, ac tum demum populo esse edictum, ut simulac videret sibi arcam præferri sequeretur, vs. 2—5. Mox jussos esse sacerdotes sublata arca præire populo vs. 6. atque deinceps succedere narrationem quæ vs. 14 inchoatur. Cui assentitur Hubigantius ordinem tantum versuum paulo aliter constituens, nempe sic: E versu secundo verba: *post tres dies*; deinde 1, 7, 8, 9, 5, 10, 11, 13, 2, 3, 4, 6, 14, 15, 16, 17. Negari quidem non potest, hoc vel illo modo ordinem melius sibi constare, atque dubitari vix potest quin eo ordine res gestæ sint. Neque tamen propterea arbitror scribarum negligentia versuum ordinem esse turbatum, cum constet ex quam plurimis librorum historicorum exemplis, scriptores sacros in narrando minime eam *ακρίβειαν* adhibere, quam in scriptoribus Græcis et Latinis deprehendimus atque in primis ordinem temporis sæpe negligere. Simile exemplum jam adfuit. Cap. ii. 17, seqq.

Ged., Booth.—1 Now Joshua had risen early on the morning of the third day; and he and all the Israelites had removed from Shittim and come to the Jordan, and had lodged there before they passed over. [2, 3, 4, 5, as the Au. Ver.] 7 For Jehovah had said to Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know, that as I was with Moses, so I will be with thee. 8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of the Jordan, ye shall stand still in the Jordan. 6 So Joshua spoke to the priests, saying, Take up the ark of the covenant [LXX, Syr., Ged., The covenant of the Lord], and pass over before the people. And they took up the ark of the covenant, and went before the people. 9 Then Joshua said to the Israelites, Come hither, and hear the words of Jehovah your God. 10 By this, said Joshua, ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hethites, and the Hivites, and the Perizzites, and the Girgasites, and the Amorites, and the Jebusites. 11 Behold the ark of the covenant of Jehovah [Syr., Arab., and ver. 12], Lord of the whole earth, passeth on before you unto the Jordan. 13 Now it shall be as soon as the soles of the feet of the priests who bear the ark of Jehovah, the Lord of the whole earth, shall rest in the waters of the Jordan, that the waters of the Jordan, which come down from above, shall be cut off, and they shall stand upon an heap. 14 And, &c.

Pool.—In the morning; not after the return of the spies, as may seem at first view; but after the three days, as it follows, ver. 2. *After three days*; either, 1. At the end of the three days mentioned Josh. i. 11, or upon the last of them, as this phrase is used. See on Deut. xv. 1. Or, 2. After those days were expired. See on Josh. i. 11. *The officers went through the host* the second time to give them more particular directions, as they had given them a general notice, Josh. i. 10, 11.

Bishop Patrick.—1 *Joshua rose early in the morning.*] The next morning after he had commanded the officers to warn the host to prepare for their removal (chapter i. 10, 11).

Lodged there.] The Hebrew word *jalinu*

doth not necessarily signify that they lodged there only one night, for it often denotes a longer time of abode; and therefore the Vulgar Latin translates it *morati sunt*, "they stayed there;" viz., three days, as it follows in the next verse.

2 In the end of the three days before mentioned (ch. i. 10, 11) [so Rosen.], he sent the same officers there mentioned to make a new proclamation; for it seems to me most reasonable to take all this story in the order wherein it is related, only supposing the spies to have been sent before the first proclamation made by the officers (as I observed, ii. 1, the words may be translated). And thus our great Primate of Ireland understands it. After Joshua was confirmed in his office (ch. i. 1, 2, &c.), he sent out the spies, and then commanding the people to provide themselves victuals, he marched from Shittim to Jordan; and the third day (after that command to provide themselves victuals) he gave a new command to prepare themselves to pass over Jordan the next day.

6 *Joshua spake.*] The next morning.

Rosen.—*Surrexitque Josua mane. Et profecti sunt e Schittim*, vid. ii. 1. *Veneruntque usque ad Jordanem ipse, et omnes filii Israelis.* Hoc factum fuisse postridie ejus diei, quo exploratores abierunt, clamat res ipsa. Nam si Josua e Schittimis castra movisset demum postquam exploratores reversi erant, vespere tertii diei; vix potuisset tanta hominum multitudo una cum sarcinis et jumentis intra paucas horas usque ad Jordanem pervenire, nec poterant præcones per castra ambulare et quæ sequuntur vs. 3 promulgare. Non obstat quod additur: וַיָּלִינוּ שָׁם מָרָם וַעֲבָרֵי, et pernoctabant ibi, ad Jordanis ripam, nondum transiebant, s. priusquam transirent; unde quidam, veluti Masius, collegerunt, noctem modo unam esse transactam apud fluvium ante trajectionem. Sed constat, verbum לָן non tantum unam noctem aliquo loco transigere, sed etiam latiori sensu usurpari pro commorari, veluti in noto illo לָן בְּמִטָּה, commorari in felicitate, Ps. xxv. 13; xlix. 13; Job xli. 13, 14. Debuerat quidem scriptor plusquamperfecto uti, וַיִּשְׁכְּבוּ הָשָׁבִים, sed recte observat Maurer, ob interjectam caput i. inter et hoc narrationem de exploratoribus, oblitum esse illum præteritum simplex וַיִּשְׁכְּבוּ, quo usus erat, in plusquamperfectum mutare.

2 *Et factum est a fine trium dierum*, elapsis tribus diebus, illis, puta, de quibus i. 11, vel, sub finem tertii diei, reversis exploratoribus. *Et pertransibant præfecti per medium castrorum*; de שְׂרָפִים vid. ad i. 10.

3 *Jusseruntque populum dicendo*, edictum promulgarunt populo hisce verbis: *cum videbitis arcam fœderis Jovæ, Dei vestri, et sacerdotes Levitæ bajulantes eam. Sacerdotes Levitæ*, i. e., Levitici generis, aut stirpis Leviticæ, uti Vulgatus posuit. Græcus Alexandrinus interposuit Conjunctionem: ἐπεὶ ἤσαν καὶ τοὺς Λευίτας. In pluribus quoque codicibus manuscriptis legitur וְהַלְוִיִּים, copulamque exprimunt et Syrus, Chaldæus, et Arabs. Sed וְהַלְוִיִּים est appositio. Omnes quidem sacerdotes Levitæ erant, i. e., tribus Levi; sed tamen est, ubi Levitæ a sacerdotibus distinguuntur. Bajulare arcam Levitarum Kehatitarum erat, ut præcepit Moses Num. iv. 15, sacerdotum vero, omnia sacra vasa colligere, iisque bajulanda tradere. At nihil vetabat sacerdotes, qui sanctioribus muneribus fungebantur, et Kehatitæ quoque erant, bajulare etiam Arcam, i. e., vellent. Ter quaterve id fecisse illi leguntur, ut hic, cum Jordanem transirent; tum, cum Jerichuntem urbem circumirent, infra vi. 6. Porro cum reducerent Arcam in locum suum quo tempore Davides fugiebat metu Absalonis, 2 Sam. xv. 24. Quartum locum addit Kimchi 1 Reg. viii. 3, cum e domo Davidissacerdotes Arcam inferrent in adytum, sub principatu Salomonis. Pro כְּרִיאָהֶם, quod libri typis expressi hic exhibent, in codicibus pluribus manuscriptis legitur כְּרִיאָהֶם, præmisso Beth. Utramque illam Particulam, quando Infinitivo præmissam temporis designando inservit, in nota ad Exod. iii. 12, Mosen, Mendelii filium, sequuti, ita invicem differre diximus, ut 2 fere indicet tempus præteritum, כ' vero futurum. Maurer vero ad h. l. discrimen inter illas Particulas statuit potius hoc, ut כ', *dum* actionem aliquam certo cuidam temporis spatio, intra quod illa fit, vel facta est, ut infra v. 5, 13; Jesaj. l. 15, כ' vero, *cum*, *circa*, tempus quo quid fit vel factum est, in universum indicet, ut infra v. 1; vi. 20. Fatetur tamen Vir Doct. ipse, Particularum usum a se indicatum non semper tam accurate observari, quin interdum promiscue usurpentur, v. c. infra iv. 18; vi. 5, coll. vs. 20. *Tum vero movebitis castra e loco vestro, et ibitis post eam*, Arcam. Masius inde ab hoc loco narrationis ordinem per-

turbatum existimat. Nam esse verissimilimum, quæ a versu 7 ad 14 usque narrantur, ea omnia esse acta prius, quam illa edicta, quæ versibus 3, 4, continentur, promulgentur. Sed nihil necesse est, quidquam immutare, aut alium rerum gestarum ordinem statuere, quam quo hic narrantur. Neque enim in sequentibus ea a Deo præcepta Josuæ narrantur quæ hic fieri denuntiantur; et quamquam de transitu modo antea esset edoctus Josua, non tamen est necesse, ut de singulis circumstantiis ita instructus fuisset, quin poterit postea de singulis speciatim et distinctius a Deo edoceri. Eichhornio (*Einleit. in das A. T.*, p. iii., p. 384) et Paulo (*Theol. exeget. Conservator.*, p. ii., p. 158), statuentibus, narrationem quæ inde ab hoc versu usque ad finem Capitis quarti sequitur, esse ex duobus monumentis compositam, altero sincero et incorrupto, eodem tempore, quo res narratæ acciderunt, conscripto, nihil mirifici referente, altero traditionibus turbato, unde seriori ætate narratio orta sit, miraculis plena, mythica, propterea quod in hac narratione alia repeterentur, alia invicem pugnarent, responderunt Claud. Henr. van Herwerden in *Disputat. de libro Josuæ*, p. 27, seqq. et Maurer, ostenderuntque, neque repetitiones, neque repugnantias in illa reperiri.

5 וְהִקְדַּשְׁתֶּם, *Sanctificate vos*, i. e., purificate vos ablutione corporum et vestium; vid. not. ad Exod. xix. 10. Quod præceptum die ante profectionem editum necesse est; nam in ipso itinere ei parere vix potuissent.

6 Sequuntur jam quæ quo die fluvium trajecerunt sunt facta; cf. הַיּוֹם הַזֶּה, *hoc die*, hodie, vs. 7.

12 וְנָתַתֶּם קֶדֶף לָכֶם שְׁנֵי-עָשָׂר אִישׁ מִכָּתָבִי יְהוֹשֻׁעַ, *Et nunc capite, legite vobis duodecim viros e tribus Israelis*. Hoc versu interrumpi narrationis ordinem cursumque, foreque illam dilucidiozem, si hic versus proximum sequeretur, visum est Masio. Maurer post Meyerum (in dem *Krit. Journal für theolog. Literat.*, a Bertholdto ed., p. ii., p. 341) conjicit, scriptorem initio apud se constituisse, quæ infra iv. 2—9 leguntur jam hic afferre, postquam vero hunc versum 12 scripsisset, consilium illum mutasse, filumque versu 11 depositum versu 13 resumissee, neque tamen, quod fieri debuisset, deleto versu 12. Quod nobis quidem parum verosimile. Significare voluit scriptor, Josuam, ante quam trajecerint Israelitæ fluvium, jussisse duodecim viros ex singulis tribubus eligere, qui lapides

ad erigendum monumentum e Jordane efferent, ut iv. 2 seqq. memorabitur explicatus.

14 Quæ post versum 6 usque ad hunc dicta sunt, quasi interpositio quædam interruperunt narrationem, quæ nunc continuatur. Quum sacerdotes recepta in humeros arca per mediam multitudinem se conferrent versus ripam Jordanis, populus, ut erat jussus, relictis castris, sese comparat ad sequendum, suo quisque ordine, arcam, fluviumque transmittendum. Faciunt vero vss. 14, 15, *πρόρασιν*, vs. 16, *ἀπόδοσιν*. *Factum autem est, cum discessit populus e tentoriis suis, ad trajiciendum Jordanem, et sacerdotes portantes erant arcam fœderis ante populum.* *הָאָרֶץ הָיְתָה לְפָנֵי הַכֹּהֲנִים וְהַכֹּהֲנִים נֹשְׂאֵי הָאָרֶץ הַבְּרִית לִפְנֵי הָעָם, et sacerdotes portantes erant arcam fœderis ante populum.* *הָאָרֶץ הָיְתָה לְפָנֵי הַכֹּהֲנִים, arcam, inquam, fœderis.* Cf. Exod. xxxviii. 21, *הַכִּשְׁשֹׁן כִּשְׁשֹׁן הָעֵדוּת, tentorium, tentorium, inquam, legis.* Ps. cxxxiii. 2, *יֵרֵד עֲלֵינוּ בָּרְבָּה וְנִזְכָּרֵנוּ, descendens super barbam, barbam, inquam, Aaronis.* Cf. Gesenii *Lehrgeb.*, p. 668.

Ver. 16.

וַיַּעֲמֵד הָעָם הַיְּרֵדִים מִלְּמַעְלָה וַיִּקְרָא גִדְיָאֵהָד הַחֵלֶק מֵאֵד בְּאֶמֶס הָעִיר אֲשֶׁר מִצַּד צִרְתֵּנוּ וְהַיְּרֵדִים עַל יָם הָעַרְבָּה יִסְתַּחֲמַלְח תַּמּוֹ נִכְרְתֵנוּ וְהָעָם עֲבָרֵנוּ בְּנֵד יְרִיחוֹ :

מאד ק

καὶ ἔστη τὰ ὕδατα τὰ καταβαίνοντα ἄνωθεν, ἔσθη πῆγμα ἐν ἀφεστῆκὸς μακρὰν σφοδρῶς ὥς μέρους Καριαθιαρίμ. τὸ δὲ καταβαῖνον κατέβη εἰς τὴν θάλασσαν Ἀραβα θάλασσαν ἄλὸς ὥς εἰς τὸ τέλος ἐξέλιπε. καὶ ὁ λαὸς εἰσῆλκε ἀπέναντι Ἱεριχὼ.

Au. Ver.—16 That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho.

Very far from the city Adam.

Pool.—The meaning is, that the waters were stopped in their course at that place, and so kept at a due distance from the Israelites whilst they passed over.

Ged.—16 The waters which ran down from above, stopped and were accumulated into an heap of great extent, from Adama (a town beside the place of division): while those, &c.

Rosen.—*Et steterunt aquæ quæ descendunt e superiore fluvii parte.* *הָכֵן גִּדְיָאֵהָד, steterunt cumulus unus, s. in cumulum unum, vid. vs. 13.* *הַחֵלֶק מֵאֵד בְּאֶמֶס הָעִיר, elongando valde ab Adam urbe, i. e., repulsæ ab Arcæ præsentia aquæ ex superiore, sive aquilonari parte affluentes tanta mole coacervabantur, cum continuo novæ prioribus supervenirent, ut ea moles ad urbem Adam usque quæ prope Zarthanem sita erat, i. e., ad usque Genesarem, continuo tractu exstaret, sive, quod perinde est, ab urbe Adam usque ad hunc trajectionis locum.* Pro *מֵאֵד*, ut in margine notant Masorethæ legendum esse, in textu est *בְּאֶמֶס*, in Adam, sive, ad Adam, oppidum, constitisse aquarum molem. Sed lectionem in margine notatam, s. *תֹּרֵי*, exprimunt veteres omnes. Vulgatus: *steterunt aquæ descendentes in loco uno, et ad instar montis intumescens apparebant procul, ab urbe, quæ vocatur Adom.* Nomen urbis apud Syrum est *ܐܘܡܝܐ, Orom*, forsán librarii

alicujus errore, pro *ܐܘܡܝܐ, Odom*. Arabicus

interpres, qui pro *מֵאֵד* habet *مِنَام*, cepit

אֶמֶס pro nomine appellativo. Sed a Græco Alexandrino illud non expressum legitur in codice Vaticano, ubi pro verbis Hebraicis exstant hæc Græca: *μακρὰν σφοδρὰ σφοδρῶς, procul valde valde; quasi interpres legisset: nisi forsán, quod non intellexeret quid sibi vellet vox מֵאֵד, sic crediderit emendandum.* In codice Alexandrino sublatum est *σφοδρῶς*, quasi supervacaneum. In codice Aldino est: *σφοδρὰ ἀπὸ Ἀδαμὶ ὥς, in Complutensi vero: σφοδρῶς ἀπὸ Ἀδαμὶ τῆς πόλεως.* Quæ propiora sunt Hebraicis, sed emendationem redolent ex alia versione. Plures codicum discrepantias in hisce verbis recenset Holmes, ut difficile dictu sit, quid in suo codice Hebraico legerit Græcus interpres. Adam oppidum præter hunc locum non commemoratur, ejus situs tamen indicatur hoc loco additis hisce verbis, *quæ est e latere Zarthanis, cujus bis præter hunc locum fit mentio.* Primum I Reg. iv. 12. Ceterum in hisce quoque verbis Græcus Alexandrinus ab Hebræo codice aberrat; habet enim hæc verba: *ὥς μέρους Καριαθιαρίμ. Quæ vero aquæ descendentes sunt ad mare planitie, mare, inquam, salis, defecerunt et abscissæ sunt, non succedentibus a parte superiore aquis.* *עֲרֵבָה, planities* κατ' ἐξοχὴν appellatur ea regio campestris, in

quam vallis Jordanica circa Jerichuntem excurrit, mare mortuum complexa (cf. not. ad Ezech. xlvii. 8), unde id ipsum הַיַּרְדֵּן vocatur hic, et Deut. iv. 29. Symmachus τῆς δοκίμου, eumque sequutus Vulgatus solitudinis reddidit. Sunt enim loca campestris et plana in Orientis regionibus sæpe arida, hinc sterilia et deserta. Græcus Alexandrinus et Aquila Hebraicam vocem Ἀπαβα retinuerunt, quasi propriam loci appellationem. Videtur autem הַיַּרְדֵּן vetustior maris illius appellatio esse; subjungit enim scriptor, tanquam magis usitatum suæ ætatis lectoribus nomen הַיַּמִּי, *mare salis*, i. e., salsum, ita vocatur propter insolentem salsedinem et amaritiam, quam illius aqua gustata habet. Vulgatus Latinus posuit: *quod nunc vocatur mortuum*, quod *nihil vivum nutriat*, *ne cochleas quidem, serpentes, anguillas, aut etiam vermes*, ut ait Hieronymus ad Ezechiel. xlvii. 9. Cf. libr. nostr. supra laudat., p. 184. הַיַּרְדֵּן עָבְרוּ יְהוֹשֻׁעַ וְכָל בְּנֵי יִשְׂרָאֵל, *Et populus transierunt e regione Jerichuntis*. Græcus Alexandrinus: καὶ ὁ λαὸς εἰσῆκεν ἀπέναντι ἱερὶχω, *et populus stabat e regione Jerichuntis*. Vel pro עָבְרוּ legit interpres עָמְרוּ, litterarum quadam similitudine deceptus, vel *trajicere* cepit pro: *intentum ad trajicere stare*, eo quod animadverteret, ipsum trajectum versu proximo explicatius describi.

Ver. 17.

וַיַּעֲמֵד הַכְּהֹנִים לְנֹשְׂאֵי הָאָרְון בְּרִית־יְהוָה בְּחֶרְבָּהּ בְּרוּחַ הַיְּהוָה הָכֵן וְכָל־יִשְׂרָאֵל עָבְרוּ בְּחֶרְבָּהּ עַד אֲשֶׁר־תָּמּוּ קְלֵי־הַגּוֹי לַעֲבֹר אֶת־הַיַּרְדֵּן :

καὶ ἔστησαν οἱ ἱερεῖς οἱ αἰρόντες τὴν κυβωτὴν τῆς διαθήκης κυρίου ἐπὶ ξηρᾶς ἐν μέσῳ τοῦ Ἰορδάνου. καὶ πάντες οἱ υἱοὶ Ἰσραὴλ διέβαινον διὰ ξηρᾶς, ὥς συνετέλεσε πᾶς ὁ λαὸς διαβαίνων τὸν Ἰορδάνην.

Au. Ver.—17 And the priests that bare the ark of the covenant of the Lord stood above, ver. 8; for that phrase doth not always signify the exact middle of a place, but any part within it, as appears from Gen. xlv. 6; Exod. viii. 22; xxiv. 18; Josh. vii. 13; x. 13; Prov. xxx. 19. Or rather, 2. In the middle and deepest part of the river. For, 1. Words should be taken properly, where they may without any inconvenience, which is the case here. 2. The ark went before them to direct, and encourage, and secure them in the dangers of their passages, for which ends the middle was the fittest place. 3. In this sense the

Stood firm. So Pool, Patrick, Gesen. Inf. abs. עָמְרוּ עָמְרוּ adv. *firm, firmly*, Josh. iii. 17; iv. 3.—*Gesen.*

Rosen.—עָמְרוּ, *Stare faciendo*, scil. *gressum sum* (coll. Prov. xvi. 9; Jerem. x. 23, עָמְרוּ), sive pedes, aut, se ipsos, i. e., firmiter, Infinitivo absoluto pro Adverbio posito. Significatur, pedes illorum non dubios stetisse

aut labasse in luto solo alvei Jordanis. Alii: *parando*, scil. multitudini commodam trajectionem. Suâ enim illi morâ refrænabant superiores aquas. Aquila et Symmachus reddiderunt ἐροῦμοι, *parati*, quod imitatus Vulgatus *accincti* posuit, i. e., eo modo, quo sese primum itineri dare cœperant. Orientalibus enim in faciendo itinere mos est vestem accingere. Chaldæus מְסֻבִּים, *dispositi* vertit, quod Jarchi מְסֻבִּים וְנֹצֵחִים, *directi et collocati alter e regione alterius* explicavit. Idem voluit Arabicus interpres, qui بَرَزْتِيب, *in ordine dispositi* transtulit.

Pool.—*Stood firm.*] This may be opposed unto their other *standing in the brink of the water* when they came to it, commanded ver. 8, which was but for a while, till the waters were divided and gone away; and then they were to go farther, even *into the midst of Jordan*, as it is here said, where they are to stand *constantly and fixedly*, as this Hebrew word signifies, *until all were passed over*. If it be said that what is prescribed ver. 8, is here said to be executed, and therefore *the midst of Jordan* here is the same place with *the brink of the water of Jordan*, ver. 8; it may be answered, that the manifest variation of the phrase shows that it is not absolutely the same thing or place which is spoken of there and here; but what is there enjoined is here executed with advantage; for when it is said that they *stood firm—in the midst of Jordan*, it must needs be supposed that they first *came to the brink of the water*, and that they *stood* there for a season, till the waters were cut off and dried up, as appears from the nature of the thing; and that then they went farther, even into the midst of Jordan.

In the midst of Jordan: either, 1. Within Jordan [so Rosen., Ged.], as it is expressed above, ver. 8; for that phrase doth not always signify the exact middle of a place, but any part within it, as appears from Gen. xlv. 6; Exod. viii. 22; xxiv. 18; Josh. vii. 13; x. 13; Prov. xxx. 19. Or rather, 2. In the middle and deepest part of the river. For, 1. Words should be taken properly, where they may without any inconvenience, which is the case here. 2. The ark went before them to direct, and encourage, and secure them in the dangers of their passages, for which ends the middle was the fittest place. 3. In this sense the

same phrase is used, Josh. iv. 3, 8; for certainly those stones which were to be witnesses and monuments of their passage over Jordan should not be taken from the brink or brim of the river, or from the shore which Jordan overflowed only at that season, but from the most inward and deepest parts of the river; and ver. 16—18, where the priests are said to *ascend* or *come up out of Jordan*, and *out of the midst of Jordan unto the dry land*; whereas had this been meant only of the first entrance into the river, they must have been said first to *go down into Jordan*, and then to *go up to the land*.

CHAP. IV. 1—4.

וַיְהִי כַּאֲשֶׁר-תָּמְנוּ כָּל-הַגּוֹי לַעֲבֹד
אֶת-הַיְיָ * וַיֹּאמֶר יְהוָה אֶל-
יְהוֹשֻׁעַ לֵאמֹר : 2 הֲרֹחוּ לָכֶם מִן-הָעָם
עֲשָׂרִים אָנָּשִׁים אִישׁ-אֶחָד אִישׁ-אֶחָד
מִשָּׁבָט : 3 וְצִנּוּ אוֹתָם לֵאמֹר שְׂאֵר-
לָכֶם מִיָּה מִתּוֹךְ הַיַּרְדֵּן מִפְּשֵׁב רִגְלֵי
הַכֹּהֲנִים הַכֵּן שְׁתֵּים-עָשָׂרָה אֲבָנִים
וְהִעֲבַרְתֶּם אוֹתָם עִמָּכֶם וְהִנַּחְתֶּם
אוֹתָם בְּמִלּוֹן אֲשֶׁר-תָּלִינוּ בּוֹ הַלֵּילָה :
4 וַיִּקְרָא יְהוֹשֻׁעַ אֶל-שְׁנֵים עָשָׂר אִישׁ
אֶשֶׁר הָיוּ מִבְּנֵי יִשְׂרָאֵל אִישׁ-אֶחָד
אִישׁ-אֶחָד מִשָּׁבָט :

פסוק באמצע פסוק. v. 1.

1 καὶ ἐπεὶ συνετέλεσε πᾶς ὁ λαὸς διαβαίνων
τὸν Ἰορδάνην, καὶ εἶπε κύριος τῷ Ἰησοῖ, λέγων.
2 παραλαβὼν ἄνδρας ἀπὸ τοῦ λαοῦ, ἕνα ἀφ'
ἐκάστης φυλῆς, 3 σύνταξον αὐτοῖς. καὶ
ἀνέλεσθε ἐκ μέσου τοῦ Ἰορδάνου ἑτοίμους
δώδεκα λίθους, καὶ τούτους διακομίσαντες ἅμα
ὕμιν αὐτοῖς, θέτε αὐτοὺς ἐν τῇ στρατοπεδείᾳ
ὕμῶν, ὃν ἐὰν παρεμβάλῃτε ἐκεῖ τὴν νύκτα.
4 καὶ ἀνακαλέσμενος Ἰησοῦς δώδεκα ἄνδρας
τῶν ἐνδόξων ἀπὸ τῶν ὠίων Ἰσραὴλ, ἕνα ἀφ'
ἐκάστης φυλῆς.

Au. Fer.—1 And it came to pass, when all the people were cleanpassed over Jordan, that the LORD spake unto Joshua, saying,

2 Take you twelve men out of the people, out of every tribe a man,

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging-place, where ye shall lodge this night.

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man.

2 Take you, &c.

Houb.—*Dominus Josue [ac principibus Israel] tale mandatum fecit:* (cap. iii. 12). *Sumite de populo duodecim homines, &c.* קרי, *sumite*, numero plurali, etsi Josue solum Deus alloquitur, quem alibi passim compellat, numero singulari. Propterea Græci Intt. verbum קרי ut et verbum צו sequenti versu, numero singulari extulerunt, etsi postea in verbo שׂא redeunt ad numerum pluralem. Nos supplemus ex conjecturâ, et *Principibus Israel*. Supplere etiam licet, et *Proceribus*; nam forsan olim legebatur *ut legitur* והשרים cap. iii. 2. Ut aliquid suppleatur, nonnulla autoritas est in spatio illo, quod vacuum Masoretæ reliquerunt, cum notâ ad marginem פסוק באמצע פסוק, *defectus in medio versus*, quæ significatur aliquid in contextu desiderari. Cæterum quæ hoc versu 2 leguntur, totidem verbis extant suprâ cap. iii. 12, ubi hæc nos prætermisimus, quia ex hoc loco illuc perperam allata. “Hic versiculus (inquit Masius) ad cap. iii. 12 interrumpit narrationis miraculi ordinem cursumque.” Qui, cum deinde ita subjungat, “essetque illa dilucidior, si proximum is versiculum sequeretur” non satis attendit, ad narrationem nihil pertinere de mandato Josue illic interpolato; immo mandatum illud, ut duodecim homines tollantur de unaquaque tribu, nihili esse, ubi non additur istis duodecim quid sit faciendum, ut manifestum sit, eum versum 12 capitis iii. esse laciniam ex hoc, in quo sumus, capite iv. alieno in loco consutam; quod quidem mirum videri non debet hujus. Libri initio, in quo factæ sunt, interpretibus plerisque consentientibus, multæ aliæ perturbationes.

הכין. Verbum הכין otiosum; quod, quia erat in linea inferiori, fuit hoc loco per imprudentiam geminatum. Itaque veteres plerique id omittunt; quidam alio divertunt. Ne locum quidem habere hic posset ut הכין legitur capite superiori, versu 17 nisi ad מציב proxime adjungeretur, de quo הכין posset efferri, ut esset, *status firmus*.

Rosen.—1 Supra iii. 12 commemoratum erat, Josuam antequam Israelitæ trajicerent Jordanem jussisse duodecim viros ex singulis tribubus eligi; non tamen ad quem finem eligendi illi essent, dictum erat. Jam igitur ad quid designati illi fuerint, et quid ab iis

peractum sit, decem primis hujus Capituli versusus fusius exponitur. Primum hujus versusus hemistichium repetit postremum versusus ultimi capituli præcedentis hemistichium; quæ vero sequuntur versusus hujus primi hemistichio posteriore una cum versusibus 2, 3 sunt interclusio, quia mandatum a Deo ante transjectionem fluvii Josuæ datum, supra iii. 12 breviter commemoratur, plenius exponitur. Narratio eorum, quæ post transitum facta sunt, continuatur versu quarto, qui igitur cum priore versusus primi hemistichio coheret, hoc modo: *postquam universus populus absolvisset trajicere Jordanem; vocavit Josua duodecim illos viros* rel. Quæ altero versusus primi hemistichio habentur וְיָאָמְרוּ יְהוָה וְנִרְאָה sicut in plusquamperfecto reddenda: *dixerat autem Josua Josuæ*, cet. Post prius hemistichium, quod voce הִרְבֵּן clauditur, in codicibus Hebraicis spatium vacuum est, de quo monent Masorethæ ad marginem hisce verbis: *הַפְּסוּקִים הַזֵּה הֵמָּנָה, Cessatio*, i. e., pausa, spatium *in medio versusus*. Et quum post versum tertium in pluribus codicibus, etiam iis, qui typis sunt descripti, veluti in Bibliis Athianis anni 1661, Jablonskianis Berol. 1699, Opatianis Kil. 1709, Michaelisianis Hal. 1720, simile spatium exstet; suspicari quis possit, fuisse olim codices, in quibus interpositio illa inde a versusus primi hemistichio secundo, usque ad finem versusus tertii utroque illo spatio designata fuerit. Sunt tamen loca plura alia, quibus *Piska* reperitur, ubi nulla, qualis hic, interpositio. Videtur spatio illo *Piska* vocato nil aliud indicari nisi hoc, esse iis locis, ubi illud reperitur, ex nonnullorum Criticorum sententia versusum claudendum apposito signo Silluk. Cf. Cappelli *Crit. S.*, l. iii., cap. 18, p. i., p. 458, edit. Hal.

3 וְצִוְיָ אֹהֶלֶם—*Et mandate iis dicendo*, i. e., quæ sequuntur: *tollite vobis hinc, e medio Jordanis, e loco quo steterunt pedes sacerdotum, parando* [see notes on iii. 17], *s. aptando duodecim lapides*. וְצִבְרֵם, *locus stationis* pedum sacerdotum non est locus, quem pedes illorum circumscribebant vestigiis, sed propinquus, intra alveum fluminis tamen. Infinitivus וְצִבְרֵם, Latine per Gerundium reddendus, post וְצִבְרֵם, *tollite vobis* redundare videri possit. Sed videtur eo indicari, eligendos esse lapides idoneos erigendo monumento, satis magnos quidem, sed qui singuli a singulis hominibus bajulari possent.

4 De nexu hujus versus cum versu 1 vide
notam ad eundem. *Quos paraverat e filiis*

Israel. Parasse eos dicitur, quia paratos adesse jusserat ad suum nutum, cum eos tribules ipsi designassent (iii. 12), vel quia eas designationes ipse approbasset, et quodammodo una designasse videri poterat.

Ver. 6.

Au. Ver.—6 That this may be a sign among you, *that* when your children ask *their fathers* in time to come [Heb., to-morrow], saying, What *mean* ye by these stones?

Ask their fathers.

Ged.—Ask you.

Rosen.—וְיִשְׁאַלְוּ בְנֵיכֶם קָהָה, *Cum*, quando, *interrogabunt filii vestri cras*, i. e., posthac; complectitur enim hæc vox omne tempus futurum ἀποριστός, ut *Genes. xxx. 33; Exod. xiii. 14*. Post hæc in Bibliis Bombergianis anni 1518 et nonnullis aliis seculi xvi. Bibliis additum legitur וְאֲבֹתָם, *patres ipsorum*. Verum hæc lectio, quæ in codicibus manuscriptis, De-Rossio observante, infirmam habet auctoritatem, in veteribus translationibus nullam, dimanavit procul dubio e versu 21.

Ver. 7.

Au. Ver.—7 Then ye shall answer them,
That the waters of Jordan were cut off be-
fore the ark of the covenant of the LORD ;
when it passed over Jordan, the waters of
Jordan were cut off: and these stones shall
be for a memorial unto the children of Israel
for ever.

Shall be.

Ged., Booth.—Are.

Houb.—Extant.

Rosen.—רָחֵם — וְרָחֵם, *Eruntque*, sive: *sint lapides illi in memoriam filiis Israel usque ad æternum, in omnem posteritatem.*

Ver. 2.

וְשִׁתִּים עָשְׂתָה אֲבָנִים הַקִּיּוֹם יְהוֹשֻׁעַ
בְּתוֹךְ הַיַּרְדֵּן בַּחֹת מַצֵּב רַגְלֵי הַקְּלָהִים
לְשֵׁאֵי אֲרוֹן הַבְּרִית וַיְהִי לָשֵׁם עַד הַיּוֹם
הַזֶּה :

ἔστησε δὲ Ἰησοῦς καὶ ἄλλους δώδεκα λίθους
ἐν αὐτῷ τῷ Ἰορδάνῃ ἐν τῷ γενομένῳ τόπῳ ὑπὸ
τοὺς πόδας τῶν ἱερέων τῶν αἰρούτων τὴν
κιβωτὸν τῆς διαθήκης κυρίου, καὶ εἰσὶν ἐκεῖ
ἕως τῆς σήμερον ἡμέρας.

Au. Ver.—9 And Joshua set up twelve stones in the midst of Jordan, in the place

where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

Twelve stones.

Dathe, Ged., Booth.—Twelve *other* stones.

Between verses 9 and 10, Houbigant inserts verses 21, 22, 23, and 24. See his note below.

Ken.—It is well known that when Joshua led the Israelites over Jordan, he was commanded to take *twelve stones* out of the *midst of Jordan*, to be a memorial that the ground in the very *midst* of that river had been made dry, and the river miraculously divided on that occasion. But *where* was this memorial to be set up? The ninth verse says: *Joshua set up these stones in the midst of Jordan*. But is it likely that the stones should be placed or set down *where* they were *taken up*; and that the memorial should be erected there *where*, when the river was again united, it would be *concealed*, and of course could be no *memorial* at all? This, however, flatly contradicts the rest of the chapter, which says these stones were pitched in *Gilgal*, where Israel lodged in Canaan for the first time. The solution of this difficulty is, that בְּרִיחַ, *in the midst*, should be here מִבְּרִיחַ, *from the midst*, as in ver. 3, 8, 20, and as the word is here also in the *Syriac* Version. The true rendering therefore is, *And Joshua set up the twelve stones* (taken) *from the midst of Jordan*, &c. See verse preceding.

Dr. A. Clarke.—*And Joshua set up twelve stones in the midst of Jordan.*] It seems from this chapter that there were *two sets* of stones erected as a memorial of this great event; twelve at *Gilgal*, ver. 20, and twelve in the bed of Jordan [so *Houb.*, *Dathe*, *Pool*, *Patrick*, *Ged.*, *Booth.*], ver. 9. The twelve stones in the bed of Jordan might have been so placed on a base of strong stone-work so high as always to be visible, and serve to mark the very spot where the priests stood with the ark. The twelve stones set up at *Gilgal* would stand as a monument of the place of the *first encampment* after this miraculous passage. Though this appears to me to be the meaning of this place, yet *Dr. Kennicott's* criticism here should not be passed by [see above]. I confess I see no need for this criticism, which is not supported by a single MS. either in his own or *De Rossi's* collection,

although they amount to *four hundred and ninety-four* in number. Twelve stones might be *gathered* in different parts of the bed of the Jordan, and be set up as a pillar in another, and be a continual visible memorial of this grand event. And if twelve were set up in *Gilgal* as a memorial of their first encampment in Canaan, it is still more likely that twelve would be set up in the bed of the river to show where it had been divided, and the place where the whole Israelitish host had passed over dry-shod. The reader may follow the opinion he judges most likely.

Pool.—9 *In the midst of Jordan*; properly so called, as Josh. iii. 17. *Quest.* How could these stones be a monument of this work, when they were not seen, but generally covered with the waters of Jordan? *Answ.* These stones are not the same with those which a man could carry upon his shoulders, ver. 5, and therefore might be very much larger; and being set up in two rows one above another, they might possibly be seen, at least sometimes when the water was low, and especially where the water was commonly more shallow, as it might be ordinarily in this place, though not at this time, when Jordan overflowed all its banks. Add to this, that the waters of Jordan are said to be very pure and clear; and therefore these stones, though they did not appear above it, might be seen in it, either by those who stood upon the shore, because that river was not broad; or at least by those that passed in boats upon the river, who could easily discern by the peculiar noise and motion of the water occasioned by that heap of stones. And this was sufficient, especially considering that there was another more distinct and visible monument of this miracle set up in *Gilgal*. *They are there unto this day*: this might be written, either, 1. By Joshua, who wrote this book near twenty years after this was done; or, 2. By some other holy man, divinely inspired and approved of by the whole Jewish church, who inserted this and some such passages, both in this book, and in the writings of Moses.

Houb.—9 *Duodecim autem lapides.* Alii nunc lapides aguntur, quam illi, de quibus supra, quique in *Galgala* erant asportandi. Id demonstrat ipsum verbum אֲבָנִים sine ה demonstrativo positum, quod ה non abest ver. 21 ubi legitur וְאֲבָנִים, *de illis lapidibus*

dictum de quibus supra mandatum fuit. Eos lapides erexit Josue in monumentum medio in Jordanis alveo, בִּרְיֵךְ הַיַּרְדֵּן et loco eo ipso, *ubi stabant pedes sacerdotum*. מִצַּב רַגְלֵי הַכֹּהֲנִים. Id sacra pagina tam aperte loquitur, ut excusationem non habeant illi interpretes, qui volunt eos lapides fuisse a Josue in Jordanis extremâ orâ collocatos. Nam eadem verba hic sunt, quæ suprâ ver. 3, ubi jubet Josue tolli lapides duodecim, ex loco ipso in quo stant pedes sacerdotum. Et infra versu 10 diserte narratur, sacerdotes stetisse medio in Jordane, donec completa essent, quæ Josue, ut fierent, ex Dei verbis imperarat; quod idem sonat, ac si diceretur, donec lapides medio in Jordane ad sacerdotum pedes erecti essent. Tamen contrâ dicit doctus Masius. "Nam (inquit) cum illud flumen altius, quam latius fluat, quod referunt oculati testes, quis existimet vel in medio lapides illos fuisse positos alveo, ubi nunquam apparerent, vel tam fuisse magnos, ut supra profundissimi fluminis aquas exstarent?" Masio respondetur, lapides istos vel fuisse grandes, ut super aquas eminere possent (neque enim de istis, ut de aliis, narratur, fuisse unumquemque lapidem ab uno homine sublatum) vel fuisse de Josue mandato firmiter collocatos in basi, et cæmento junctos, quomodo et fuit monumentum in Galgala erectum quod quidem ætate Eusebii et Hieronymii adhuc extabat, quodque adeò in basi firma fuerat exstructum. Cæterum post versum 9 collocamus versus 21, 22, 23, et 24. Nempe ordinem fuisse hîc etiam perturbatum, non uno signo apparet. Nam post versum 9 non memoratur in ordine eo, quem nunc habemus, cur Josue medio in Jordane monumentum erexerit, cum contra bis narretur, in quem finem monumentum in *Galgala* fuerit collocatum, nempe versibus 7 et 8 et versibus 21, 22, 23, et 24. Et pertinere quæ his quatuor versibus dicuntur, ad monumentum in Jordanis alveo positum, non vero ad illud, quod *Galgala*, docet ipsum verbum בִּיבְשָׁה, *in sicco* (ver. 22) quod de loco dicitur, qui *fuit siccatus*, non de *Galgala*, qui locus erat extra Jordanis ripam. Non negabat Masius, non dissimilem esse istam Josue *conciunculam*, quæ legitur versibus 22, 23, &c. à superiore illâ, quæ versibus 7 et 8 commemoratur. Sed tamen aliquo modo esse diversam statuebat. "Nam illa (inquit) dam tollerentur lapides, et potissimum ad ipsos bajulos habebatur; hæc vero, cum ab imperatore illi statuuntur, et ad populum

universum." Sed cum sequatur, ver. 8, *et sic fecerunt filii Israel*, liquet primâ in concione Josue bajulos sic fuisse primum allocutum, ut ad populum etiam universum sermonem haberet, et quidem jam inde a versu 6 ubi Josue sic loquitur, *eo ut sit signum*, בְּקִרְבְּכֶם, *apud vos*, quæ conveniunt in Israelitis universos. Nec probabilem causam attulit Masius, cur de monumento in *Galgala* erecto bis narretur, in quem finem fuerit positum; de eo, quod medio in Jordane, ne semel quidem.

Horsley and Rosenmüller consider this verse to be an interpolation.

Horsley.—See notes on verse 20.

Rosen.—9 *Et duodecim lapides statuit Josua in medio Jordanis, sub eo loco, quo stabant pedes sacerdotum portantium arcam fœderis*. Eos lapides alios fuisse ab iis, de quibus versu antecedente sermo erat, docet res ipsa. Absonum enim fuisset, si lapides e Jordanis alveo deportatos ad locum quo pernoctabant, retro portassent, ut iis in Jordanis alveo monumentum erigerent. Quod quum intelligeret Græcus Alexandrinus interpres, Hebræa sic reddidit: ἔστηκε δὲ Ἰησοῦς καὶ ἄλλους δώδεκα λίθους. Quod sequutus Latinus Vulgatus: *alios quoque duodecim lapides posuit Josua*. Ita duo monumenta posita essent; alterum in Jordanis alveo, alterum *Gilgale*. Idem statuit Van Herwerden in *Disputat. de libro Josue*, p. 29. Sed mirandum est, Virum Doctissimum nihil difficultatis deprehendisse in eo quod medio in amne dicitur positum congestis lapidibus monumentum, quod fluctuantibus undis vix paucos dies resistere potuit. Haud desunt quidem monumenta in stagnante aqua posita, quale est illud, quod in memoriam victoriæ de classe Turcica apud Tschesme anno 1772 a principe Orlovio reportatæ, in horto imperiali Sarscoe-Selo prope Petropolim Catharina II. imperatrix in lacu seu piscina exstrui curavit, quodque exhibet columnam navalem rostris navium ornatam. Sed in aquis fluminis, quale est Jordanes, cujus fluctus singulis æstatibus, liquescente Libani nive, vehementiore impetu volvuntur, monumentum erigere, vix cuiquam in mentem venisse credibile est. Præterea monumentum, quod nonnisi duodecim lapidibus, a totidem viris allatis constaret, supra undas haudquaquam eminuisset. Masius quidem, ut iis quæ hoc loco narrantur fidem faciat, arcam non intra fluvii alveum, sed in extrema ejus ora instituisse perhibet, et

in ea extremitate, quæ raro, nisi inundante fluvio aquâ obruitur, posita saxa illa plurima anni parte adspectabilia fuisse censet. Sed quum arca, ex nostri quidem scriptoris sententia, eo fine in fluminis alveo constituta esset, ut aquas deorsum fluentes reprimeret (vid. not. ad iii. 16); sacerdotes illam bajulantes non in alvei ora, sed intra illud constituisse necesse est. Præterea est aliud, quod omnem hanc narrationem attente legenti et perpendenti mirum esse oportet, de quo monuit J. J. Bellermann in Progr. quod inscribitur: *de duodecim lapidibus in Jordani alveo erectis*, ad Jos. iv. 9, Erford. 1795. Auctori, inquit, libri Josuæ solenne est, non tantum facta, sed et Dei præcepta de peragendis narrare. Quamobrem Dei mandatum de lapidibus e Jordane deportandis et Gilgalis ponendis vs. 3 alligavit. De extruendis vero cippis in alveo Jordani nullum commemoratur jussum; quod eo magis mirandum est, quo insolentius et monstrosius consilium monumenti in torrente, æternæ memoriæ causa, collocandi videri debet. Rei minus miræ, i. e., elevandorum lapidum Gilgalensium e Jordane deportatorum jussum divinum *ter* commemorat copiosius libri auctor, vss. 3, 8, 10; quid est causæ, cur mandatum negotii mirabilioris, et maxime extraordinarii ne verbo quidem indigitavit? In toto capite quarto de *uno tantum monumento*, Gilgale posito, est sermo, si discesserimus a versu nono. Nexus, ratio et consilium unum tantum monumentum postulant. Quæ quum ita sint, primum est conjicere, hunc versum esse spurium, quam suspicionem confirmat Arabicus interpres, qui, ut ad versum 8 notavimus, priorem hujus versus partem non expressit. Quum tamen omnes, quotquot hodie exstant, codices hunc versum ita exhibeant, quemadmodum in Bibliis nostris, quæ typis sunt descripta, legitur, omnes quoque veteres interpretes, præter Arabem, illum integrum reddant; quas in illo observavimus difficultates, Bellermannus mallet idonea interpretatione, quam cultro critico audacius adhibito tollere. In hunc vero modum versum censet interpretandum: *erexit itaque Josua duodecim illos lapides, in Jordane sublato eo ipso in loco, quo sacerdotes arcam bajulantes steterant*. In qua interpretatione præeuntem habet Syrum, qui primam versus partem sic transtulit:

וַיִּבְנוּ אֶת־הַמִּזְבֵּחַ הַזֶּה בְּיַד־יְהוָה אֱלֹהֵינוּ וְיִשְׂרָאֵל כָּל־בְּנֵי־יִשְׂרָאֵל וְיִשְׂרָאֵל כָּל־בְּנֵי־יִשְׂרָאֵל וְיִשְׂרָאֵל כָּל־בְּנֵי־יִשְׂרָאֵל

וַיִּבְנוּ אֶת־הַמִּזְבֵּחַ הַזֶּה בְּיַד־יְהוָה אֱלֹהֵינוּ וְיִשְׂרָאֵל כָּל־בְּנֵי־יִשְׂרָאֵל וְיִשְׂרָאֵל כָּל־בְּנֵי־יִשְׂרָאֵל וְיִשְׂרָאֵל כָּל־בְּנֵי־יִשְׂרָאֵל, et duodecim illos lapides erexerunt, quos sumserunt e medio Jordani sub pedibus sacerdotum, cet. Verum etsi ellipsis vocum ante אֱלֹהֵינוּ, quæ in hac interpretatione statuitur, parum haberet difficultatis, tamen scriptor, si illum sensum exprimere voluisset, non indefinite אֱלֹהֵינוּ, sed definite אֱלֹהֵינוּ, ut infra vs. 20, scribere debuisset. Quod quum Bellermann videatur ipse intellexisse; aliam proponit hunc versum interpretandi rationem, quam priori præferendam ait. Est illa talis: quos duodecim lapides deportari jusserat Josua e Jordane, et quidem ex eo loco, quo sacerdotes steterant, in illam regionem Gilgalensem, in qua erigebantur. proprie: *surgere fecit*, hinc *elevare, sustollere, auferre*, existimat et *deportari jussit* denotare posse. Sed vere monuit Maurer, quum in hac narratione de *tollendis auferendisque* lapidibus verba נָשָׂא vs. 3, 8, הָרִים vs. 5, et לָחַץ vs. 20 adhibeantur, הָרִים vero constanter *erigendi* significatu usurpetur; id verbum nec hoc loco aliter capiendum esse. Nihil igitur restat, nisi ut hunc versum reliquæ narrationi insertum esse statuanus ab homine quodam seniore, qui rei convenienter judicaret, si et ille locus, in quo insistent arca inundantem rapidumque amnem sua præsentia interrupit, quodam monumento designaretur, nec tamen perpenderet, ejusmodi monumentum medio in amne haud diu stare posse. Accedit, quod narrationis cursus versu nono interruptitur, quo eliso ille facilius procedit. וַיִּבְנוּ אֶת־הַמִּזְבֵּחַ הַזֶּה, *Erantque ibi usque ad hunc diem*. Ex hisce verbis, quæ sæpius redeunt, veluti vii. 26; ix. 27; xiv. 14; xv. 63; xvi. 10, recte collegit Abaybenel, a Josua hunc librum non esse scriptum.

Ver. 10—19.

וַיִּבְנוּ אֶת־הַמִּזְבֵּחַ הַזֶּה בְּיַד־יְהוָה אֱלֹהֵינוּ וְיִשְׂרָאֵל כָּל־בְּנֵי־יִשְׂרָאֵל וְיִשְׂרָאֵל כָּל־בְּנֵי־יִשְׂרָאֵל וְיִשְׂרָאֵל כָּל־בְּנֵי־יִשְׂרָאֵל, et duodecim illos lapides erexerunt, quos sumserunt e medio Jordani sub pedibus sacerdotum, cet. Verum etsi ellipsis vocum ante אֱלֹהֵינוּ, quæ in hac interpretatione statuitur, parum haberet difficultatis, tamen scriptor, si illum sensum exprimere voluisset, non indefinite אֱלֹהֵינוּ, sed definite אֱלֹהֵינוּ, ut infra vs. 20, scribere debuisset. Quod quum Bellermann videatur ipse intellexisse; aliam proponit hunc versum interpretandi rationem, quam priori præferendam ait. Est illa talis: quos duodecim lapides deportari jusserat Josua e Jordane, et quidem ex eo loco, quo sacerdotes steterant, in illam regionem Gilgalensem, in qua erigebantur. proprie: *surgere fecit*, hinc *elevare, sustollere, auferre*, existimat et *deportari jussit* denotare posse. Sed vere monuit Maurer, quum in hac narratione de *tollendis auferendisque* lapidibus verba נָשָׂא vs. 3, 8, הָרִים vs. 5, et לָחַץ vs. 20 adhibeantur, הָרִים vero constanter *erigendi* significatu usurpetur; id verbum nec hoc loco aliter capiendum esse. Nihil igitur restat, nisi ut hunc versum reliquæ narrationi insertum esse statuanus ab homine quodam seniore, qui rei convenienter judicaret, si et ille locus, in quo insistent arca inundantem rapidumque amnem sua præsentia interrupit, quodam monumento designaretur, nec tamen perpenderet, ejusmodi monumentum medio in amne haud diu stare posse. Accedit, quod narrationis cursus versu nono interruptitur, quo eliso ille facilius procedit. וַיִּבְנוּ אֶת־הַמִּזְבֵּחַ הַזֶּה, *Erantque ibi usque ad hunc diem*. Ex hisce verbis, quæ sæpius redeunt, veluti vii. 26; ix. 27; xiv. 14; xv. 63; xvi. 10, recte collegit Abaybenel, a Josua hunc librum non esse scriptum.

אֱלֹהֵיהֶם מִשָּׁה : 13 פָּאֶרְפָּעִים אֶלֶף
חִלּוּצֵי הַצָּבָא עָבְרוּ לִפְנֵי יְהוָה
לְמַלְחָמָה אֶל עִרְבֹת יְרִיחוֹ : 14 בַּיּוֹם
הַהוּא גָּדַל יְהוָה אֶת־יְהוֹשֻׁעַ בְּעֵינֵי
כָּל־יִשְׂרָאֵל וַיֵּרָא אֹתוֹ בַּאֲשֶׁר יָרָא אֶת־
מִשָּׁה כָּל־יָמֵי חַיָּו : 15 וַיֹּאמֶר יְהוָה
אֶל־יְהוֹשֻׁעַ לֵאמֹר : 16 צִוָּה אֶת־
הַכֹּהֲנִים נִשְׂאִי אֲרוֹן הָעֵדוּת וַיַּעֲלוּ
מִן־הַיַּרְדֵּן : 17 וַיָּצֵו יְהוֹשֻׁעַ אֶת־
הַכֹּהֲנִים לֵאמֹר עָלוּ מִן־הַיַּרְדֵּן :
18 וַיְהִי כַּעֲלֹת הַכֹּהֲנִים נִשְׂאִי אֲרוֹן
בְּרִית־יְהוָה מִתּוֹךְ הַיַּרְדֵּן נִתְקוּ בַּפּוֹת
רַגְלֵי הַכֹּהֲנִים אֶל הַחֲרָבָה וַיֵּשְׁבוּ מִן־
הַיַּרְדֵּן לְמִקְוֵיהֶם וַיָּלְכוּ כְּהַמּוֹלֵשִׁשׁוֹם
עַל־כָּל־גְּדוּדָתוֹ : 19 וַהֲעָם עָלָה מִן־
הַיַּרְדֵּן בַּעֲשׂוֹר לַחֹדֶשׁ הָרִאשׁוֹן וַיַּחֲנֶה
בְּגִלְגָּל בְּרֹאשׁ מַזְרַח מִזְרַח יְרִיחוֹ :

v. 18. צִוָּה קרי

10 εἰστήκεισαν δὲ οἱ ἱερεῖς οἱ αἵροντες τὴν
κιβωτὸν τῆς διαθήκης ἐν τῷ Ἰορδάνῃ, ἕως οὗ
συνετέλεσεν Ἰησοῦς πάντα ἃ ἐνετείλατο Κύριος
ἀναγγεῖλαι τῷ λαῷ· καὶ ἔσπευσεν ὁ λαὸς, καὶ
διέβησαν. 11 καὶ ἐγένετο ὡς συνετέλεσε πᾶς
ὁ λαὸς διαβῆναι, καὶ διέβη ἡ κιβωτὸς τῆς δια-
θήκης Κυρίου, καὶ οἱ λίθοι ἔμπροσθεν αὐτῶν.
12 καὶ διέβησαν οἱ υἱοὶ Ῥουβὴν, καὶ οἱ υἱοὶ
Γὰδ, καὶ οἱ ἡμίσεις φυλῆς Μανασσὴ διεσκευ-
ασμένοι ἔμπροσθεν τῶν υἱῶν Ἰσραὴλ, καθάπερ
ἐνετείλατο αὐτοῖς Μωσῆς. 13 τετρακισμῦριοι
εὐζωνοὶ εἰς μάχην διέβησαν ἐναντίον Κυρίου
εἰς πόλεμον πρὸς τὴν Ἱερὶχὸν πόλιν. 14 Ἐν
ἐκείνῃ τῇ ἡμέρᾳ ἠύξησε Κύριος τὸν Ἰησοῦν
ἐναντίον τοῦ παντὸς γένους Ἰσραὴλ, καὶ ἐφο-
βοῦντο αὐτὸν, ὥσπερ Μωσῆν, ὅσον χρόνον
ἔσται. 15 καὶ εἶπε Κύριος τῷ Ἰησοῖ, λέγων,
16 Ἐντείλαι τοῖς ἱερεῦσιν τοῖς αἵρονσι τὴν
κιβωτὸν τῆς διαθήκης τοῦ μαρτυρίου Κυρίου,
ἐκβῆναι ἐκ τοῦ Ἰορδάνου. 17 καὶ ἐνετείλατο
Ἰησοῦς τοῖς ἱερεῦσιν, λέγων, Ἐκβῆτε ἐκ τοῦ
Ἰορδάνου. 18 καὶ ἐγένετο ὡς ἐξέβησαν οἱ
ἱερεῖς οἱ αἵροντες τὴν κιβωτὸν τῆς διαθήκης
Κυρίου ἐκ τοῦ Ἰορδάνου, καὶ ἔστηκαν τοὺς
πόδας ἐπὶ τῆς γῆς, ὥρμησε τὸ ὕδωρ τοῦ Ἰορ-
δάνου κατὰ χώραν, καὶ ἐπορεύετο καθὰ χεῖς
καὶ τρίτην ἡμέραν δι' ὅλης τῆς κρηπίδος.
19 καὶ ὁ λαὸς ἀνέβη ἐκ τοῦ Ἰορδάνου δεκάτῃ
τοῦ μηνὸς τοῦ πρώτου· καὶ κατεστρατοπέδευσαν
οἱ υἱοὶ Ἰσραὴλ ἐν Γαλγάλοις κατὰ μέρος τὸ
πρὸς ἡλίου ἀνατολὰς ἀπὸ τῆς Ἱερὶχῶ.

VOL. II.

Au. Ver.—10 For the priests which bare
the ark stood in the midst of Jordan, until
every thing was finished that the Lord com-
manded Joshua to speak unto the people,
according to all that Moses commanded
Joshua: and the people hastened and passed
over.

11 And it came to pass, when all the
people were clean passed over, that the ark
of the Lord passed over, and the priests, in
the presence of the people.

12 And the children of Reuben, and the
children of Gad, and half the tribe of
Manasseh, passed over armed before the
children of Israel, as Moses spake unto
them:

13 About forty thousand prepared for
war passed over before the Lord unto battle,
to the plains of Jericho.

14 On that day the Lord magnified
Joshua in the sight of all Israel; and they
feared him, as they feared Moses, all the
days of his life.

15 And the Lord spake unto Joshua,
saying,

16 Command the priests that bear the
ark of the testimony, that they come up out
of Jordan,

17 Joshua therefore commanded the
priests, saying, Come ye up out of Jordan.

18 And it came to pass, when the priests
that bare the ark of the covenant of the
Lord were come up out of the midst of
Jordan, and the soles of the priests' feet
were lifted up [Heb., plucked up] unto the
dry land, that the waters of Jordan returned
unto their place, and flowed [Heb., went]
over all his banks, as they did before.

19 And the people came up out of Jordan
on the tenth day of the first month, and
encamped in Gilgal, in the east border of
Jericho.

Houb.—10 *Sacerdotes igitur, qui arcam*
gestabant, medio in Jordane constiterunt,
donec omnia completa essent quæ, ut fierent,
Dominus Josue mandarat. Interea populus
Jordanem celeriter trajiciebat. 15 Dominus
autem Josue sic locutus est. 16 Mandatum
fac sacerdotibus, qui arcam testimonii sup-
portant, ut Jordane egrediantur. 17 Josue man-
datum fecit, ut sacerdotes Jordane egredierentur.
18 Et, quo tempore sacerdotes, qui arcam fæ-
deris Domini, portabant, Jordanis alveo dis-
cesserunt, pedemque in sicco posuerunt, aquæ
regressæ sunt in locum suum, et plenæ, ut
antea, ripis defluerunt. 14 Itaque illo die

E

Dominus dedit gloriam Josue in oculis omnis Israel, qui eum reveriti sunt, quomodo Mosen, cum viveret, reverebantur. 11 Postquam omnis populus transisset, transivit etiam arca Domini, et antegressi sunt populum sacerdotes. 12 Tum filii Ruben et Gad dimidiaque Manasse tribus iter fecerunt armati in primâ acie filiorum Israel, ut eis præceperat Moyses. 13 Illi erant circiter quadraginta millia, et ante Dominum ierunt ad pugnam parati usque ad locos Jericho campestres. 19 Populus autem Jordane discessit, &c.

10 *Sacerdotes igitur...* Hujus versûs pars prior constat iisdem ferè verbis, quibus pars prior versus 17 capitis superioris. Enimvero nunc resumitur narratio transitûs Jordanis, quam suspenderant mandata Josue de monumentis erigendis, ab eodem versu 17 usque ad hunc versum 10 et sequente versu continuatur narratio, in exitu populi et arcæ ex alveo Jordanis.

11 *ויצבר ארון יהוה, transivit arca Domini (et sacerdotes ante populum).* Nunc narratur transisse arcam, sive, exissee ex Jordane, ut antegrederetur populum, qui Jordane jam trajecerat. Infra ver. 16 et 17 jubet Josuæ, Dei ex mandato, ut sacerdotes ex Jordane ascendant. Sed cadere in sacrum scriptorem non potuit, ut narraret mandatum aliquod, quod fieret, fuisse a Deo datum, postquam jam narrasset, idem, quanquam Deo non mandante, fuisse antea factum. Recte igitur statuebat Edm. Calmet, versus 15, 16, 17, et 18 ante versus 13 et 14 fuisse collocandos; ut postquam populos (ver. 11) Jordanem trajecit, tam sacerdotes jubeantur (ver. 15, 16, et 17) Jordanem relinquare; deinde narretur (ver. 18) ut aquæ Jordanis in alveum siccum redierint; postea (ver. 14) ut Dominus his miraculis magnam gloriam Josuæ fecerit; denique (ver. 11) ut arca populum anteiverit; et ut filii Reuben et Gad (ver. 12 et 13) ante arcam armati processerint; ut notetur denique (ver. 19 et 20) quo mense et quo die Israelitæ Jordanem trajecerint, et ut postea lapides duodecim in Galgela erecti fuerint. Perturbationes ordinis tales dissimulant sacri interpretes; seu nimium confidunt Judæis librariis, seu res tractatas non satis attendunt; sive denique, ordinem, quem vident fuisse perturbatum, quomodo restituant, non multum curant.

Dathe supposes the Com. 15, 16, 17, are repeated according to the ancient manner of narration, on account of the remark which follows.—Booth.

For the priests commanded.

Ged., Booth.—Now the priests—had commanded.

The ark.

Ged.—The ark of the covenant of the Lord [LXX].

According to all that Moses commanded Joshua.

Houb., Ged., and Booth. reject this clause as an interpolation. "We nowhere read that Moses gave Joshua a charge respecting the passage of the Jordan; or concerning the taking from its bed twelve stones, as a monument to perpetuate the miracle wrought."—Booth.

Houb.—10 *Juxta omnia, quæ præceperat Moyses Josue.* Hæc verba præposterè veniunt, postquam hæc antecesserunt, *juxta hæc quæ præceperat Dominus Josue.* Itaque etiam hæc non legebant Græci Intt. nec sunt legenda. Nihil enim Moyses præcepisse legitur de iis, quæ hoc capite narrantur.

Rosen.—*Sacerdotes autem ferentes arcam stantes erant in medio alveo Jordanis usque ad absolvere, i. e., donec perfectum fuisset omne verbum, i. e., quicquid Jova jusserat Josuam populo edicere, secundum omne quod mandaverat Moses Josuæ, i. e., sicut Moses nomine Jovæ hoc officio injunxerat Josuæ, ut is ediceret populo, quicquid Deus præcepturus esset. Præceperat enim Moses Josuæ, ut Dei mandata in ducendo populo sequeretur Num. xxvii. 21. Alii explicationem petunt e versu 12, in quo refertur exsequutio mandati quod Num. xxxii. 28 legitur. Sane hæc non ad peculiare aliquod præceptum, quod Moses de erigendo monumento Josuæ dederit, ut quidam volunt, sunt referenda.*

12 *Armed.* See notes on i. 14, and on Exod. xiii. 18.

Rosen.—*Et transierunt filii Ruben, et filii Gad, et dimidia pars tribus Menasse strenui ante filios Israel reliquos.* De voce *יִצְבְּרִים* vid. not. ad i. 14. *Quemadmodum dixerat ad eos, iis præceperat Moses, Num. xxxii. 20, 29.*

13 *Before the Lord.*

Pool.—Either, 1. Before the ark [so Patrick], by which they, as well as the rest, passed when they went over Jordan. Or, 2. In the presence of God, who diligently observed whether they would keep their promise and covenant made with their brethren, or not.

Rosen.—13 *Circa quadraginta millia ac-*

cincti ad militiam. Processerunt coram Jova ad bellum, s. pugnam. Coram Jova, quem arca repræsentabat, quæ erat præsentiaë numinis quasi signum. Sed Masius hanc formulam hic eo sensu capit, quo Genes. x. 9. גִּבּוֹר צֵדִק לְפָנֵי יְהוָה, validus venator coram Jova dicitur præstans, excellens venator, ita ut hic insignis præstantia roboris et militaris alacritatis illorum sociorum commendetur. Aut, addit, si id malis, ut spectabilis ordo aciesque instructissima, qua illi procedebant, notetur. Quod Vulgatus sensisse videtur, qui sic transtulit: per turnus et cuneos.

Ged.—14 On that day, the Lord so magnified Joshuah, in the sight of all the Israelites that they revered him, as they had revered Moses, all the days of his life. 15 For when the Lord spoke to Joshuah, saying: 16 "Command the priests, who carry the testimonial-ark, to come up out of the Jordan;" 17 and when Joshuah gave that command to the priests, saying: 18 "Come up out of the Jordan:" as soon as the priests, who carried the ark of the covenant of the Lord, were come out of the Jordan, and the soles of their feet had reached the dry land, the waters of the Jordan returned into their own place, and overflowed, as before, all its banks!

Rosen.—*Die illo magnificavit Jova Josuam in oculis omnis Israelis.* גִּבּוֹר אִתּוֹ, *Et timuerunt, reveriti sunt eum, paruerunt ei ut imperatori a Deo constituto.*

15 Hisce quatuor deinceps versibus 13—18 explicatius narratur quod vs. 11 (inchoatum fuerat.) Non est igitur, cur cum Meyero et Paulo statuamus, quæ vss. 15—17 habentur, desumta esse ex alio monumento quam eo ex quo vss. 11—14 sint hausta. Quoniam autem illustrat miraculum, quod Josuæ jussu sacerdotes, ut ante ingressi in aquas subito eas divisere, ita egressi rursus committunt, similiter atque in trajectu sinus Arabici Moses suâ virgâ ut aquas ante diduxerat, ita eâdem, cum vellet, denuo conjungebat; ideo vocis נִאֲמָר copula interpretanda est per conjunctionem causalem: *dixerat enim.* Indicatur, quemadmodum Moses ita et Josuam omnia divino jussu suscepisse, ac proinde ipsum omnes ut Dei administrum reveritos esse.

Houb.—18 בַּעֲלוֹתָ, *cum ascenderet male Masora בעלות קרי, lege בעלות, tanquam בעלות, cum litterâ ב in mendo esset.* Non semel accidit, ut Scripturæ *Kerioth*, ibi ad marginem notentur, ubi tam benè legitur *tò*

Cetib quam *tò Keri* sed hæc notabant codicum emendatores, qui unum codicem præ ceteris præcipuum habebant, ad quem cæteros omnes exigi vellent.

Rosen.—Pro בעלות ad marginem legendum præcipitur בעלות (per Caph), nullo sensus discrimine. Cf. de ב et כ infinitivis præmissis ad tempus, intra quod aliquid sit, significandum not. ad iii. 3.

Ver. 21.

Au. Ver.—21 And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come [Heb., to-morrow], saying, What mean these stones?

Their fathers. So the Heb.

Ged., Booth.—You [LXX, Syr., Arab.].

CHAP. V. 1.

וַיְהִי כַשְׁמֵעַ בְּלִמְלָכֵי הָאֱמֹרִי אֲנָשִׁי
בְּעֶבֶר הַיַּרְדֵּן וְכָל־מֶלֶךְ הַכְּנַעֲנִי
אֲנָשִׁי עֲלֵיהֶם אֵת אֲנָשֵׁי־הַכּוֹשִׁי יִהְיֶה
אֶת־מֵי הַיַּרְדֵּן מִפְּנֵי בְּנֵי־יִשְׂרָאֵל עַד־
עֲבָרָתוֹ וַיִּפֹּס לְבָבָם וְלֹא־הָיָה בָּם עוֹד
רִיחַ מִפְּנֵי בְּנֵי־יִשְׂרָאֵל :
עֲנַם קרי

καὶ ἐγένετο ὡς ἤκουσαν οἱ βασιλεῖς τῶν Ἀμορραίων οἱ ἦσαν πέραν τοῦ Ἰορδάνου, καὶ οἱ βασιλεῖς τῆς Φοινίκης οἱ παρὰ τὴν θάλασσαν, ὅτι ἀπεξήρανε κύριος ὁ θεὸς τὸν Ἰορδάνην ποταμὸν ἐκ τῶν ἔμπροσθεν τῶν νῶν Ἰσραὴλ ἐν τῷ διαβαίνειν αὐτοὺς, καὶ ἐτάκησαν αὐτῶν αἱ διάνοιαι καὶ κατεπλήγησαν, καὶ οὐκ ἦν ἐν αὐτοῖς φρόνησις οὐδεμία ἀπὸ προσώπου τῶν νῶν Ἰσραὴλ.

Au. Ver.—1 And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the Lord had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.

Until we were passed over.

Masius, Houb., Horsley, Ged., Booth.—Until they were passed over.

Ken.—On these words Dr. Wall remarks thus. "If the word (*we*) be a right reading; this must have been written by Joshua, or some one present at the passing. But as the writer never speaks in the first person,

but at this place in Hebrew, and not at all in the Greek or Vulg., the reading in them seems more probable—till *they* were passed over. So, ver. 6; where Eng. is that he would give *us*, Vulg., is *them*, and the Greek reads, *their fathers*." It must be added, that the preceding correction of *we were passed to they were passed* is confirmed by twenty-seven Hebrew copies.

Rosen.—*Donec transiissemus*. Pro עֲצֵרְתִּים ad marginem legi præcipitur עֲצֵרְתִּים, *donec transiissent*, quod de Israelitis in tertia persona loquitur. Sed est nihil hujusmodi personarum mistione apud Hebræos frequentius. Sic infra vs. 6: *juravit Jova patribus eorum dare nobis*. Et Ps. lxvi. 6, ubi de hoc Jordanis tractu: *transierunt fluvium pedibus*, non tranatarunt, וְשָׁם נִשְׁמָחָה בּוֹ, *tunc letati sumus eo*; cf. not. ad eum loc.

Their heart melted.

Bp. Patrick.—*That their heart melted.* They quite lost their courage; which began to fail them before, as we read ch. ii. ver. 11. Or, as the LXX expound it, "their understanding failed them;" and they were in such a consternation, that none knew what to advise for their safety.

Rosen.—*Tum liquefactum est cor eorum, nec erat in iis adhuc spiritus propter filios Israel*. Corde hic significatur animi fortitudo et constantia, spiritu vero animi illa vis, qua sapimus, et quid agendum, quid omittendum sit, dispicimus et deliberamus, quam Græcus Alexandrinus hic nominat φρόνησις, *prudentiam*.

Ver. 2.

בָּעֵת הַהִיא אָמַר יְהוָה אֱלֹהֵינוּ
עֲשֵׂה לָּהֶם תְּרֵיבוֹת צָרִים וְשׁוּב מִלֵּאֲתֵי
בְּנֵי־יִשְׂרָאֵל שִׁנִּית :

ὑπὸ δὲ τοῦτον τὸν καιρὸν εἶπε κύριος τῷ Ἰησοῦ. ποιήσον σεαυτῷ μαχαίρας πετρίνας ἐκ πέτραις ἀκροτάμου, καὶ καθίσας περίτεμε τοὺς υἱοὺς Ἰσραὴλ ἐκ δένδρου.

Au. Ver.—2 At that time the Lord said unto Joshua, Make thee sharp knives [or, knives of flints], and circumcise again the children of Israel the second time.

Sharp knives.

Bp. Patrick and others.—Knives of flint.

Houb.—Cultros lapideos.

Pool.—*Make thee sharp knives*; or, *prepare*, or *make ready*, as this word is sometimes used. As it was not necessary for those who had such knives already to make

others for that use; so it is not probable that such were commanded to do so, but only to make them sharp and fit for that work. They are called in Hebrew *knives of flints*, not as if they were all necessarily to be made of flints, but because such were commonly used, especially in those parts, where there was but little iron; and because such knives were oft used in this work, as the Jewish doctors note, and in such like works, as the heathen writers relate. Thus we call that an *ink-horn* which is made of silver, because those utensils are commonly made of horn.

Gesen.—צֵר m. (r. צור i. 3) plur. צָרִים, once צִירוֹ Job xxviii. 10. 1. *a rock*. 2. *edge*, see the root no. 3 a [Rt. צור 3. *to cut*, *to carve*: a) pp. by pressing upon with a knife, comp. נָדַר, no. 1, 2. Hence צור *edge, sharp rock*]. Ps. lxxxix. 44 צִיר הָרִב, *edge of the sword*; according to which analogy Josh. v. 2, 3, וְהָיוּ צָרִים, *are sharp knives*; comp. צר Ex. iv. 25, and so Targ. But Sept., Vulg., Syr., Arab. understand *knives of stone* (comp. no. 1), which the ancient Orientals were accustomed to use for castration and circumcision, Hdot. ii. 86, Plin. xxxv. 46; and this interpretation is favoured by the words of the Alex. translator inserted after Josh. xxiv. 30, ἐκεῖ ἔθηκαν μετ' αὐτοῦ εἰς τὸ μῆμα εἰς ὃ ἔθαψαν αὐτὸν [Joshua] ἐκεῖ τὰς μαχαίρας τὰς πετρίνας, ἐν αἷς περιέτεμε τοὺς υἱοὺς Ἰσραὴλ...καὶ ἐκεῖ εἰσιν ὥς τῆς σήμερον ἡμέρας. This is a circumstance worthy of remark; and goes to show at least, that knives of stone were found in the sepulchres of Palestine, as well as in those of north-western Europe.

Rosen.—*Fac, para tibi cultros petrarum, s. silicum*, i. e., *saxeos*. Nomen צָרִים in univ. quodvis instrumentum, quo secatur, sive ex ferro sit, sive ex lapide acuto, denotat. צָרִים interpretum plures *acierum* reddunt, ut *cultri acierum* sint acuti. Ita Chaldaeus: אֲמִלְתָּן חֲרִישִׁין. Sane nomen צור Ps. lxxxix. 44 non est dubium *aciem* denotare (cf. Arabicum صُور, *aissecuit*;) dicitur enim ibi: וְהָיוּ צָרִים הָרִב, *etiam retrorsum vertis aciem gladii ejus*. Sed ut Josue precipiatur acutos adhibere cultellos, minime erat necesse. Recte igitur veteres interpretes, præter Chaldaeum, צָרִים, *lapidum* significatu ceperunt, quem צור obtinere Jesaj. viii. 14; Job xxii. 24 (cf. Arabicum ظَر, *lapis*, peculiariter *acutus*, *cultri instar*), et *cultros lapideos* interpretati sunt.

Græcus Alexandrinus: μαχαίρας ἐκ πέτρας ἀκροτόμους, *cultros de petra acutos*, ut vetus Itala reddidit; Vulgatus: *cultros lapideos*; Syrus: *cultrum siliceum*. Arabs: *cultros ex lapide duro solido*. Silice acuto, כֶּלֶב dicto, usa est et Zippora, Mosis uxor, ad circumcidendum filium suum, Exod. iv. 25, ad quem loc. cf. not. ubi plura de cultris lapideis attulimus. Vid. et *das alte u neue Morgenland*, p. i., p. 268. Quod vero et postquam cultri ferrei et chalybei in usu essent, ad circumcidendum lapidei cultri adhiberentur, causa erat hæc, ut in ritu religioso mos a majoribus observatus retineretur. Unde et Alnajah, gens Æthiopum, cultris lapideis circumcisionem peragit, referente Ludolfo *Histor. Æthiop.*, l. iii., cap. i., § 21. Cf. Antenrieth *Abhandlung über den Ursprung der Beschneidung* (Tübing. 1829), p. 48.

Circumcise again.

Pool.—He calleth this a *second circumcison*, not as if these same persons had been circumcised once before, either by Joshua, or by any other, for the contrary is affirmed below, ver. 7; but with respect unto the body of the people, whereof one part had been circumcised before, and the other at this time, which is called a *second time*, in relation to some former time wherein they were circumcised; either, 1. In Egypt, when many of the people, who possibly for fear or favour of the Egyptians had neglected this duty, were by the command of Moses (who had been awakened by the remembrance of his own neglect and danger thereupon) circumcised; which during the ten plagues, and the grievous confusion and consternation of the Egyptians, they might easily find opportunity to do. Or, 2. At Sinai [so Bp. Patrick], when they received the passover, Numb. ix. 5, which no uncircumcised person might do, Exod. xii. 48; and therefore it may not seem improbable, that all the children born in that first year after their coming out of Egypt, and all they who peradventure might come out of Egypt in their uncircumcision, were now circumcised. *Object.* 1. *All that came out of Egypt were circumcised*, ver. 5. *Ans.* 1. This may be true, but he doth not say when and where they were circumcised; nor doth he deny that this was done to some of them, either in time of the plagues in Egypt, or at Sinai. 2. *All* is very oft used of the greatest part, as is confessed. *Object.* 2. *All the*

people that were born in the wilderness were not circumcised, ver. 5. *Ans.* 1. Understand this also of the greatest part. 2. This is limited to them that were born *by the way*, as it is said there, and emphatically repeated, ver. 7, i. e., in their journeys and travelings; which insinuates the reason why they were not circumcised, because they were always uncertain of their stay in any place, and were constantly to be in a readiness for a removal when God took up the cloud: but this reason ceased at Sinai, where they knew they were to abide for a considerable time; and seeing they took that opportunity for the celebration of the passover, it is likely they would improve it also to the circumcison of their children or others, which they ought to prize highly, and to embrace all occasions offered for it; which though the people might, it is not likely that Moses would neglect. *Object.* 3. *They are said to have remained uncircumcised forty whole years in the wilderness*, ver. 6. *Ans.* i. e., For almost forty years; as the same phrase is used Numb. xiv. 33, 34; xxxii. 13, when there was above one year of that number past and gone. Or, 3. In Abraham [so Rosen.]; and so the sense may be, The first circumcison conferred upon Abraham, and continued in his posterity, hath been for many years neglected or omitted; and so that great and solemn pledge of my covenant with you is in a manner wholly lost, and therefore it is but fit and necessary to have this long-interrupted practice of circumcison revived, and to have Abraham's posterity circumcised a second time for the renewing of the covenant between them and me again.

Rosen.—*Et redi circumcide*, iterum circumcide *filiis Israelis secunda vice*. Quorum verborum sensus non est hic, circumcidendos iterum esse eos, qui jam circumcisi essent, quod rei natura non patitur; sed, uti e versu 5 patet, hoc sibi volunt illa verba, circumcidendi ritum, in longo per desertum itinere intermissum, instaurandum esse. Igitur *circumcide secunda vice* perinde est ac si diceret: *secunda vice incipito circumcidere*; primum enim circumcisionis initium ab Abrahamo factum est. Præterea id facere hic dicitur Josua, quod ab aliis curavit fieri; neque enim ipse tanti populi masculos omnes incircumcisos potuit circumcidere. Duorum imperativorum כל ירד prior adverbii vim habet, *denuo, iterum*; ut omnino verbum

שוב, *redire* in omnibus modis et temporibus adverbii illius vicem obtinere constat; vid. Gesenii *Lehrgeb.*, p. 823. Imperativum posteriorem, לל, formā apocopatā toni acuendi causa positum esse, Maurer verisimile reddit aliis locis, quibus itidem duorum imperativorum posterior formā apocopatā ponitur, ut Mich. iv. 10. חללי גִּזְרֵי, *parturi et enitere*, et Exod. iv. 19. לך שֶׁב, *i redi*. שְׁבִי, *secunda vice* hic redundat, ut Jesaj. xi. 11. יוֹסֵף אֶרְצִי יְרֵו, *addet Dominus secunda vice manum suam*. Loco verborum Hebraicorum לל שֶׁב Græcus Alexandrinus dedit hæc: καὶ καθίσας περίτεμε, *et sedens circumcide*, ac si שֶׁב legisset.

Ver. 6.

Au. Ver.—6 For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD swore that he would not shew them the land, which the LORD swore unto their fathers that he would give us, a land that floweth with milk and honey. *Us.*

Houb., Ged., Booth.—Them [Syr., Arab., some copies of LXX, and eleven MSS.]. Melius להם, *illis*, ut Syrus Interpres להן, *ipsis*. Nam in persona tertia insistit tota hujus loci series.—*Houb.*

Rosen.—Loco להן לני codices nonnulli legunt להם לני, *dare iis*, quod et Chaldæus, Syrus et Arabs expresserunt. Sed vulgare לני est rei convenientius. *Promiserat enim Deus majoribus Hebræorum, se eorum posteris terram Cananæam daturum esse: quare Noster recte scripsit: dare nobis.*

Ver. 9.

וַיֹּאמֶר יְהוָה אֶל-יְהוֹשֻׁעַ הַיּוֹם גִּלְגָּל שְׁמִי אֶת-חֶרְפַּת מִצְרַיִם מֵעַלְיָכֶם וַיִּקְרָא שְׁמֵהּ הַמָּקוֹם הַהוּא גִּלְגָּל עַד הַיּוֹם הַזֶּה:

καὶ εἶπε κύριος τῷ Ἰησοῦ υἱῷ Ναυῆ. ἐν τῇ σήμερον ἡμέρᾳ ἀφεῖλον τὸν ὀνειδισμὸν Αἰγύπτου ἀφ' ὑμῶν. καὶ ἐκάλεσε τὸ ὄνομα τοῦ τόπου ἐκείνου, Γάλγαλα.

Au. Ver.—9 And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal [*that is, rolling*] unto this day.

Pool.—The reproach of Egypt, i. e., uncircumcision. Although this was a reproach

common to most nations of the world, yet it is particularly called *the reproach of Egypt*; either, 1. Because the other neighbouring nations, being the children of Abraham by the concubines, are supposed to have been circumcised, which the Egyptians at this time were not, as may be gathered from Exod. ii. 6, where they knew the child to be an Hebrew by this mark. Or, 2. Because they came out of Egypt, and were esteemed to be a sort of Egyptians, Numb. xxii. 5, which they justly thought a great reproach; but by their circumcision they were now distinguished from them, and manifested to be another kind of people. Or, 3. Because many of them lay under this reproach in Egypt, having wickedly neglected this duty there for worldly reasons; and others of them continued in the same shameful condition for many years in the wilderness.

Bp. Patrick.—It is commonly thought, that by *the reproach of Egypt* is meant nothing else but uncircumcision, with which the Israelites always reproached other people, particularly the Egyptians, among whom they had long dwelt, and with whom they were best acquainted. But our learned Dr. Spencer thinks “the reproach of Egypt” is the slavery to which they had been there long subject, but now were fully declared a free people by receiving the mark of the seed of Abraham, and made heirs of the promised land. This he very often repeats, lib. i. De Leg. Hebr. Ritual., cap. iv., pp. 44, 51, 55.

Rosen.—9 *Hodie devolvi probrum Ægypti a vobis. Opprobrium alicujus* tum active, tum passive dicitur, id est, tum ejus, qui alteri facit convitium, tum ejus, qui patitur. Hoc loco non dubium, quin active dicatur, ut Ezech. xvi. 57, הָרַפְסָה בְּנוֹת־אֲרָם, *opprobrium filiarum Aram* est illud, quo Aramæi Hebræos affecerunt. Vid. et Ezech. xxxvi. 15; Ps. xxxix. 9. Quum Ægypti ipsi circumcisi essent (vid. ad Genes. xvii. 10); ceteras gentes vocabant *incircumcisas*, per contentum, præputiumque iis instar probri objiciebant, ut postea fecerunt Judæi erga alias gentes. Igitur *probrum Ægypti* est illud quod tanquam probrosum quid Ægyptii aliis objiciebant, id est, hoc quidem loco, præputium. *Devolvare* est amovere, auferre, ut Catullus lxiii. 5, in re simili, ubi de Atide; *devolvit*, abstulit *lenta acuto sibi pondera* (i. e., testiculos) *silice*. Quod Ægyptii Hebræis præputium probro darent, C. Ch. de Flatt in Additamentis ad Auten-

riethii Commentationem supra ad vs. 2, laudatam (p. 58), in eo positum existimat, quod eos militiæ ineptos esse significarent; fuisse enim circumcisionem apud Ægyptios ordinis militaris insigne, ostendisse Autenriethum, p. 31, Deumque dicentem, se probrum Ægyptiorum ab Hebræis amovisse, hoc voluisse: ego eo quod vos circumcisione meos milites consecravi, liberavi vos a probro, quod Ægyptii vobis impingunt, vos belli militiam non sustinere. Verum circumcisionem fuisse apud Ægyptios ordinis militaris insigne, Autenrieth nullo solido argumento probavit. Nec veterum ullus id tradidit. Sed circumcisionem apud Ægyptios fuisse ritum religiosum, signum et veluti tesseram singularis in religione puritatis et castimonie, unde ad circumcisionem tenebantur sacerdotes mysteriis religiosis initiandi, quem ritum tamen et alii observarunt, ostendit P. E. Jablonski in *Panth. Ægypt. Prolegom.* p. xiv. seqq. וְיָצָא—וְיָצָא, *Et vocavit Josua, aut: vocans*, i. e., vocabatur (ut Genes. xi. 9; xvi. 14, cf. Gesenii *Lehrgeb.*, p. 791, 3 a) *nomen loci illius Gilgal*, i. e., amotio, *usque ad hunc diem*, i. e., retinuit nomen hoc usque ad tempus, quo hic liber scriptus est.

Ver. 10.

Au. Ver.—10 And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.

The month.

Ged.—*The first* [fifty-four Heb. and eight Chald. MSS.] *month*, i. e., Nisan. Comp. Exod. xii. 6.

Ver. 11, 12.

וַיֹּאכְלוּ מִצֶּבֶד הָאָרֶץ מִמָּחֳרַת
הַפֶּסַח מִצֹּת וְקֹלֵי פֶעֶצִים הַיּוֹם הַהוּא :
וַיֵּשְׁבֹת הָעָם מִמָּחֳרַת בְּאֶקְלָם מִצֶּבֶד
הָאָרֶץ וּגְוֹ

11 καὶ ἐφάγσαν ἀπὸ τοῦ σίτου τῆς γῆς ἄζυμα καὶ νέα. 12 ἐν ταύτῃ τῇ ἡμέρᾳ ἐξέλιπε τὸ μάννα μετὰ τὸ βεβρωκέναι αὐτοὺς ἐκ τοῦ σίτου τῆς γῆς, κ.τ.λ.

Au. Ver.—11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day.

12 And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

In the selfsame day.

Houb.—12 *Illo verò ipso postero die manna cessavit, dum terræ frugibus vescabantur, &c.* Nos verba היום היה בעצם היום ipso die, quæ sententiam absolvunt versu 11 adjungimus ad versum 12, cujus sententiam exordiantur; quod fecere Græci interpretes. Et versu 12 pro וישבנו, legimus cum iisdem וישב, *cessare facta est*, nisi mavis וישב, *cessavit*. Cur Græcos sequamur, causam hanc habemus, quod ea loquendi forma, היום היה בעצם היום cum ad rerum memorabilium notationem adhibetur, sententiam semper inchoat, nunquam claudit, et absolvit, ut videre licet, Gen. vii. 13 et aliis in locis: adi, si juvat, concordantias Buxtorfianas.

Ver. 13, 14.

וַיֹּאמֶר לוֹ הָאֱלֹהִים יְהוָה וַיֹּאמֶר לוֹ
הֲלָנִי אֶתָּה אֱמִי אֱלֹהֵי יִשְׂרָאֵל :
לֹא כִי אֲנִי שֶׁר־צָבָא יְהוָה עָתָה בָּאתִי
וַיִּפְלֹךְ יְהוָה אֶל־פָּנָיו אֶרְצָהּ וַיִּשְׁתָּחֶזֶר
וַיֹּאמֶר לוֹ מָה אֲדֹנָי מִדְּבַר אֱלֹהֵי עַבְדִּי :
וְכָן קָרָן בְּר' 14.

— καὶ προσελθὼν Ἰησοῦς, εἶπεν αὐτῷ, Ἡμέτερος εἶ, ἢ τῶν ὑπανταντίων; 14 ὁ δὲ εἶπεν αὐτῷ. ἐγὼ ἀρχιστράτηγος δυνάμεως κυρίου, νυνὶ παραγέγονα. καὶ Ἰησοῦς ἐπέσεν ἐπὶ πρόσωπον ἐπὶ τὴν γῆν, καὶ εἶπεν αὐτῷ. δέσποτα, τί προστάσεις τῷ σῷ οἰκέτῃ;

Au. Ver.—13 And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art thou for us, or for our adversaries?*

14 And he said, Nay; but *as* captain [*or*, prince] of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

Pool.—14 *He said, Nay*, I am neither Israelite nor Canaanite. *Captain of the host of the Lord*; either, 1. Of all creatures in heaven and earth, which are God's hosts. Or, 2. Of the angels [so Rosen.], who are called *the host of heaven*, 1 Kings xxii. 19; 2 Chron. xviii. 18; Luke ii. 13. Or, 3. Of the host or people of Israel [so Patrick], which are called *the Lord's host*, Exod. xii. 41. The sense is, I am the chief Captain of this people, and will conduct and assist thee and them in this great under-

taking. Now this person is none other than *Michael the Prince*, Dan. x. 21; xii. 1; not a created angel, but the Son of God, who went along with the Israelites in this expedition, 1 Cor. x. 4; not surely as an underling, but as their Chief and Captain. And this appears, 1. By his acceptance of adoration here, which a created angel durst not admit of, Rev. xxii. 8, 9. 2. Because the place was made holy by his presence, ver. 15, which was God's prerogative, Exod. iii. 5. 3. Because he is called *the Lord*, Heb. *Jehovah*, Josh. vi. 2.

Bp. Horsley.—But as captain of the host of the Lord am I now come; rather, *Verily I am the prince [or leader, or captain] of the host, Jehovah. Now am I come.* But why now? "Now, at this season, am I come." What rendered this extraordinary appearance particularly seasonable at this time? Surely the situation of the Israelites, and their recent dedication of themselves to the God of their father Abraham, in the rite of circumcision, and to their redeemer from the Egyptian servitude in the celebration of the passover. The Israelites having entered the promised land, and thus devoted themselves to the true God, Jehovah comes in person to give them seisin, as it were, of their inheritance, and prepared to dispossess the Canaanites by force.

Rosen.—13 הֲיָנִי אֶתָּה אֱלֹהֵי אֲבוֹתֵינוּ, *num nobis tu es, an hostibus nostris?* num nostratum es tu, an hostium nostrorum? Græcus Alexandrinus: ἡμέτερος εἶ, ἢ τῶν ὑπεραντίων; Chaldaeus: הֲיִנְיָנוּ אֱלֹהֵי אֲבוֹתֵינוּ אִם לְבָנֵי דְנִבְנָא, *num, ut nobis opem feras, venisti, an ut hostibus nostris?* Sed Josua priusquam quo fine vir ille advenerit, percontaretur, sciscitatum esse credibile est, quis et qualis fuerit ille, qui sese ipsi tam inopinato conspiciendum præbuit. Quare simplex verborum Hebræorum sensus est retinendus.

14 וַיֹּאמֶר לוֹ, *Dixitque* vir ille qui Josuæ se conspiciendum dedit: *non*, i. e., nec sum vestratum aliquis, nec sum aliquis hostium vestrorum. Sunt, qui illo *non* posteriorem tantum quæstionis disjunctivæ partem negari existiment, ut diceret vir ille, se non esse aliquem hostilis exercitus. Sed ex iis quæ sequuntur facile colligitur, virum illum, quem pro gregario milite Josua habuit, significare, se nec exiisse ex ordine et numero Israelitarum, nec exercitus hostilis aliquem sed majoris dignitatis, et supra humanam sortem longissime evectum. Græcus Alex-

andrinus interpres reddidit: ὁ δὲ εἶπεν αὐτῷ, quasi pro ἢ legisset ἢ, *ei*, quocum Syrus convenit. Exstant quoque etiamnum codices haud pauci, qui ἢ exhibent. Sed inter xv. illa loca, quibus Masorethæ notant, pro ἢ legendum esse (קִי) ἢ, noster locus non comparet. Præferendum ἢ duxit Lillienthal in *Descript. duor. codd. Regiomontanor.*, p. 149, in quam sententiam et propensus est Dathius, etsi se ἢ non prorsus improbare dicit. Nec dubium, esse ἢ retinendum. Nam adscito ἢ, vir ille, qui Josuæ apparuit, ad ejus interrogationem non directe respondisset. Quærebat Josua, num ex Israelitarum exercitu, an ex hostium turba esset? quam quæstionem vir ille, adscito ἢ, prorsus præterivisset. præterea conjunctionis וְ tum nullus foret usus; quare Græcus interpres illam non expressit. Sed retento ἢ, causam nunc reddit vir ille negationis: וְאֵי שִׁרְצָנֵי יְהוָה, *nam ego sum princeps exercitus Jovæ.* Ita interpretes nonnulli appellari existimant castra Israelitarum et exercitum, qui *Dei exercitus* ideo dicatur, quod Israelitæ Dei essent administri in exercenda vindicta de Cananæis sumenda. Sane Exod. vii. 4 legimus Deum dicentem: *educam אֶת־צְבָאוֹי, agmina mea, populum meum, filios Israel ex Ægypto*, et xii. 41, *egressi sunt צְבָאוֹי יְהוָה אֶת־צְבָאוֹי יְהוָה ex Ægypto.* Sed hoc loco צְבָאוֹי יְהוָה nequit esse Israelitarum exercitus; ejus enim princeps dux erat Josua. Alius igitur cujusdam exercitus principem fuisse oportet ille, qui Josuæ apparuit, *angelorum*, puta, qui *exercitus Jovæ* vocantur Ps. ciii. 21. *Laudate Jovam בְּלִצְצָאוֹי, omnes exercitus ejus, ministri ejus facientes voluntatem ejus.* Et Ps. cxlviii. 2, בְּלִיְהוָה בְּלִיְהוָה בְּלִיְהוָה, *laudate eum omnes angeli ejus, laudate eam universus ejus exercitus.* Et Genes. xxxii. qui vs. 2, בְּלִצְצָאוֹי יְהוָה, *angeli Dei*, iidem vs. 3, מִצְבָּה אֱלֹהִים, *castra*, i. e., exercitus *Dei* vocantur. Addit ille exercitus divini dux: עֲתָה בָּאִי, *nunc veni*, te tuosque adjuturus. Animum addit Josuæ bellum adversus Cananæos jam aggredienti. Quemadmodum olim Mosi cælestis nuntius apparuit, qui eum ad suum populum liberandum excitavit, et quæ ratione illud negotii ab eo sit suscipiendum, edocuit, Exod. iii. 2, seqq.; ita nunc Josuæ, dum in eo esset, ut primam, trajecto Jordane, Cananæorum urbem oppugnaret; conspiciendum se præbet cæleste numen, et exponit, quomodo illius oppugnatio ipsi sit suscipienda, vi. 2, seqq. וַיֹּשֶׁעַ אֶת־פָּנָיו אֶת־צָדָה, *Prociditque Josua in faciem suam ad*

terram, et adoravit illum, quomodo Orientales honorare solent homines dignitate superiores, uti legimus 2 Sam. ix. 6, 8, de Mephibosetho Davidem salutatore, de Absalom 2 Sam. xiv. 33, de Salomone matrem suam Bathsebam salutante, 1 Reg. ii. 19. Sequitur nostro loco: וַיֹּאמֶר לוֹ יְהוָה אֱלֹהֵי קִדְרִי אֵלֶיךָ, *Dixitque ei Josua: quid loquens, loquutus est dominus meus ad servum ejus, i. e., ad me. Sunt hæc reverentiæ verba, qualibus et homines inter se uti solebant, non cultus religiosi.*

Ver. 15.

וַיֹּאמֶר שַׂר־צָבָא יְהוָה אֱלֹהֵי־יִשְׂרָאֵל וְגו' *kai léγει ó archistrátēgos kuríou prós 'Iησοῦν, κ.τ.λ.*

Au. Ver.—15 And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

And the captain of the Lord's host. So most commentators.

Bp. Horsley.—Rather, "And the captain of the host, Jehovah."

CHAP. VI. 1—5.

וַיִּרְיֶחַ סָנֶרֶת וּמִסְכְּרֶת מִפְּנֵי בְנֵי יִשְׂרָאֵל אֵין יוֹצֵא וְאֵין בָּא : 2 וַיֹּאמֶר יְהוָה אֱלֹהֵי־יִשְׂרָאֵל רָאָה נִתְּנִי בְּיָדִי : 3 וּבְפִתָּם אֶת־הָעִיר כֹּל אֲנָשֵׁי הַמִּלְחָמָה הָקִיף אֶת־הָעִיר פָּעַם אַחַת כֹּה תַעֲשֶׂה נְעֻשַׁת יָמִים : 4 וְשִׁבְעָה כְּהֹלִים וְשִׁאֵר שִׁבְעָה שׁוֹפְרוֹת הַיּוֹבְלִים לִפְנֵי הָאֵזֶן וּבַיּוֹם הַשְּׁבִיעִי תִקְּפוּ אֶת־הָעִיר נִשְׁבַּע פְּעָמִים וְהַכְּהִימִם יִהְיֶה בְּשׁוֹפְרוֹת : 5 וְהָיָה בַּמָּשָׁח 1 בְּהֶרֶן הַיּוֹבֵל בְּשִׁמְעֶכֶם אֶת־קוֹל הַשּׁוֹפָר רִיעֵזוּ כְּלִי־הַעֵם תִּרְוֶה גְדוּלָּה וְנִפְלָא חֲזֹמֶת הָעִיר תִּהְיֶה וְעָלוּ הָעָם אִישׁ בְּגָדוֹ :

שְׁמִיעָם קרי v. 5

1 καὶ Ἱεριχὼ συγκακλισμένη καὶ ὠχυρωμένη, καὶ οὐδεὶς ἐξεπορεύετο ἐξ αὐτῆς, οὐδὲ εἰσπορεύετο. 2 καὶ ἔπε Κύριος πρὸς Ἰησοῦν, Ἴδού ἐγὼ παραδίδωμι ὑποχείριόν σοι τὴν Ἱεριχὼ, καὶ τὸν βασιλεῖα αὐτῆς τὸν ἐν αὐτῇ, δυνατοὺς ὄντας ἐν ἰσχύϊ. 3 Σὺ δὲ περιστήσῃς αὐτὴν τοὺς μαχίμους κύκλῳ. 4 καὶ ἔσται ὡς ἂν σαλπίσσῃς τῇ σάλπιγγι, ἀνακραγέτω πᾶς ὁ λαὸς ἅμα, 5 καὶ ἀνακραγόντων αὐτῶν πεσείσται

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αὐτόματα τὰ τεῖχη τῆς πόλεως, καὶ εἰσελεύσεται πᾶς ὁ λαὸς ὁρμήσας ἕκαστος κατὰ πρόσωπον εἰς τὴν πόλιν.

Au. Ver.—1 Now Jericho was straitly shut up [Heb., did shut up, and was shut up] because of the children of Israel: none went out, and none came in.

2 And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.

3 And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

5 And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat [Heb., under it], and the people shall ascend up every man straight before him.

Horsley and Booth. join the first five verses of this chapter to the preceding chapter.

Rosen. places the first verse in a parenthesis. See below.

1 *Straitly shut up.*

Bp. Horsley.—Rather, *Was shut, and blockaded.* The city was shut by the inhabitants that none might enter, and it was blockaded by the enemy that none could get out. *Shut up, and closed,* Queen Elizabeth's Bible.

Rosen.—1 Cohæret hujus capitis initium cum tribus postremis præcedentis capitis versibus; primus autem versus per parenthesis est interpositus, quo ostenditur, cur nova illa confirmatione eguerit Josue animus, quippe qui difficultate expugnandæ urbis Hierichuntinæ a proposito deterri potuerit. Dicitur enim: יִרְיֶחַ סָנֶרֶת וּמִסְכְּרֶת מִפְּנֵי בְנֵי יִשְׂרָאֵל, *Jericho autem claudens erat, quippe portas suas, et clausa erat a conspectu filiorum Israelis.* Sistitur urbs tanquam agens, quæ cives suos concluderet, ne exire possent, et ut patiens, quæ vectibus et repagulis præclusa esset Israelitis hostibus. Posteriora versus verba sunt ἐπεξήγησις priorum, אֵין יוֹצֵא וְאֵין בָּא, *non erat egrediens nec erat veniens, i. e.,* urbs tam acriter munita et præclusa, ut nemo civium emitteretur, nec hostium quis insinuare se posset. Veteres geminatione verbi שָׁרַר diversa forma aciores

F

custodes munitionesque significari existimant. Græcus Alexandrinus: καὶ Ἱερίχῳ συγκαλεισμένη καὶ ὠχυρωμένη, et Vulgatus: *Jericho autem clausa erat et munita*. בְּנֵהָ patiendi notione et cepit Chaldaeus, qui totum versum hac paraphrasi explicavit: וַיִּרְדּוּ אֲחֵיהֶם הָהָרָה בְּרֶשֶׁת דְּפָתָלָא וּמִחֲפָא בְּעֶרְיָן דְּהָשָׁא בְּנֵהָ לְמַעַל כִּין קָרָם בְּנֵי יִשְׂרָאֵל לִיחַ דְּפָתַק מִכָּה וְלִיחַ דְּעַל בְּנֵהָ לְמַעַל בְּשָׁלָמָא, *erat autem Jericho occlusa foribus ferreis, et obserata vectibus ferreis ante filios Israel. Non erat, qui exiret ex ea ad pugnandum, neque qui intraret ad paciscendum de pace.*

2 (*And*) the mighty men of valour.

Houb., *Ged.*, Booth.—And all its [Syr. and partly LXX and Vulg., with one MS.] mighty men of valour.

Desideratur nexus orationis et verba quædam viderentur fuisse omissa. Certe pleniorum contextum habuit Syrus, apud quem hæc leguntur, et *regem ejus, et omnem exercitum ejus, ambitum urbis, omnes viros bellatores*. Pleniorum etiam Græci Interpretes qui, post *regem ejus*, addunt, *qui in ea est*; quæ ultima verba, ut otiosa sunt post *regem ejus*, ita optime clauderent sententiam, hoc modo: וְיָאֵר גְּבוּרֵי הָדִיל אִשָּׁר בָּהּ, *et viros fortes, qui sunt in ea.*—Houbigant.

3 Once.

Rosen.—*Vice una* singulis diebus. פַּעַם אֶחָד proprie: *gressu uno* Aquila μὴ ὁδῶν, *una via*, Symmachus μὴ περιώδῳ *una circuitione* reddidit.

4, 6, 8, 13, *Trumpets of rams' horns*. See notes on Levit. xxv. 10.

Bp. Horsley.—Trumpets of jubilee.

Ged., Booth.—4 And seven priests shall bear seven jubilee-trumpets, and shall blow them, before the ark.

Houb.—4 *Septem Sacerdotes tubas septem, quibus clangent, gestabunt ante Arcam, &c.*, וְהַיּוֹבִלִים, *nos quibus clangent*: Verbum pro verbo, *clangentes*; nam ה demonstrativum Participio *Benoni* aliquandò præponitur. Habet וַיִּבֹּל modo *clangorem*, modo *clangentem*, pro voluntate orationis: hic quidem *clangentes*, ne omittat Pagina Sacra narrare, Sacerdotes prioribus sex diebus tubâ claxisse. Nam id eos fecisse constat ex infrâ dictis.

Rosen.—4 *Et septem sacerdotes ferent septem tubas clangorum ante Arcam*. Nomen וַיִּבֹּל a וַיֵּל, *processit* (unde Syris Pael ܘܝܠ, *est adduxit*) proprie *quod procedit* denotat, usurpatur autem speciatim de sono *proce-*

dente, i. e., longe producto et tardiore, ut Exod. xix. 13, de sono illo majestatico in Legis promulgatione audito, nullo instrumento musico edito, בְּכֹשֶׁף הַיּוֹבֵל, *cum protrahetur sonus quidam in longum productus*. Tubis, quæ ejusmodi sonum edebant, quum quinquagesimus quisque annus promulgari solebat, is ipse הַיּוֹבֵל שָׁנָה, *annus clangoris* vocatur Levit. xxv. 13, ad quem loc. cf. not. Hinc factum, quod Hieronymus nostro loco הַיּוֹבֵלִים שׁוֹפָרוֹת, *baccinas quarum usus est in jobeleo* reddidit. וַיִּבֹּל הַשְּׁנִיָּה—שׁוֹפָרוֹת, *Die autem septimo circumibitis urbem septem vicibus, et sacerdotes clangent tubis*. Quæ postrema verba non tantum ad septimum diem referenda sunt, verum et ad sex priores, uti patet e vss. 8, 9, 13. יִהְיֶה בְּשׁוֹפָרוֹת, *propr. ferient tubis* i. e., aëre in eas intruso, in eas flando canant. Ita de tubis inflandis תִּקְרַע sæpius dicitur, ut Jesai. xxvii. 13; Joel. ii. 1.

5 *Ram's-horn*. See notes on Lev. xxv. 10.

Bp. Horsley.—Jubilee-horn.

Rosen.—5 הַיּוֹבֵל בְּכֹשֶׁף בְּקֶרֶן הַיּוֹבֵל, *Fietque in trahendo in cornu, s. cum cornu clangoris, i. e., cum sacerdotes tubas gestantes iis clangent*. Verbum בְּכֹשֶׁף, *trahere* hic usurpat de proferendo sono illo tardiore et in longum producto, qui versu superiore וַיִּבֹּל dicitur. בְּקֶרֶן, *Cornu* collective hic capiendum pro שׁוֹפָרוֹת, vs. 4, et mox pro בְּקֶרֶן dicitur שׁוֹפָר. Unde tamen non tuto colligitur, fuisse hoc musicum instrumentum ex bovillo cornu factum; poterat ex aere confectum esse, sed nomen a forma incurva nactum.

Ver. 6.

Au. Ver.—The ark of the covenant.

Ged.—The ark of the covenant of the Lord [Syr., Arab., and some copies of LXX].

Ver. 8.

Au. Ver.—Before the Lord.

Rosen., *Ged.*—Before the ark of [Syr., Vulg., Targ., and thirteen MSS.] the Lord.

Ver. 9.

וְהַחֲלִיץ חֲלָה לִפְנֵי הַכֹּהֲנִים הַתְּהִיָּה
הַשּׁוֹפָרוֹת וְהַמִּצָּפָה הַלֵּל אֶחָדִי הָאֲרוֹן
הַלֵּל וְהַקּוֹץ בְּשׁוֹפָרוֹת :

הָאֲרוֹן

οἱ δὲ μάχιμοι παραπορευέσθωσαν ἔμπροσθεν, καὶ οἱ ἱερεῖς οἱ οὐραγοῦντες ὀπίσω τῆς κιβωτοῦ τῆς διαθήκης Κυρίου σαλπίζοντες.

Au. Ver.—9 And the armed men went before the priests that blew with the trumpets, and the rereward [Heb., gathering

host] came after the ark, *the priests* going on, and blowing with the trumpets.

Pool.—*The rereward* being opposed to *the armed men*, may seem to note the unarmed people, who were desirous to be spectators of this wonderful work. *The priests*; which is rightly supplied here from ver. 4.

Bp. Patrick.—*The rereward came after the ark.*] That is, the rest of the people who had no arms, old men, women, and children, came in the rear of the ark. Concerning the word *measseph* (which we translate *rereward*), see Numb. x. 25. From whence may be gathered that by this *rereward* is meant the tribe of Dan; as the Targum, Rasi, and Kimchi, understand it; who by the *armed men* before mentioned, understand the Reubenites, Gadites, and Manassites, who were engaged by Moses to go “armed before the Lord to war,” Numb. xxxii. 20, and renewed this engagement to Joshua, i. 12, &c.

The priests going on, and blowing.] The word *priests* is not in the Hebrew, which made the Vulgar to translate the words in such a manner as if the whole multitude before mentioned made a sound with trumpets [so Bp. Horsley, Rosen.], “buccinis omnia concrepabant.” But there being no order for any to blow with trumpets but only the *priests*, our translators have done well to supply that word from ver. 4 as they do also ver. 13, where this is again repeated.

Bp. Horsley.—9, 13 *The priests.* Ex-punge these words, which are not in the Hebrew. The Hebrew expresses that the whole rear blew with trumpets as they marched along; and this is the sense given by the Vulgate [so Rosen.].

Ged.—9 But a party of armed men marched before the priests, who blew the trumpets; and the rest marched after the ark; the trumpets sounding, while they marched.

Booth.—9 And a party of armed men marched before the priests who blew the trumpets, and the rest marched after the ark, they still going on, and blowing the trumpets.

Rosen.—9 Pro השוער והקצו, *clangentes tubis*, ut legendum esse in margine præcipitur, in textu est השוער והקצו qui *clangebant tubis*, ita ut ante verbum subaudiatur אש, quod tamen in prosa oratione post substantivum in casu recto positum alias non omittitur, observante Gesenio *Lehrgeb.*, p. 747, unde Maurerius הקצו præferendum judicat; idque ea quoque de causa, quod

quum verbum הקצו in hac narratione vss. 4, 8, 9, 13 (bis) et vs. 16 constanter per 3 cum nomine השוער construat, hoc loco præmissus ei nomini articulus statum regiminis השוער והקצו arguat. והקצו, *Et qui claudens erat agmen*, collective sumendum, cohors militum agmen claudens, ut Num. x. 25; Jesaj. lii. 12. Notio verbi הקצו, *agmen claudere* repetenda est vel a radicum cognatarum, קצה, קצה, קצה et קצה significatione *finiendi*, vel est metaphorica, a re messoria, ubi ii, qui messores pone sequebantur et omnia istorum manibus elapsa in fasciculos colligebant, ne quid perirent, dicebantur קוצצים, *colligentes*, Ruth ii. 7; Jerem. ix. 21. Græcus Alexandrinus הקצו aptissimo vocabulo οὐπαγούντες, i. e., qui extremum agmen ducunt, et quasi caudam efficiunt, expressit. Eos fuisse Danitas, Hebræi colligunt inde, quod Num. x. 25 ea tribus in itinere per desertum הקצו totius exercitus *agmen claudens* dicitur: primum agmen vero effecisse Rubenitas, Gaditas et tribum dimidiam Manassis, quia illi supra iv. 12, 13, קוצצים והקצו appellantur. Sed in hac urbis Hierichuntinæ circumitione videntur quotquot ex quavis tribu armis instructi essent, ante arcam incessisse, inermes vero, et qui e vulgo una circumire volebant, eos arcam esse sequutos. Hinc Vulgatus Latinus *et reliquum vulgus* reddidit. Verba versus postrema בשוער והקצו והקצו, *eundo et clangendo tubis* nec ad solos præcedentes armatos, nec ad postremos solos pertinent, sed ad totam pompam, atque sic intelligenda: inter procedendum clangebatur tubis.

Ver. 17.

והיה העיר חרם היא וכל אשר
בה ליהיה רך רחב הולכה תהיה היא
וכל אשר אתה בפית כי הובאתה
את המלאכים אשר שלחנו :

17 καὶ ἔσται ἡ πόλις ἀνάθεμα, αὐτὴ καὶ πάντα ὅσα ἐστὶν ἐν αὐτῇ, κυρίῳ Σαβαώθ. πλὴν Ραάβ τὴν πόρνην περιποιήσασθε αὐτήν, καὶ πάντα ὅσα ἐστὶν ἐν τῷ οἴκῳ αὐτῆς.

Au. Fer.—17 And the city shall be accursed [or, devoted], even it, and all that are therein, to the Lord: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent.

17, 18 *Accursed.*

Ged., Booth.—Devoted.

καὶ ἔπρσεν ἅπαν τὸ τεῖχος κύκλῳ. καὶ ἀνέβη
pās ó laós eís tήν πόλιν.

Au. Ver.—20 So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat [Heb., under it], so that the people went up into the city, every man straight before him, and they took the city.

Houb., Ged., Booth.—So the priests blew [LXX] the trumpets; and when the people heard the sound of the trumpets, then all [LXX and four MSS.] the people shouted with a great shout, and the wall fell down, so that the people went into the city, every one straight before him, and they took the city.

The people shouted.] The common text is irreconcilable with itself; and the omission of these words in the Sept. is warranted by the connexion, and the command, ver. 5.—*Booth.*

Houbigant.—20 וירע העם, et populus vociferatus est. Id stare non potest cum eo. Quod sequitur, et populus, cum audivit sonitum tubæ, vociferatus est. Nam populus si vociferatur, et si præterea tubā canit (ויהקעו) qui tandem potest aures suas sacerdotibus dare ut, cum illi tubā clangerint, ipse vociferetur, quod Josue modo jusserat? Vide et confer versum 5, in quo jubet Josue ut populus vociferetur, audito clangore tubæ, et ut sacerdotes tubā canant, non autem populus; ut planum sit hoc versu 20 falsam sententiam habiturum ויהקעו et clangerunt, si de populo efferetur. Propterea nos obsecuti sumus Græcis Interpretibus apud quos legimus, καὶ ἐσάλπισαν σάλπιγγιν οἱ ἱερεῖς, et tubis cecinerunt sacerdotes. Quique opinionem afferunt se, pro וירע העם וירע, legisse, והכהנים, et sacerdotes clangerunt. Nam oratione ita constitutā, non jam narratur clamāsse populum, antequam audierit tubarum sonum, nec iterum subjungitur, auditis tubis, vociferatum fuisse eundem populum. Mendi aliquam suspicionem dabat וירע, suo intermedio mutilatum. Nam hoc capite semper legitur, הריעו וירעו, non sine '.

Rosen.—20 וירעו וירעו, Conclamavit igitur populus (vs. 16) et clangerunt tubis, quod tamen, quum tubarum clangor præcederet clamorem, quasi se ipse corrigens, statim accuratius sic explicat: וירעו — וירעו, videlicet factum est, ut simulac audiret populus sonum tubæ, conclamaret populus clamore magno.

Ver. 23.

Au. Ver.—23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred [Heb., families], and left them without the camp of Israel.

Went in—brought—left.

Ged., Booth.—Had gone in—had brought—had placed.

Ver. 25.

Au. Ver.—25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

Ged. and Booth. place this verse before verse 24.

And Joshua.

Ged., Booth.—Thus Joshua.

Unto this day. See notes on iv. 9.

Rosen.—Et habitavit Rachaba in medio Israelis usque ad hunc diem, i.e., Rachabæ posteritas inter Israelitas etiam dum communi jure atque religione vivebat, quando post aliquot ætates hæc litteris sunt consignata. Num hæc Rachaba eadem sit, quæ in genealogia Christi, Matth. i. 5 commemoratur, incertum.

Ver. 26.

וַיִּשְׁפֹּעַ יְהוֹשֻׁעַ בְּצֵאת הָהִיא לְאַמֵּר
אֶרְוֵר הָאִישׁ לִפְנֵי יְהוָה אֲשֶׁר זָקָם
וּבְכָה אֶת־הָעִיר הַזֹּאת אֶת־יְרִיחוֹ
בְּבָכָרוֹ וַיִּסְדֹּקָהּ וּבְצַעֲרֶיהָ וַיַּצִּיב דְּלָתֶיהָ:

καὶ ὤρκισεν Ἰησοῦς ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐναντίον κυρίου, λέγων. ἐπικατάρατος ὁ ἄνθρωπος, ὃς οἰκοδομήσει τὴν πόλιν ἐκείνην. ἐν τῷ πρωτοτόκῳ αὐτοῦ θεμελιώσῃ αὐτήν, καὶ ἐν τῷ ἐλαχίστῳ αὐτοῦ ἐπιστήσῃ τὰς πύλας αὐτῆς. καὶ οὕτως ἐποίησεν Ὁς ἂν ὁ ἐκ Βαυθῆλ. ἐν τῷ Ἀβιρὼν τῷ πρωτοτόκῳ ἐθεμελιώσῃ αὐτήν, καὶ ἐν τῷ ἐλαχίστῳ διασωθέντι ἐπέστησῃ τὰς πύλας αὐτῆς.

Au. Ver.—26 And Joshua adjured them at that time, saying, Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it.

Rosen.—Et adjuravit Josua, scil. Israelitas, ut quædam volunt, aut Rachabæ posteros, exsecratione eos obligavit, ne instaurarent

eam urbem. Sed h. l. *הַשָּׂבִיעַ* valet *diras est imprecatus*, adhibito Dei nomine, qua re imprecatio iurijurando affinis est. *Exsecratus sit ille vir coram Jova, qui surrexerit et ædificaverit hanc urbem, Hierichuntem.* לְפָנֵי יְהוָה, *Coram Jova*, i. e., Jova ipso judicante et puniente. Verbum *עָמַד* cum *בָּנָה* junctum valet *aggredi ædificare*, ut Nehem. ii. 18, *בָּנִים וְבָנִינוּ, aggrediamur ædificare.* Et ibid. iii. 1 *וַיָּבֵנֻהוּ — וַיִּבְנֵהוּ, et surrexit Eljachib, Pontifex, et fratres ejus sacerdotes*, i. e., aggressi sunt ædificare portam pecoris. Nostro loco pro *עָמַד* Theodotion dedit *ἀναστήσει*, quod Vulgatus Latinus sequutus interpretatus est *suscitaverit*. Videtur ille *עָמַד* legisse; minus bene, uti docent loci paralleli quos adduximus. *Primogenito suo*, i. e., ejus jactura, sive pretio, *fundabit*, fundet eam, et parvo, i. e., natu minimo suo, ejus jactura, *collocet fores illius*, urbis, i. e., quisquis olim aggressus fuerit urbem istam instaurare, id ei in liberorum suorum omnium cedat exitium; sic ut operis auspiciu ipsi sit mors filii natu maximi, inter ædificandum vero intereant ceteri, neque extremam addat manum, nisi cum minimi natu filii pernicie.

CHAP. VII. 1.

וַיַּמְעֵל בְּכִנְי־יִשְׂרָאֵל מַעַל בַּחֶרֶם וַיִּחַר אֶפְרָיִם בְּזַבְדִּי בֶן־זֵרַח לַמִּטָּה יַחְזִיק מִן־הַחֶרֶם וַיִּחַרְאֵה יְהוָה בְּבָנֵי יִשְׂרָאֵל :

καὶ ἐπλημύνθησαν οἱ υἱοὶ Ἰσραὴλ πλημύνειαν μεγάλην, καὶ ἐνοσφίσαντο ἀπὸ τοῦ ἀναθέματος. καὶ ἔλαβεν Ἀχαρ υἱὸς Χαρμὶ υἱοῦ Ζαμβρι υἱοῦ Ζαρά ἐκ τῆς φυλῆς Ἰούδα ἀπὸ τοῦ ἀναθέματος. καὶ ἐθυώθη κύριος ὀργῇ τοῖς υἱοῖς Ἰσραὴλ.

Au. Ver.—1 But the children of Israel committed a trespass in the accursed thing: for Achan [Achar], the son of Carmi, the son of Zabdi [or Zimri], the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the Lord was kindled against the children of Israel.

Achan.

Houb., Ged., Booth., and others.—Achar.

Houb.—Græci Intt. in Codice Rom. legunt *עַר, Achar*, quod et legendum. Nam cum Josue dicat, ver. 25, *יַעֲרֵךְ יְהוָה, Dominus conturbabit te*, liquet id ab ipso nomine *Achar* esse ductum; quod tamen ex eo duci non poterit, si legitur *עַר* præsertim cum non narretur, nomen *Achan* fuisse in *Achar*

mutatum, ut narrari solet, cum fiunt ex mutato nomine novæ appellationes. Sic lib. i. Paral. ii. 7, legitur *בְּנֵי כַרְמִי עֶרְכִּי יִשְׂרָאֵל*, *filius autem Charmi Achar, qui turbavit Israel.*

The children of Israel.

Pool.—*The children of Israel*, i. e., one of them [so Rosen.], by a very usual synecdoche or enallage, as Gen. viii. 4; xix. 29; Matt. xxvi. 8, where that is ascribed to the disciples, which belonged to Judas only, John xii. 4.

Dr. A. Clarke.—*The children of Israel committed a trespass.* It is certain that one only was guilty; and yet the trespass is imputed here to the whole congregation; and the whole congregation soon suffered shame and disgrace on the account, as their armies were defeated, thirty-six persons slain, and general terror spread through the whole camp. Being one body, God attributes the crime of the individual to the whole till the trespass was discovered, and by a public act of justice inflicted on the culprit the congregation had purged itself of the iniquity. This was done to render every man extremely cautious, and to make the people watchful over each other that sin might be nowhere tolerated or connived at, as one transgression might bring down the wrath of God upon the whole camp.

Committed a trespass.

Gesen.—*מַעַל*, 1. *to cover*, whence *מַעַל*. Elsewhere trop. 2. *to act covertly, treacherously, to be faithless*, Prov. xvi. 10; 2 Chr. xxvi. 18; xxix. 6; Neh. i. 8; more fully *מַעַל מַעַל*, Lev. v. 15; 2 Chr. xxxvi. 14; Ez. xiv. 13. Spec. a) Seq. *אֶפְרָיִם* of pers. *to deal treacherously, faithlessly, with any one*, e. g. an adulterous woman against her husband, Num. v. 12, 27; so too *מַעַל בַּיהוָה, to deal treacherously with Jehovah*, to sin against him, Deut. xxxii. 51; 2 Chr. xii. 2; xxx. 7; Neh. xiii. 27, al. Often in the construction *מַעַל מַעַל בַּיהוָה*, 1 Chr. x. 13; 2 Chr. xxviii. 19; Ez. xvii. 20 b) Seq. *אֶפְרָיִם* of thing, *to take by stealth, to steal any thing*, Josh. vii. 1; xxii. 20; 1 Chr. ii. 7.—Comp. under the

verb *מַעַל*. Corresponding are Arab. *مَعَلَّ*, to whisper, to backbite, *مَعَالَة*, perfidy, fraud; also *مَعَلَّ*, to steal.

Prof. Lee.—*מַעַל*. Constr. med. *אֶפְרָיִם*, pers. or thing, it. abs. Ezek. xviii. 24; 2 Chron.

xxvi. 18, &c. *Do perversely, wickedly, rebel*, Lev. vi. 2; xxvi. 40; Num. v. 12, &c. — in some certain thing, Josh. xxii. 20; 1 Chron. ii. 7; Prov. xvi. 10.

Rosen.—*Admiserunt vero Israelitæ delictum in iis quæ Deo devota essent.* Verbum *לָקַח*, Jo. Simonis in *Lexico* proprie fraudulenter, perfide egit valere ait, collato Arabico

مَلَّ, *susurravit, detulit accusando.* Malim

Arabicum *مَلَّ* conferre, rapuit, abripuit rem, deperperavit negotium, corripuit. Hebræi suum *לָקַח* potissimum de gravioribus peccatis, quæ in summum Numen committuntur, vid. Deut. xxxii. 5; Nehem. i. 8; 2 Chron. xxvi. 18, ut hic, ubi de sacrilegio dicitur, id enim voce *לָקַח* indicatur, *in re devota, s. in rebus Deo devotis*, vid. ad vi. 17. Hic accipitur de præcepto, quod de rebus devotis illo loco est datum, contra quod Israelitæ egerunt, sacrilegium committentes. Græcus Alexandrinus Hebræa verba sic reddidit: *καὶ ἐπλημμέλειαν οἱ υἱοὶ Ἰσραὴλ πλημμέλειαν, et peccaverunt filii Israel peccatum*, et ut esset sententia explicatio addidit de suo: *καὶ ἐνοσφίσαντο, furtim detraxerunt sibi que usurparunt, ἀπὸ τοῦ ἀναθήματος*, quo *לָקַח* expressit. Latinus Vulgatus: *Filii autem Israel prævaricati sunt mandatum, et usurpaverunt de anathemate.* Quod vero solus Achan commisit sacrilegium hic omnibus Israelitis tribuitur, quo loquendi genere scriptores et V. et N. T. et alias utuntur, quando de coetu hominum societate vitæ ita inter se conjunctorum est mentio, ut tanquam corpus unum ex membris diversis coagmentatum esse videatur. Tunc enim ut communis vitæ conditionis, ita et virtutum et vitiorum, item actionum omnium societas omnibus cum singulis esse censetur. Sic Matthæus xxvi. 8 discipulos esse indignatos ob profusum in caput Jesu unguentum memorat, quamvis ejus culpæ unum Judam reum faciat Joannes xii. 4. Et Matthæus xxvii. 44 crucifixis latronibus tribuit quod alteri tantum eorum conveniebat. Noster vero quod dixit, Israelitas delictum admisisse *לָקַח*, nunc accuratius exponit: *cepit enim Achan, filius Carmi, filii Sabdi, filii Serachi, e tribu Judæ, e rebus Deo devotis aliquid.* Qui hic *לָקַח* is 1 Chr. ii. 7 vocatur *עָרַר*, allusione simul facta ad hoc ejus factum, addito *עָרַר יִשְׂרָאֵל, qui turbavit Israel, quod deliquit in præceptum de anathemate.* Similis est allusio infra vs. 25, sed

obscurior. A Josepho *Antiqq.* l. v. cap. i. § 10. *Ἀχας* dicitur, ut ab interprete Græco Alexandrino in codice Vaticano, in codice Alexandrino vero est *Ἀχάω*. Clericus verum viri nomen fuisse Achan conjicit fuisse; sed mutatum in Achar, propter hoc factum, ut *בֵּיתֵי אֵל, domus Dei* dicta est contumeliose *בֵּיתֵי עֵוֹן, domus peccati*, propter idolorum cultum ibi institutum, Hos. iv. 15; x. 5. Qui hic *עָרַר* is 1 Chron. ii. 6 *עָרַר* vocatur. Serach fuit Judæ filius, cum fratre Perez ex Thamare, ejusdem Judæ nuru, Genes. xxxviii. 30. Itaque a Juda hic Achan fuerit quintus. Pauciores vero numero hæ sunt generationes, quam ut distribuantur in totum tempus commorationis in Ægypto, quod Exod. xii. 40 quadringentorum triginta annorum esse dicitur. Plurium igitur stirpium Achanem inter et Serachum memoriam intercidissee necesse est; cf. not. ad laudat. Exodi locum. *וַיַּחַר, Et*, i. e., quamobrem *excauduit ira Jovæ in filios Israel.* Id non dici *κατὰ συνεκδοχὴν*, ut quod supra dicitur: *precarunt Israelitæ*; sed proprio sensu intelligendum esse, patet inde, quod infra xxii. 20. Pinehas dicit: *delictum admisit Achan per sacrilegium, et contra universum coetum Israelis erat ira Dei.* Clericus existimat, forsitan plures conscios fuisse delicti Achanis, aut certe diligentiam non adhibuisse, ne lex a Deo data perfringeretur. Sed erat hæc communis antiquorum populorum opinio, de vindicta divina, eam interdum non pluribus insonitibus una cum scelesto degentibus parcere. Vid. Jon. i. 7 et ibid. not.

Ver. 2.

Au. Ver.—2 And Joshua sent, &c.

Rosen., Ged., Booth.—Now Joshua had sent.

Ver. 3.

— *וַיָּעֲלוּ וַיִּכּוּ אֶת-יִשְׂרָאֵל וְהָיָה*

— *ἀναβήτωσαν καὶ ἐκπολορησάτωσαν τὴν πόλιν, κ.τ.λ.*

Au. Ver.—3 And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men [Heb., about 2,000 men, or, about 3,000 men] go up and smite Ai; and make not all the people to labour thither; for they are but few.

Let—smite.

Rosen.—Et percutient.

Ged.—If about two or three thousand men go up, they may smite Hai, &c.

Ver. 4.

Au. Ver.—And they fled.*Rosen., Ged., Booth.*—But they fled.

Ver. 5.

וַיִּכּוּ מִחָם אֲנָשֵׁי הָעִי כְּשֶׁלְּשֵׁם
וַיִּשָּׂא אִישׁ וַיִּדְּפוּם לִפְנֵי הַשְּׂעִר עַד-
הַשְּׂבָרִים וַיִּכּוּם בַּמּוֹרָד וַיִּמָּס לְבַב־הָעָם
וַיְהִי לַמָּיִם :

καὶ ἀπέκτειναν ἀπ' αὐτῶν ἄνδρες Γαί εἰς
τριακονταεξ ἄνδρας, καὶ κατεδίωξαν αὐτοὺς ἀπὸ
τῆς πύλης, καὶ συνέτριψαν αὐτοὺς ἀπὸ τοῦ
καταφεροῦς· καὶ ἐπτόθη ἡ καρδία τοῦ λαοῦ,
καὶ ἐγένετο ὡς περ ὕδωρ.

Au. Ver.—5 And the men of Ai smote
of them about thirty and six men: for they
chased them *from* before the gate *even* unto
Shebarim, and smote them in the going
down [*or*, in Morad]: wherefore the hearts
of the people melted, and became as water.

Unto Shebarim.

Bp. Patrick.—*Unto Shebarim.*] A place,
I suppose, between Ai and Jericho; which
the Targum thinks had its name from the
rout of the Israelites there.

Ged.—*To the barriers*; probably the
rivulet, or ravine at the bottom of the hill
on which Hai stood.

Dr. A. Clarke.—*שברים Shebarim* signifies
breaches or broken places, and may here
apply to the ranks of the Israelites, which
were broken by the men of Ai; for the
people were totally routed, though there
were but few slain. They were panic-
struck, and fled in the utmost confusion.

Rosen.—*Et percusserunt*, interfecerunt *ex*
illis viri Ajæ circa triginta et sex viros, et
persequuti sunt eos ante portam, a porta
urbis inde usque ad Schebarim. *השברים*
Græcus Alexandrinus cepit pro nomine ap-
pellativo. Sic enim Hebræa interpretatus
est: καὶ κατεδίωξαν αὐτοὺς ἀπὸ τῆς πύλης,
ἕως συνέτριψαν αὐτοὺς, *persequuti sunt eos a*
porta usque dum contrivissent eos. Sed pro
ἕως, quod præter codicem Alexandrinum et
plures alii codices exhibent, in codice
Vaticano legitur καὶ, quod et vetus Italia
exprimit: *et contribulaverunt illos.* Pro ap-
pellativo *השברים* ceperunt et Syrus et Chal-
dæus, quorum hic *דִּםְבְּרִין עַד, usque con-*

trivissent eos, ille דִּםְבְּרִין עַד, usque
confracti essent interpretatus est. Quem in-
terpretem tamen non est necesse *דִּםְבְּרִין*,

infinitivum Niphal, legisse, uti Dathius con-
jecit, qui id ei quod nostri codices habent,
השברים, præferendum existimavit. Arabs:
ad locum usque confractionis. Sed quis
dicat, trium millium exercitum contritum
esse, cum triginta sex viri cæsi sunt? nisi
quis *contritis* fusos, fugatos intelligat.
Neque tamen sic satis apte dicitur, Ajenses
persequutos esse Israelitas *usque eo* ut
fugerent. Et eos fugisse significatum erat
jam versu superiore verbo *וַיִּכּוּ*. Simulac
vero fugæ se dederunt Israelitæ et inse-
quentes habuerunt Ajenses, sese et dissipasse
necesse est. Quare miror, Maurerum com-
probasse Arabis et reliquorum veterum,
quam attulimus, interpretationem. Recte
Latinus Vulgatus, i. e., Hieronymus *השברים*
cepit pro loci nomine proprio, vertitque
usque ad Sabarim. Kimchi quoque bene
observat, verba Hebræa dicere hoc, cum ad
portam usque oppugnandæ urbis causa pro-
gressi fuissent Israelitæ, illico ab erumpen-
tibus oppidanis fugatos esse usque ad Sche-
barim, locum Ajam inter Hierichuntem.
Neque enim longius ab oppido suo discedere
hostemque persequi isti sunt ausi. Ceterum
השברים, *fractiones* sitne loci alicujus prærupti,
rupisve per fragmenta divisæ, an vero pagi
tali in loco siti nomen, incertum est. *וַיִּכּוּ*
בַּמּוֹרָד, *Et percusserunt eos in hoc descensu*
montis illius, in quo Ai sita erat. Hie-
ronymus: *et ceciderunt per prona fugientes.*
Verbum *וַיִּכּוּ* Græcus Alexandrinus non ex-
pressit. Nam quod in editione complutensi
et in codicibus nonnullis a Parsons enume-
ratis legitur καὶ ἐπάταξαν αὐτοὺς, ex alio
quodam Græco interprete insertum est.

Ver. 11.

חַמָּא וַיִּשְׂרָאֵל וְגַם עַבְדּוֹ אֶת-בְּרִיתִי
אֲשֶׁר צִוִּיתִי אוֹתָם וְגַם לָקְחוּ מִן-הַחֶרֶם
וְגַם גָּנְבוּ וְגַם פָּחְזוּ וְגַם שָׁמוּ בְּכָל־יָהֳם :

ἡμάρτηκεν ὁ λαὸς καὶ παρέβη τὴν διαθήκην,
ἣν διεθέμην πρὸς αὐτοὺς, κλέψαντες ἀπὸ τοῦ
ἀναθέματος ἐνέβαλον εἰς τὰ σκεύη αὐτῶν, κ.τ.λ.

Au. Ver.—11 Israel hath sinned, and
they have also transgressed my covenant
which I commanded them: for they have
even taken of the accursed thing, and have
also stolen, and dissembled also, and they
have put it even among their own stuff.

And dissembled also.

Booth.—This clause, though in all the
versions except the *ó*, I suspect to be an
interpolation. We do not read that any in-

quisition had been made, and of course no occasion had been given to lie concerning it. The deed had been done in secret; and no suspicion even attached to the person who had done it.

Pool.—Dissembled. Possibly Achan might be suspected; and being accused, had denied it, or was resolved to deny it.

Bp. Patrick.—I suppose Joshua, after the destruction of Jericho, had made inquiry, whether the silver and gold, &c., were brought into the treasury, and whether they had destroyed all other things, as God commanded; and they all answered that they had.

Rosen.—Et etiam mentiti sunt. Quod aliqui sic intelligunt, negasse qui de anathemate quid surripuerunt furtum idque interrogatos dissimulasse. Ita jam aliquos furti commissi suspectos fuisse necesse est. Sed videntur potius mentitos esse ideo dici, quia Josua severe inhihente, ne quid de anathemate sibi usurparent (supra vi. 18), omnes vel expresse, vel tacite visi erant promittere se morem gesturos.

Ver. 12.

וְלֹא יִכְלֹוּ בְנֵי יִשְׂרָאֵל לָקוּם לִפְנֵי
אֹיְבֵיהֶם עֹרָה וּפְנֹה לִפְנֵי אֹיְבֵיהֶם כִּי
הָיוּ לְחֶרֶם לֹא אוֹסִיף לָהֵנוֹת עִמָּכֶם
אִם-לֹא תִשְׁמְדוּם הַחֶרֶם מִקִּרְבָּכֶם :

καὶ οὐ μὴ δύνωνται οἱ υἱοὶ Ἰσραὴλ ὑποστήναι κατὰ πρόσωπον τῶν ἐχθρῶν αὐτῶν. αὐχένα ὑποστρέψουσιν ἔναντι τῶν ἐχθρῶν αὐτῶν, ὅτι ἐγενήθησαν ἀνάθεμα. οὐ προσθήσω ἔτι εἶναι μεθ' ὑμῶν, ἐὰν μὴ ἐξάρητε τὸ ἀνάθεμα ἐξ ὑμῶν αὐτῶν.

Au. Fer.—12 Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

Could not.

Ged., Booth.—Cannot.

Rosen.—Nec poterunt.

Turned their backs.

Rosen., Booth.—Will turn.

Because they were accursed.

Ged.—Because they have incurred the guilt of sacrilege.

Booth.—Because they have incurred the curse.

Rosen.—Quia res devota facti sunt.

VOL. 11.

Except ye destroy the accursed from among you.

Rosen.—Non addam, pergam, esse vobiscum, si non deleveritis rem devotam e medio vestri, a vobis. Intelliguntur non res tantum devotæ, verum et Achan cum suis, qui suo delicto internecioni devoti erant.

Ver. 13.

Au. Fer.—Accursed thing.

Ged.—Sacrilege.

Booth.—Devoted thing. See notes on vi. 17.

Ver. 15.

וְהָיָה הַכֶּלֶךְ בְּחֶרֶם יִשְׂרָאֵל בָּאֵשׁ אִתּוֹ
וְאֶת-כָּל-אֲשֶׁר-לֹוּ כִּי עָבַר אֶת-בְּרִית
יְהוָה וְקִי-עָשָׂה נִכְלָה בְּיִשְׂרָאֵל :

καὶ ὅς ἂν ἐνδειχθῇ, κατακαυθήσεται ἐν πυρὶ, καὶ πάντα ὅσα ἐστὶν αὐτῷ. ὅτι παρέβη τὴν διαθήκην κυρίου, καὶ ἐποίησεν ἀνόμημα ἐν Ἰσραὴλ.

Au. Fer.—15 And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the Lord, and because he hath wrought folly [or, wickedness] in Israel.

Taken with the accursed thing.

Ged.—Convicted of sacrilege.

Rosen.—Fietque ut qui deprehensus fuerit in anathemate, i. e., reus interservæ rei devotæ, comburatur igne, ipse et omne quod ei. Nota, verbum passivum ἦσαν, nomina eorum qui sint comburendi post se habere in accusativo posita, quum poni debuissent in nominativo. Sed recte observavit C. B. Michaëlis in *Dissertatione, qua solæcismus Generis ab Ebraismo S. Codic. depellitur* (Halæ, 1738), § 38, verba passiva dupliciter ab Hebræis fuisse spectata, ut *personalia* modo, modo ut *impersonalia*, priori respectu post se habent nominativum, ad notandum passionis subiectum, posteriori vero accusativum, ad notandum actionis objectum. Cui observationi addit in *Dissert. qua solæcismus casuum ab Ebraismo S. Cod. depellitur* (Hal. 1739), § 20, passiva ab activis suis dupliciter formari, primo directe, v. g. *colligi, dividi*, a *colligere, dividere*; deinde vero veluti per obliquum et circumscriptionem, retenta videlicet significatione activa, sed cum adjecto fieri, v. c. *colligere fieri, dividere fieri*; posteriori igitur casu, si præcedat, vel sequatur accusativus, hic quidem

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ut objectum pendet a *colligere*, non vero ut subiectum a *fieri*. Proinde si Genes. iv. 18 in verbis אֶת־עֵדֶן יִלְדָּה לְחָנוֹךְ reddendis proprietatem dictionis Hebraicæ sequi velles, ea sic reddenda forent: *et factum est parere Henoch* (puta, uxorem ejus) *Irادم*. Et Num. xi. 22, אִם אֶת־יִלְדֵי דָּוִד יִסְחָף, *num fiet universos pisces maris colligere quemquam?* Nec non Num. xxvi. 15. *Sorte tantum אֶת־הָאָרֶץ יִדְּלֶק, fiet dividere hanc terram*, i. e., curabitur, ut ii, quibus id negotiū incumbit, dividant hanc terram. Cf. Jerem. xxxv. 14. Eodem modo et hoc loco: curabitur, sive fiet, ut igne comburant eum et quæ ejus sunt. Similis loquendi mos obtinet apud Arabes in verbis dupliciter transitivis quando in *passivum* transeunt, vid. *Institutt. ad fundamenta ling. Arab.* Syntax. Reg. cliv., p. 344, et hanc constructionem pluribus expositam a Silv. de Sacy *Grammaire Arabe*, t. ii., p. 126, ed. sec. *Et quia fecit nefas in Israele*. נִבְּלָה, non solum *stultitiam*, verum et *impietatem*, *scelus* denotat.

Ver. 17.

וַיִּקְרַב אֶת־מִשְׁפַּחַת יְהוּדָה וַיִּלְכְּדוּ אֶת־מִשְׁפַּחַת הַזָּרְחִי וַיִּקְרַב אֶת־מִשְׁפַּחַת הַזָּרְחִי לְנֶבְדִּי וַיִּלְכְּדוּ זַבְדִּי :

17 καὶ προσήχθη κατὰ δῆμους, καὶ ἐνείλετο δῆμος Ζαραῖ.

Au. Ver.—17 And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken:

18 And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

17 The family of Judah.

Pool.—*The family of Judah*; either, 1. The tribe or people, as the word *family* sometimes signifies, as Judg. xiii. 2; Zech. xii. 13; Amos iii. 1; Acts iii. 25, compared with Rev. i. 7. Or, 2. The families, as ver. 14, the singular number for the plural, the chief of each of their five families, Numb. xxvi. 20, 21.

Houb., Dathe, Rosen., Ged., Booth.—*The families of Judah*. Pro singulari מִשְׁפַּחָה legendum esse pluralem מִשְׁפָּחוֹת, quem et septem codices exhibent (vid. De-Rossi in Append. *Varr. Lectt.*, vol. iv., p. 227), clamat res ipsa, vid. vs. 14. Habet et

Græcus Alexandrinus κατὰ δῆμους, et Hieronymus: *juxta familias*.—*Rosen.*

17 And he took the family of the Zarhites. So Rosen.

Ged., Booth.—And the family of the Zarhites was taken.

Rosen.—*Et deprehendit* scil. Jova (cf. vs. 14), i. e., sors a Jova directa, *familiam Serachicam*. Pro וַיִּלְכְּדוּ, futuro Kal, codex manuscriptus Erfurtensis primus, notante J. H. Michaelis in Annotatt. critt. ad h. l. legit וַיִּדְּלֶק, *deprehensus est*, in Niphal, quod statim hoc versu et versu proximo adhibetur.

17 And he brought the family of the Zarhites man by man; and Zabdi was taken.

Ken., Horsley, Ged., Booth.—And he brought the family of the Zarhites by households [Syr., Vulg., some copies of LXX, and nine MSS.], and the household of [Arab. and some copies of LXX] Zabdi was taken.

Ken.—In verse 14 is an exact description of the method commanded for discovering a transgressor; which method was undoubtedly followed. All Israel came near by *tribes*, and one tribe was fixed on: then, that tribe came by its *families*, and one family was fixed on: then came that family by its *households*, and one household was fixed on: and then, that household coming *man by man*, one man was fixed on. Yet, according to the present text, in the execution of this command, all Israel came, and the tribe of Judah was fixed on: 2dly, came the families of Judah, and the family of the Zarhites was fixed on: 3dly, came the family of the Zarhites *man by man*, and Zabdi was fixed on: and

4thly, came the household of Zabdi, *man by man*, and Achan was fixed on. So that in the third article, the word for *by households* is most certainly left out, and the fourth article *man by man* is improperly expressed twice. Instead of לְנֶבְדִּי, *man by man*, in ver. 17, the true word לְבָתִּים, *by households* is preserved in six Hebrew copies and the Syr. version. By this method was discovered Achan, as he is called here five times; though the valley, in which he was stoned, is called Achor: he is also called Achar (in the text and all the versions) in 1 Chron. ii. 7. He is Achar, in the five places of Joshua, in the Syr. version; also in all five, in the Greek of the Vatican MS., and twice in the Alex. MS.: and so Josephus.

Rosen.—Pro לְנֶבְדִּי legendum esse לְבָתִּים,

secundum domos, ostendit et ordo sortitionis vs. 14 præscriptus, et versus proximi initium, אָדָמָה לְנָגִיד, *et accedere jussit domum suam virilim*. לְנָגִיד habent quoque septem codices et duo libri typis descripti. Sed לְנָגִיד hoc versu 17 est antiquissima corruptio, quandoquidem Græcus Alexandrinus hic habet: καὶ προσήχθη κατ' ἀνδρας. Sed in editione Aldina est κατ' οἴκους, quod et vetus Italia et Hieronymus (*per domos*) referunt, consentiente Syro interprete.

18, 20, 24, &c. *Achan*.

Others.—Achar. See notes on verse 1 and note of Ken. on verse 17.

Ver. 21.

וַיֵּרָא אֶת־בְּשָׂלָל אֲדָרֶת שְׁנַעַר אֲחֵת מוֹכָה וּמֵאֲרָיִם שְׁקָלִים כֶּסֶף וְזָהָב אֶחָד חֲמִשִּׁים שְׁקָלִים מִשְׁקָלָו וַאֲחַמְדָּם וְאַחֲמָם וְהֵלֶם מִמֶּנִּים בְּאָרֶץ בְּתוֹךְ הָאֲדָמָה לְיִהוֹשָׁפָא תַחְמִיתָהּ :

וַיֵּרָא קִרְיָ

εἶδον ἐν τῇ προνομῇ ψιλὴν ποικιλίην, καὶ διακόσια διδραχμα ἀργυρίου, καὶ γλώσσαν μίαν χρυσὴν πεντήκοντα διδράχμων, καὶ ἐνθυμηθεὶς αὐτῶν ἔλαβον. καὶ ἰδὼν αὐτὰ ἐγκέκρυπται ἐν τῇ σκηνῇ μου, καὶ τὸ ἀργύριον κέκρυπται ὑποκάτω αὐτῶν.

Au. Ver.—21 When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge [Heb., tongue] of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.

Babylonish garment.

Bp. Patrick.—There are a great many opinions about this garment; which Bochartus most probably judges to have been a *various garment*, as the LXX translate it; that is, of *divers colours*, wherein were several figures either woven or wrought with a needle: for which sort of work Babylon was famous, insomuch that they were called *painted garments*; which made a most glorious show, and therefore was very inviting to the eye of Achan: who was tempted by its lustre, to reserve one of these garments for his own use, or to sell; for they were of an immense price. See him in his Phaleg, lib. i., cap. 6, where he hath a long dissertation about this garment.

Gesen.—אֲדָרֶת, 1 pp. fem. of adj. אָדָר,

large, great, mighty. 2. *A wide cloak, mantle, pallium*, 1 K. xix. 13, 19; 2 K. ii. 13, 14; Jon. iii. 6. אֲדָרֶת שְׁנַעַר, a *Babylonish mantle*, Josh. vii. 21, i. e., variegated with figures, having the figures of men and animals interwoven in colours; comp. Plin. H. N. viii. 48.

Prof. Lee.—אֲדָרֶת, 1. *Abundance*, as of fruit, Ezek. xvii. 8, &c. 2. *A robe worn for the sake of distinction*, as, אֲדָרֶת שִׁינָר, a *robe of Shinar*; i. e., richly wrought; LXX, ψιλὴ ποικιλίη. See Plin., lib. viii., cap. xlviii. (lxxiv.): “*Colores diversos picturæ intexere Babylon maxime celebravit, et nomen imposuit...Metellus Scipio triclinaria Babylonica sestertium octingentis millibus venisse jam tunc, posuit in Catonis carminibus*,” &c. Hom. Il., iii. 125. Helen is introduced working such robes, which Eustathius says is ἐμποικιλλεῖν, and ζωγραφεῖν. Whence, as Winer well remarks, will be seen the weakness of the conjectures of Kennicott and Michaëlis on Josh. vii. 21.

21, 24, *A wedge of gold*. So Pool, Patrick, Gesen., Lee.

Dr. A. Clarke.—*A wedge of gold*.] A tongue of gold, יֵשֶׁן זָהָב, what we commonly call an *ingot of gold*, a corruption of the word *lingot*, signifying a *little tongue*, of *fifty shekels weight*. These *fifty shekels*, in weight 29 oz. 15 15-31 gr., at 2l. 5s. 2½ 42-93d. per shekel, would be worth about 113l. 0s. 10¾d.

Rosen.—*Et linguam auri unam, cujus pondus quinquaginta est siclorum. Lingua aurea videtur ornamentum fuisse, quod linguæ formam haberet*. Gellius *Noct. Attic.*, l. x., cap. 25, *lingulam* ait veteres dixisse gladiolum oblongum in speciem linguæ factum. Fuit igitur fortassis gladiolus aureus, quo deorum suorum aliquem armarunt Hierichuntini. Vulgatus reddidit *regulam auream*, id est, oblongam planamque instar linguæ auri massam, laminam.

Hid in the earth in the midst of my tent.

Rosen.—הֵלֶם מִמֶּנִּים est *defossa* reddendum. Nam verbum מִמֶּנִּים non simpliciter *abdere*, sed *sub terra occultare* sonare, liquet ex Genes. xxxv. 4, ubi de idolis et ornamentis a Jacobo sub terebintho defossis, et ex Exod. ii. 12, ubi de occiso a Mose Ægyptio sub arena obruto dicitur. Nomini הֵלֶם cum adjecto pronomine suffixo hic et articulus est præmissus, instar defixii demonstrativi, uti Maurerus observat, ut הֵן supra vs. 11, valet-

que: in medio *illius* tabernaculi mei (*in der Mitte dort meines Zeltes*). Cf. הַחֲצִי infra viii. 33.

Under it.

Bp. Patrick.—*It was hid in his tent, and the silver under it.*] They found the Babylonish garment (as was said before) hid in the earth, and the silver and gold under it. The LXX indeed, understand it, as if the gold and Babylonish garment were uppermost, and the silver under them: for so they translate these words both here and in the foregoing verse, τὸ ἀργύριον ὑποκάτω αὐτῶν, "the silver under them." The wedge of gold, perhaps, was wrapped in the Babylonish garment; and so the silver might be said to lie either *under it*, or *under them*.

Houb.—Græci interpretes ὑποκάτω αὐτῶν, *sub illis*; nimirum legunt ἡχιῆς, numero plur. qui refertur ad סמנים, quod antecessit; et quis non videt ita esse legendum? Achar argentum propterea subitus ponit quia majus spatium occupabat, cum esset siclorum decentorum. Errandi occasionem fuisse arbitrari in verbo ἡχιῆς, quod proximo versu legitur, et est legendum. Nam bene v. 22 ἡχιῆς, quoniam antecedit סמונה generis feminini.

Rosen.—*Et argentum sub illis.* Pronomen suffixum generis feminini vocis פְּחִיחִי interpretum plures referunt ad אָחִיר initio versus, ut argentum sub pallio splendido in cistula incluso occultatum dicatur. Quia tamen substantivum אָחִיר longius huc evocatum videtur, quum plura alia sint interjecta, alii interpretes suffixum illud femininum referunt ad nomen אָרָץ, quod proxime præcedit. Ita Vulgatus: *argentumque fossa humo operui*. Sed quo minus suffixum illud ad אָרָץ referatur vetat illud, quod in fine versus proximi, ubi verba וְהִכְסִיחָהּ וְהִכְסִיחָהּ repetuntur, suffixum femininum aperte ad סְמוּנָה, quod ibi præcedit, spectat; nomen אָרָץ enim eo versu non exstat. Verum est nostro versu 21 suffixum femininum neutraliter et collective capiendum et ad סמנים referendum, pro quo vs. 22 singulari femininum סְמוּנָה, itidem neutraliter capiendum, ponitur. Constat enim, ad genus neutrum exprimendum Hebræos uti nomine et pronomine feminino, ut infra x. 13, הִיא כְּתִיבָהּ, *hoc est scriptum*; cf. Gesenii *Lehrgeb.*, p. 661 et 731. Spectat igitur suffixum vocis פְּחִיחִי ad utrumque, pallium et linguam auream, ut recte interpretatus est Græcus Alexandrinus ὑποκάτω

αὐτῶν, et Chaldæus תַּחְתָּיו, *subtus ea*. Dicit igitur Achan: quin etiam argentum defodi, et quidem sub pallio et lingua aurea, ne quis putaret argentum, cujus quotidianus in commutationibus erat usus, cum ceteris se in terra non deposuisse.

Ver. 24, 25.

24 וַיִּקַּח יְהוֹשֻׁעַ אֶת-עֵקֶן בְּרֹאֶר וְאֶת-הַכֶּסֶף וְאֶת-הָאֲבֵרֶת וְאֶת-לְשׁוֹן הַזָּהָב וְאֶת-בָּנָיו וְאֶת-בָּנֹתָיו וְאֶת-שׁוֹרֹוֹ וְאֶת-חֲמֹרֹוֹ וְאֶת-צֹאֲנוֹ וְאֶת-אֶהֱלוֹ וְאֶת-כָּל-אֲשֶׁר-לֹוֹ וְכָל-יִשְׂרָאֵל עָמְוֹ וַיַּעֲלֵה אֹתָם עִמָּם עָקֹור: 25 וַיְהִי כִּי הָיָה עֲבָרָתָם וַיַּעֲרָךְ יְהוֹשֻׁעַ בָּנָם הַזֶּה וַיִּרְצֵמוּ אֹתוֹ כָּל-יִשְׂרָאֵל אֲבָנִים וַיִּשְׂרְפוּ אֹתָם בָּאֵשׁ וַיִּסְקְלוּ אֹתָם בְּאֲבָנִים:

24 καὶ ἔλαβεν Ἰησοῦς τὸν Ἀχαρ υἱὸν Ζαρά, καὶ ἀνήγαγεν αὐτὸν εἰς φάραγγα Ἀχὼρ, καὶ τοὺς υἱοὺς αὐτοῦ, καὶ τὰς θυγατέρας αὐτοῦ, καὶ τοὺς μόσχους αὐτοῦ, καὶ τὰ ὑποζύγια αὐτοῦ, καὶ πάντα τὰ πρόβατα αὐτοῦ, καὶ τὴν σκηνὴν αὐτοῦ, καὶ πάντα τὰ ὑπάρχοντα αὐτοῦ. καὶ πᾶς ὁ λαὸς μετ' αὐτοῦ. καὶ ἀνήγαγεν αὐτοὺς εἰς Ἑμεκαχώρ. 25 καὶ εἶπεν Ἰησοῦς τῷ Ἀχαρ. τί ὠλόθρευσας ἡμᾶς; ἐξολοθρεύσαι σε κύριος, καθὰ καὶ σήμερον. καὶ ἐλιθοβόλησαν αὐτὸν λίθοις πᾶς Ἰσραὴλ.

Au. Ver.—24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

25 And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

24 *Achan.*

Others.—Achar. See notes on ver. 1.

Ken.—Ait Morinus memorat *Aben Esdras* Jos. vii. 25 (וַיִּסְקְלוּ אוֹתָם), *quasi sit unum e duobus locis* (alterum Gen. iv. 23) in quibus dicunt nonnulli, quod deficit לא, non.

Dr. A. Clarke.—24 *Joshua—took Achan—and all that he had.*] He and his cattle and substance were brought to the valley to be consumed; his sons and his daughters, probably, to witness the judgments of God

inflicted on their disobedient parent. See ver. 25.

25 *Why hast thou troubled us?*] Here is a reference to the meaning of *Achan's* or *Achar's* name, מַחַר עֲכָרָנוּ, *meh ACHAR-tanu*; and as עֲכָר, *achar*, is used here, and not עָכַר, *achan*, and the valley is called the *valley of Achor*, and not the *valley of Achan*, hence some have supposed that *Achar* was his proper name, as it is read in 1 Chron. ii. 7, and in some MSS. and ancient versions.

And all Israel stoned him with stones, and burnt them with fire, after they had stoned them with stones.] With great deference to the judgment of others, I ask, Can it be fairly proved from the text that the *sons and daughters* of *Achan* were stoned to death and burnt as well as their father? The text certainly leaves it *doubtful*, but seems rather to intimate that *Achan* alone was stoned, and that his *substance* was burnt with fire. The reading of the present Hebrew text is, *They stoned HIM with stones, and burnt THEM with fire after they had stoned THEM with stones.* The singular number being used in the first clause of the verse, and the plural in the last, leaves the matter doubtful. The Vulgate is very clear: *Lapidavitque eum omnis Israel; et cuncta quæ illius erant, igne consumpta sunt*, "All Israel stoned him; and all that he had was consumed with fire." The Septuagint add this and the first clause of the next verse together: Καὶ ἐλιθοβολήσαν αὐτὸν λίθοις πᾶς Ἰσραὴλ, καὶ ἐπεστήσαν αὐτῷ σωρον λίθων μέγαν. *And all Israel stoned HIM with stones, and raised over HIM a great heap of stones.* The Syriac says simply, *They stoned HIM with stones, and burned what pertained to HIM with fire.* The Targum is the same as the Hebrew. The Anglo-Saxon seems to refer the whole to *Achan* and his *goods*: And hine þær iætænðon, 7 hiƿ ƿinȝ forþærnðon, *And HIM they stoned there, and burnt his goods.* The Arabic version alone says, *They stoned HIM and his CHILDREN, and his goods,* هو وبنيه.

وما له. Instead of *burnt THEM*, אָחַם, *otham*, two of De Rossi's MSS. read אָחוּ, *otho*, HIM; which reading, if genuine, would make the different members of the verse agree better. It is possible that *Achan*, his *oxen*, *asses*, *sheep*, *tent*, and all his household goods, were destroyed, but his *sons and daughters* left uninjured. But it may be asked, Why

are *they* brought out into the valley with the rest? Why, that they might *see and fear*, and be for ever deterred by their father's punishment from imitating his example.

I have gone thus far into this important transaction, in which the *justice and mercy* of God are so much concerned, that I might be able to assign to each its due. That *Achan's* life was forfeited to justice by his transgression, no one doubts: *he* sinned against a known and positive law. His *children* could not suffer with him, because of the law, Deut. xxiv. 16, unless they had been accomplices in his guilt: of this there is no evidence; and the text in question, which speaks of *Achan's* punishment, is extremely *dubious* as far as it relates to this point. One circumstance that strengthens the supposition that the children were not included, is the command of the Lord, ver. 15: "HE *that is taken with the accursed thing, shall be burnt with fire; he, and all that he hath.* Now, *all that he hath* may certainly refer to his *goods*, and not to his *children*; and his punishment, and the destruction of his property would answer every purpose of public justice, both as a punishment and preventive of the crime; and both mercy and justice require that the innocent shall not suffer with the guilty, unless in very extraordinary cases, where God may permit the righteous or the innocent to be involved in those public calamities by which the ungodly are swept away from the face of the earth: but in the case before us, no necessity of this kind urged it, and therefore I conclude that *Achan alone* suffered, and that his repentance and confession were genuine and sincere; and that, while *JUSTICE* required his *life*, *MERCY* was extended to the salvation of his *soul*.

Rosen.—וְאֶת־בְּנֵי־אָחָז וְאֶת־בְּנֵי־אָחָז, *Filiosque ejus et filias ejus*, non ut spectatores tantum paterni supplicii essent, ut Hebræorum nonnulli opinantur, sed ut cum patre extremo supplicio dederentur. Eos delicti a parente commissi consocios et participes fuisse, statuendum judicant ideo, quod pravi fuisset exempli, in judicio publico innocentes cum nocentibus miscere, et legi contrarium, in qua Deut. xxiv. 16 constituitur, non esse filios pro patribus supplicio afficiendos, sed cuique suum ipsius delictum luendum esse. Vid. et Ezech. xviii. 20. Sed Achanis delictum quum tale esset, quod Dei iudicis sententiâ (vs. 15) nonnisi devotione illius,

ejusque familiæ eorumque omnium quæ possideret, expiari potuerit, et ejus liberi, etiamsi ipsi insontes essent, patris culpam morte sua luere debebant. וְתִשְׁרֹוּ וְתִחַדְמוּ, *Et bovem suum et asinum suum*, quæ nomina singularia non dubium est esse collective capienda, *boves asinosque suos*. Collectivum quoque est quod subjicitur וְתִחַדְמוּ, *et pecudes suos minores*; nomen בָּאֵן enim promiscue ovillum et caprinum genus complecti constat.

וְרָנְמוּ אֹהֶוּ בְּלִישְׁרָאֵל אֲבָן וְנִשְׂרָפָה אֹהֶם בָּאֵשׁ 25, *Et lapidarunt eum omnes Israelitæ, deinde combusserunt eos igne*. Quamvis solus Achanus hic lapidatus, omnes autem combustos esse dicantur; vix tamen dubium est, fuisse et ceteros prius lapidatos, quam combusti sunt. Lapidationis supplicium et apud alios antiquos populos usitatum fuisse, docet Jo. Meursius *Comment. in Lycophronem*, p. 178 ad vocem δημόλευστος, a populo lapidibus obrutus. Plura de hoc supplicio vid. in Chr. Ben. Michaëlis Dissertat. de judiciis pænisque capitalibus in *S. Script. commemoratis*, ac *Hebræorum imprimis*, Hal. 1730, auctor repetita in *Commentatt. Theologg.* a Potto edit. vol. iv., p. 185, seqq. וְתִחַדְמוּ אֹהֶם בָּאֵשׁ, *Et tum lapidarunt eum lapidibus*. "Prior lapidatio," inquit Michaëlis l. l., "וְנִשְׂרָפָה fiebat in vivis, posterior vero, וְתִחַדְמוּ, in mortuis eorumque cineribus; prior ante, posterior post combustionem; prior ad interficiendum damnatos, posterior vero ad contumulandam obruendumque lapidibus intersectorum ossa et cineres; unde quod sequitur vs. 26, *erexerunt super eum acervum lapidum*, posteriorem lapidationis actum ulterius illustrat."

Ver. 26.

וַיָּקִימוּ עָלָיו גִּלְיָאֲבָנִים גְּדוֹל עַד הַיּוֹם הַזֶּה וַיִּשָּׁב יְהוָה מִחֲרוֹן אַפּוֹ עַל-גֵּוֹן קָרָא נָשָׁם הַמָּקוֹם הַהוּא עֵמֶה עֶזְרָר עַד הַיּוֹם הַזֶּה :

καὶ ἐπέστησαν αὐτῷ σωρὸν λίθων μέγαν. καὶ ἐπαύσατο κύριος τοῦ θυμοῦ τῆς ὀργῆς. διὰ τοῦτο ἐπωνόμασεν αὐτὸ Ἑμεκαχώρ ἕως τῆς ἡμέρας ταύτης.

Au. Ver.—26 And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor [*that is*, trouble] unto this day.

Heap of stones unto this day.

Houb.—גִּדּוּל עַד הַיּוֹם הַזֶּה. Græci Interpretes hæc omittunt, quæ forte crederent ex similibus, quæ sequuntur, falso geminata. Nos hæc verba retinemus, sed meliore ordine collocata, ut series sit talis, מִחֲרוֹן אַפּוֹ עַד הַיּוֹם, *et quievit Dominus ab ira sua usque ad hunc diem*, nempe ad eum diem, cum hæc historia texeretur, aut in Acta publica referretur.

CHAP. VIII. 3, 4.

Au. Ver.—3 So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

4 And he commanded them, saying, Behold, ye shall lie in wait against the city, even behind the city: go not very far from the city, but be ye all ready.

3 *Thirty thousand.*

Geddes, Booth.—*Three thousand.*—It is hard to conceive how thirty thousand men, the number in the text, could lie in ambush a whole day behind Hai, and between Hai and Bethel, without being perceived by the inhabitants of either of these cities: and therefore I think there has, as often elsewhere, been a mistake made in the number; which was here easy to be done.—*Ged.*

Pool.—*To go up against Ai*, i. e., to consider and conclude about this expedition of going against Ai; not as if all the people of war did actually go up, which was both unnecessary and burdensome, and might hinder their following design; but it seems to be resolved by Joshua and all the council of war, that the thirty thousand here following should be selected for the enterprise. Either, 1. The thirty thousand now mentioned; or, 2. Part of them, to wit, such as were to lie in wait, as seems most probable, both from the next verse, which limits it to those who were *to lie in wait*, and from verse 9, where what is here mentioned only by anticipation is actually put in execution; and it is said of them that were *sent forth*, that *they went to lie in ambush*, and did so; and these were only five thousand men, as is expressed, verse 12. And the only inconvenience of this exposition is, that the pronoun relative *them* is put without, or before its antecedent, which is left to be gathered out of the following words, which is not unusual in the Hebrew tongue, as

plainly appears from Exod. xiv. 19; Numb. xviii. 9; xxiv. 17; Psal. lxxxvii. 1; cv. 19; cxiv. 2; Prov. vii. 8; xiv. 26.

4 *He commanded them*; the same party last spoken of, ver. 3, even the five thousand mentioned ver. 12. This historical narration seems obscure and intricate, and at first view to make three parties, one of thirty thousand, verse 3; one of five thousand, verse 12, which may seem to be two several ambushes; and a third of all the people, ver. 5, 11. But if it be more narrowly and considerably observed, it will appear that there are only two parties engaged in the taking of Ai, and but one ambush, as plainly appears by comparing verse 9 (which manifestly speaks of that party which is mentioned ver. 3) with ver. 12, which speaks only of five thousand, which is justly supposed to be a part of those thirty thousand named ver. 3, and that part which was to lie in ambush; unless we will suppose that there were two ambushes, one of thirty thousand, and the other of five thousand, both lying in wait in the same quarter, even *between Beth-el and Ai, on the west side of Ai*, the only place where the ambush lay, as is said both ver. 9, and 12, 13, which seems absurd and incredible. And besides, in the execution of this command, there is mention but of one ambush, ver. 12—14, 19, and they are said to consist only of five thousand, ver. 12, and they only take and burn the city, ver. 19; so that the other supposed ambush of thirty thousand is perfectly vanished and lost, and did nothing in this work; which also is very improbable. And therefore that thirty thousand, ver. 3, are the same who are called *the people*, and *the people of war that were with Joshua*, ver. 5, 11, which is pitched on the north side of Ai, ver. 11, 13, as the ambush did on the west side; but for any other side of the city, or a third party placed elsewhere about Ai, we read not one word; and therefore it may well be presumed there were no more employed to take it.

Ver. 5, 6, 7.

5 וַיֹּאמֶר יְהוָה וְכָל-הָעָם אֲשֶׁר אִתִּי נִהְבָּה
אֶל-יְהוֹשֻׁעַ וְהָיָה כִּי-יִצְאֹוּ לְקִרְיַת-חֵבֶל
כָּאֲשֶׁר בְּרֹאשׁוֹנָה וְנִסְנְנוּ לִפְנֵיהֶם :
6 וַיִּצְאֹוּ אַחֲרָיו עַד הַתִּנְהָרְנוּ אוֹתָם מִן-
הָעִיר כִּי יֵאמְרוּ נָסִים לִפְנֵינוּ כָּאֲשֶׁר

בְּרֹאשׁוֹנָה וְנִסְנְנוּ לִפְנֵיהֶם : 7 וַתִּהְיוּ
תְּהִמוֹת וְגו'

5 καὶ ἐγὼ καὶ πάντες οἱ μετ' ἐμοῦ προσ-
ἄξομεν πρὸς τὴν πόλιν. καὶ ἔσται ὡς ἂν ἐξέλ-
θωσιν οἱ κατοικοῦντες Γαὶ εἰς συνάντησιν ἡμῶν
καθάπερ καὶ πρῶην, καὶ φευξόμεθα ἀπὸ προσ-
ώπων αὐτῶν. 6 καὶ ὡς ἂν ἐξέλθωσιν ὀπίσω
ἡμῶν, ἀποσπάσομεν αὐτοὺς ἀπὸ τῆς πόλεως.
καὶ ἐροῦσι. φεύγουσιν οὗτοι ἀπὸ προσώπου
ἡμῶν ὃν τρόπον καὶ ἔμπροσθεν. 7 ὑμεῖς δὲ
ἐξαναστήσεσθε, κ.τ.λ.

Au. Ver.—5 And I, and all the people that are with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them,

6 (For they will come out after us) till we have drawn [Heb., pulled] them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them.

7 Then ye shall rise up from the ambush, and seize upon the city: for the Lord your God will deliver it into your hand.

As at the first.

Rosen.—Verba בְּרֹאשׁוֹנָה aptius post וְנִסְנְנוּ sequentur; cf. vs. 6. Ita Vulgatus: *cumque exierint contra nos*; sicut antea fecimus, *fugiemus et terga vertemus*.

Ged., Booth.—6 While they pursue us till we have drawn them from the city; for they will say, They flee before us, as at first. 7 And when we flee before them, Then ye shall rise up, &c.

Rosen.—6 *Et exibunt post nos, nos persequentes, donec evulserimus eos ab urbe*, i. e., uti recte Vulgatus dedit: *donec persequentes longius ab urbe protrahantur*. Quæ sequuntur, *nam dicent, cogitabunt*: *fugientes sunt Israelitæ coram nobis, quemadmodum prima vice* (vii. 4, 5), *sunt per parenthesis interjecta*. וְנִסְנְנוּ לִפְנֵיהֶם, *Et nos adhuc fugerimus coram illis*.

Ver. 11, 12, 13.

11 וְכָל-הָעָם הַמְלַחֲמָה אֲשֶׁר אִתּוֹ
עָלוּ וַיִּנְשְׁאוּ וַיִּבְאֹוּ בְּנֵד הָעִיר וַיַּחֲנוּ
מִצָּפוֹן לְעֵי וְהָיוּ בִּינּוֹ וַיָּבִין הָעֵי :
12 וַיִּמָּה כְּחֻמֶּשֶׁת אֲלָפִים אִישׁ וַיֵּשֶׁם
אוֹתָם אוֹרֵב בֵּין בֵּית-אֶל וַיָּבִין הָעֵי
מִיָּם לָעִיר : 13 וַיֵּשִׁימוּ הָעָם אֶת-כָּל-
הַמִּחֲנֶה אֲשֶׁר מִצָּפוֹן לָעִיר וְאֶת-עֲקֹבוֹ

מִיָּמִים לַעֲרִי וַיִּלֶּךְ יְהוֹשֻׁעַ בְּלֵילָה הַהוּא
בְּתוֹךְ הָעֵמֶק :

ק. v. 12. לַעֲרִי

ק. v. 11. בְּתוֹךְ

11 καὶ πᾶς ὁ λαὸς ὁ πολεμιστῆς μετ' αὐτοῦ
ἀνέβησαν· καὶ πορευόμενοι ἦλθον ἐξεναντίας
τῆς πόλεως ἀπὸ ἀνατολῶν. 12 καὶ τὰ ἔνεδρα
τῆς πόλεως ἀπὸ θαλάσσης.

Au. Ver.—11 And all the people *even the*
people of war that were with him, went up,
and drew nigh, and came before the city,
and pitched on the north side of Ai: now
there was a valley between them and Ai.

12 And he took about five thousand men,
and set them to lie in ambush between
Beth-el and Ai, on the west side of the city
[*or, of Ai*].

13 And when they had set the people
even all the host that *was* on the north of
the city, and their liers in wait [Heb., their
lying in wait] on the west of the city, Joshua
went that night into the midst of the valley.

11 *On the north side of Ai.*

Ged.—*On the north-east side;* for this
was the way they must have approached
from Gilgal. See the next verse.

Rosen.—*Et castra posuerunt a septentrione*
Aja urbi. Quum ab oriente advenirent,
et iis ex adverso orientalis urbis pars occur-
reret, nonnihil tamen ad borealem plagam
deflexerunt, quod ea pars ad rem bene
gerendam esset opportunior. Ceterum castra
ista ab aquilone facta existimandum est non
tam prope urbem fuisse, ut oppidanis in
conspectu essent; sed potius post colles
latuisse, quum certum sit, postridie demum
patefactam esse Ajensibus Israelitarum præ-
sentiam, cum Josue de nocte in vallem
propius ad urbem de industria accessisset.
Pro מִיָּמִים בְּתוֹךְ Græcus Alexandrinus habet

ἀπὸ ἀνατολῶν, et Arabicus interpretes
شَرْقِي الْعِي, *ab oriente Ai*, quasi מִיָּמִים le-
gissent, quod tamen hodie in codicibus non
reperitur.

Pool.—11 *The people of war that were with*
him, to wit, the thirty thousand mentioned
ver. 3, or the most of them.

12 *And he took*, or rather, *but he had*
taken; to wit, out of the said number of
thirty thousand, for this is added by way of
recapitulation and further explication of
what is said in general, ver. 9.

Joshua went that night into the midst of the
valley; to wit, accompanied with a small

part of the host now mentioned, i. e., very
early in the morning, *when it was yet dark*,
as is said in a like case, John xx. 1, whence
it is here called *night*, though it was *early in*
the morning, as is said ver. 10; for it seems
most probable that all was done in one
night's space, and in this manner: Joshua
sends away the ambush *by night*, ver. 3, and
lodgeth that night with twenty-five thousand
men, ver. 9, not far from the city. But
not able nor willing to sleep all night, he
rises very early, ver. 10, and numbers his
men, which by the help of the several
officers was quickly done, and so immediately
leads them towards Ai; and while it was yet
duskish or night, he goes into the midst of
the valley, ver. 13; and when the day dawns
he is discovered by the king and people of
Ai, who thereupon *rose up early* to fight
with them, ver. 14. Though others conceive
this was the second night, and so the ambush
had lain hid a night and a day together.
But then there might be danger of their
being discovered, although that danger may
seem to be the less, because Ai might be
shut up, that none might go out nor come
in, but by order, and upon necessity, because
of the nearness of their enemies, as Jericho
formerly was for the same reason, Josh. vi. 1.
Into the midst of the valley; which was near
the city, thereby to allure them forth.

Houb.—11 *Omnes igitur copie militares,*
quæ cum eo erant, quæque ad urbem Hai
veniebant, cum prope advenissent, ad aequi-
lonem castra posuerunt, valle mediâ inter eos
ac urbem. 12 *Cum interea illi, qui insidias*
collocarunt, inter Bethel erant et urbem Hai;
ad occidentem Hai. 13 *Erant autem populi*
universa castra ita posita, ut caput eorum
esset ad urbis aquilonem, postrema agmina
ad occidentem; cepit autem Josue circiter
quinque millia hominum, ivitque nocte illâ
mediam in vallem.

12 *לַעֲרִי, urbis.* Corrigit Masora *Hai*,
quod non erat necesse. Nam ambæ scrip-
tiones æquæ bonæ sunt. Sed per emenda-
tionem talem, ut per alias satis multas
cognoscimus, Masoretas non tam quid ad
sententiæ integritatem legendum esset, mo-
nuisse, quam quid in codicibus quibusdam
legeretur; quos codices vellent esse normam
cæterorum. Hujus versûs 12 Græci Intt.
nihil retinuerunt, præter hæc ultima verba,
erant autem insidiæ ad urbis occidentem;
quæ sententia, plana est, ea verò, quam
nunc habemus, inextricabilis. Vidimus ver. 3

et 4 misisse Josue triginta millia hominum ad occidentem inter Bethel et Hai, ut ibi insidias ponerent. Nunc tollit Josue secum quinque millia hominum, ut similiter ponant insidias ad Hai occidentem, inter Bethel et Hai. Hæc stare simul non possunt; præsertim cum Josue triginta millibus mandatum dederit, ut prope urbem insidias facerent, nec ab eâ longè recederent; ut non jam possent quinque ea millia collocare insidias suas, nisi a tergo eorum triginta millium priorum, essentque adeò illæ alteræ insidiæ prorsus inutiles. Nec tamen putamus hujus versûs 12 partem priorem, usque ad וישם, esse tollendam; nam eam mox suo in loco sumus collocaturi. Hæc tantum duo verba, וישם אתם, prætermittimus, satis similia illis וישם העם, quæ in lineâ inferiori jacent, et ex quorum pravâ imitatione scribe, ab unâ lineâ in alteram deerrantes, posuerint suprâ id, quod infra legerent; et retinemus ואיר, porro *insidiæ*, et quæ sequuntur, *erant inter Bethel et Hai ad occidentem urbis*, ut fecêre Græci Intt.

13 וישם העם: Pars prior hujus versûs sic dicit, *et posuit populus omnia castra, quæ ab Aquilone urbis, et caudam eorum ab occidente urbis*; quæ quidem sententiam habent suspensam, nec absolutam; quod non latuit Interpretem Syrum, cum vocabulum אשר omitteret; ut neque Clericum, qui relativum expedire cum non posset, saltu transilivit, quod tamen prætermittere non licebat, et quod est ad sententiam necessarium, sed emendatum, ut sit ראש, non אשר. Nam mox dicitur, ad quem locum pertineret cauda exercitûs, seu *extrema acies* (צב). Atqui parallelum est vocabulum צב, vocabulo caput (ראש), quæ oppositio utriusque vocabuli legitur, Gen. iii. 15. Et consentaneum est, ut dicatur de primâ acie (ראש) antequàm de extrema (צב). Itaque legendum ראש. Post hæc autem verba, *et extrema acies ad occidentem urbis*, sequitur, *et ivit Josue hâc nocte mediam in vallem*, nec additur cum quibus iverit. Propterea nos, hæc verba versûs 12 *et cepit Josue circiter quinque millia hominum*, quæ illic omisimus, hic collocamus, ut sequatur, *et ivit mediam in vallem*. Josue mediam in vallem ducit secum tantum quinque millia hominum, quia fugam simulaturus est. Nam ad capiendam fugam expeditores erant pauci homines, quàm multi. Ordine rerum sic disposito, fiunt omnia plana. Perturbationem quandam fuisse hic in antiquis codicibus declarant

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Græci Intt. qui partem versûs 12 omittunt, et versum 13 totum.

Bp. Horsley.—12, 13, It seems very improbable that 5,000 men should now be placed in ambush on the very same side of the city where 30,000 had already taken their station. The LXX makes no mention of this second ambush of 5,000 men. With Houbigant's very probable emendations, the two verses may be thus rendered:

12 "And the ambush was on the west side of the city. 13 And the people so ordered the whole camp, that the van (ראש) was on the north of the city, and their rear (צב) on the west side of the city: and Joshua took about five thousand men, and went that night into the midst of the valley."

Ged., Booth.—12 Thus an ambush having been placed between Bethel and Ai, on the west side [Ged., north-west] of the city, 13 And the people, the whole host, they placed on the north [Ged., north-east] of the city, so that its extremity *reached* to the west [Ged., north-west] of the city; Joshua then took about five thousand men [transposed from verse 12], and went that night into the midst of the valley.

12 This verse, as it now lies in the text, is totally unintelligible. It runsthus, "And Joshua took about 5,000 men, and placed them in ambush between Bethel and Hai on the north-west side of Hai." But we learn from ver. 3 that this ambush consisted of 30,000 (read 3,000) men, who had been sent thither the preceding night. The most genuine copies of the Septuagint version have, instead of this and the following verse, only these words, at the end of ver. 11, "*But the ambush was on the west side of the city.*" This would make all clear. But as I am ever unwilling to reject any part of the present text, without the most cogent reasons, I think with Houbigant, that the whole passage may be reconciled with the context, by a slight transposition of a few words from the beginning of ver. 12 to the end of ver. 13.—Ged.

Rosen.—12 וישם אתם וישם העם, אויר בין ביתאל וכן קצ' קצ' לזיר, *Cepitque Josua circiter quinque millia virorum, posuitque eos insidiatores inter Bethlechem et inter Ajam, ab occidente urbi.* Pro לזיר ad marginem (Keri) legendum præcipitur לזי, אַז. Sed præferendum est Chethib, quod et Hieronymus expressit: *ex occidentali parte ejusdem civitatis.* Id quoque exhibent *Orientales*, i. e.,

codices scholarum Babylonicarum. Iidem בִּיתֵי־אֵל habent in margine, sed in textu בִּיתֵי־אֵל; cf. supra vii. 2. Ceterum quod inde a versu tertio enarratur strategema, non satis dilucide planeque descriptum esse, vere animadvertit Masius. "Quis enim," inquit, "existimet, triginta hominum millia (vs. 3, 4) diem solidum clam civibus Ajensibus locum ad urbem proximum insidare potuisse, atque insuper alia quoque millia quinque, praesertim quum a tergo proxime exstaret Ajensium socia urbs Bethel? Quare credibilis esse puto, non productum in hanc expeditionem fuisse populum universum militarem, sed solos trecies millia delectos ex toto exercitu, et horum quinquies millia collocatos esse in insidiis. Nam hujusmodi narrationes etiam alibi in sacra historia confuse, permiste, obscureque sunt expositae. Qualis est vel imprimis ea, quae in Judicum libro scripta habetur cap. xx., huic nostrae quam simillima. Quae narrationis confusio inde, nisi fallor, nata est, quod quum illiusmodi res memorabiles a pluribus sanctissimis viris in sacra illa diaria atque annales, quorum ante facta a nobis mentio est, relatæ, alio atque alio ordine verbisque, ut fit, diversis legerentur; is vero, qui sacram tandem historiam universam in eos quos jam habemus divino consilio redegit, enixius laboraret, ne quid eorum, quæ a sancta antiquitate in illis diariis annalibusque prodita inveniret, imprudens omitteret, ipse rem eandem unam non unâ continente atque æquabili oratione, sed ex diversis narrationibus confusa permixtaque conscripserit." Etad hunc versum quod attinet, Masius recte ait, absurdum esse existimare, novas hic insidias instrui, et, ut somniant Judæi, propius aliquando ab urbe, quam priores insederant. "Non enim," addit, "video, qua id fieri potuisset ratione clara luce, quando illi, qui minus prope, ut isti volunt, aberant, non nisi per tenebras locum occupare clam civibus potuere. Neque vero etiam, nisi de unis insidiis in captæ urbis narratione mentio erit. Id ergo modo explicatur hoc versu, quod supra de insidiis fuerat dictum, expresso hominum numero. Affert autem obscuritatem orationi, quod Hebraica verba nullum præteriti plusquam-perfecti habent discrimen." Est igitur וַיִּקַּח hujus versus initio *acceperat autem* vertendum; erantque quinque quæ hic memorantur millia in insidiis posita desumpta ex illis triginta millibus, quæ Josua vs. 4 ex universa multitudine virorum militarium ad

expeditionem Ajensem selegisset; vide quæ ad vs. 1 notavimus. Maurer versus 12, 13 a seriore quadam manu margini adscriptos et temporis successu in textum receptos esse existimat; nec in codice eo, quo Græcus Alexandrinus est usus, omnia quæ nunc in textu legimus in eo exstitisse probare studet. Sed in codicibus Græcis magna hic est discrepantium inter se lectionum multitudo, quam recensuit Parsons in Alexandrinæ interpretationis editione Holmesiana a se continuata; illas varietates vero hic persequi longius non abduceret.

וַיִּשְׁמוּ הָעָם אֶת־כָּל־הַמִּצָּנָה אֲשֶׁר כִּצְפוֹן לְעִיר, *Posuitque* (propr. *posuerunt*, ob collectivum nomen עַם) *populus omnia castra, quæ erant ab aquilone urbi* (vs. 11), ad urbem oppugnandam ei propius castra admovit. Ita verbum שָׁם usurpatur 1 Reg. xx. 12, ubi Benhadad suos cohortatur ad aggrediendam Samariam urbem: שִׁבּוּ וַיִּשְׁמְרוּ עַל הָעִיר, *ponite scil. castra, et posuerunt ea contra urbem*. וְהָאֵתְּרִיבָהּ מִכֶּסֶם לְעִיר, *Et insidias ejus ab occidente urbi*. עֲקֵבוּ Hieronymus interpretatur *novissimos illius multitudinis*, quia *calcaneus*, qui voce עֲקֵב proprie designatur, est pedis postrema pars. Existimasse videtur, sic ad septentrionem facta fuisse castra, ut ad insidias usque pertinerent, quæ ad occidentem late-

bant. Arabicus quoque interpret *سَاقَتُهُ*, *aciem ejus postremam*, et Syrus *نُؤْمَتُهُ*

custodes posticos reddidit. Verum est וַיִּקַּח h. l. potius eo quo Ps. xlix. 6 legitur significatu, *insidias faciens, a supplantandi, decipiendi* notione, quam verbum עֲקֵב obtinet (Genes. xxvii. 36), capiendum, ut idem sit quod אֵתְרִיבָה vs. 12. Denotat igitur עֲקֵבוּ, *insidias ejus* scil. exercitus, הַמִּצָּנָה, i. e., eam exercitus partem, quæ ad insidias faciendas a Josua destinata erat. Recte igitur Chaldaeus רִצְצָנָה, *insidias* interpretatus est. *Ivitque Josua in nocte illa in medium vallis illius*, cujus vs. 11 mentio est facta. Credibile est autem, observat Masius, Josuam non magna multitudine, sed quantam contemnere Ajenses possent, comitatum processisse; praesertim cum constitutum haberet, non conserere manus, sed refugere versus illa quæ ad aquilonem habebat castra. Cur autem de nocte, ac non clara potius luce in vallem se contulerit Josua, quum ab oppidanis conspici vellet, Masius hanc eum habuisse causam conjicit, ut quum ipsa locorum ratio

castra ad aquilonem facere suasisset, quæ castra etiam tum latere Ajenses volebat, ne ipsis terrori essent, ab Jerichunte vero, sive Gilgale aliud esset consuetum iter, quod Ajam duceret, faciendum sibi putavisse calidum imperatorem, ut hostes nihil aliud, quam se recta ab Jerichunte profectum adesse cum paucis illis, quos secum duxerat, suspicarentur, unde nuper illi quoque venerant quos devicerant.

Ver. 14.

וַיָּחִי פְּרָאוֹן מֶלֶךְ-הָעִי וַיִּשְׁלִימוּ וַיֵּצְאוּ אֲנָשֵׁי-הָעִיר לְקָרְאֵת-יִשְׂרָאֵל לְמִלְחָמָה הוּא וְכָל-עַמּוֹ לְמוֹעֵד לִפְנֵי הָעֵרְבָה וְגו'.

καὶ ἐγένετο ὡς εἶδεν βασιλεὺς Γαί, ἔσπευσε καὶ ἐξῆλθεν εἰς συνάντησιν αὐτοῖς ἐπ' εὐθείας εἰς τὸν πόλεμον, αὐτὸς καὶ πᾶς ὁ λαὸς ὁ μετ' αὐτοῦ, κ.τ.λ.

Au. Ver.—14 And it came to pass, when the king of Ai saw it, that they hastened and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he wist not that there were liers in ambush against him behind the city.

Ged., Booth.—14 And when the king of Ai and his people [Arab.] saw this, they hastened and arose early in the morning; and they went out, he and all his people, the men of the city, at an appointed time, to fight with Israel, on the open plain; but he knew not, &c.

Rosen.—14 *Factumque est quum videret rex Ajæ. Videre hic pro percipere positum esse patet, atque a vigilibus, qui excubias ea nocte agebant, et strepitum fremitumque militum cum imperatore in proximum urbi campum descendendum senserant, perlaturum ad regem fuisse nuntium præsentis Israelitarum. Neque enim silentio suos continuerat Josua, quum suum adventum oppidanis esse notum vellet. Igitur festinarunt et mane surrexerunt et egressi sunt viri urbis obviam Israelitis ad pugnam, ipse et omnis populus ejus ad locum præstitutum, in quo Israelitas adesse resciverant, videlicet ἔξῃ, ante planitiem, quæ in fine vs. 13 ἔξῃ dicitur. ἄλλοι non de loco, sed de tempore præstituto intelligitur, quo rex Ajensis suis adesse indixerat armis instructos et ad eruptionem paratos. Aliis ἔξῃ hic est tessera militaris, sive signum potius erumpendi datum, ut Judic. xx. 38.*

Ver. 17.

Au. Ver.—17 And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

Or Bethel. These words are omitted by Houb., Ged., and Booth.

Verba et in Bethel prætermittenda pluribus de causis, 1o. Hæc non legunt Græci Interpretes. 2o. In antecedentibus mentio est civium Hai, non civium Bethel. Nimirum vs. 14 memoratur rex urbis Hai, memorantur etiam viri Hai. Similiter vs. 16, *populus urbis (Hai)* deinde eadem *urbs (Hai)*. Nusquam *viri Bethel*, nusquam *urbs Bethel*; nusquam denique *rex Bethel*. 3o. Si nullus civis remansit in Bethel, ut neque in Hai, quomodo non etiam capta est urbs Bethel, aut quomodo in eam redire Bethelenses potuere, intercepta ab Israel via? 4o. Inferius narratur, factum fuisse magnum cædem virorum Hai; nullam virorum Bethel. Quare dubitari vix potest quin verbum בֵּית אֵל, fuerit in paginam sacram perperam allatum, vel ex margine, vel memoria ex ipsa descriptoris, qui antea non semel viderat duo verba בֵּית אֵל, proxime conjuncta.—Houb.

Ver. 24.

וַיָּחִי כָכָוִית וַיִּשְׂרָאֵל לְהָרֹג אֶת-כָּל-יֹשְׁבֵי הָעִיר בַּשָּׂדֶה בַּמִּדְבָּר אֲשֶׁר רָדְפוּם בּוֹ וַיִּפְּלוּ כָלָם לְפִי-הָרֹב עַד-הַמָּקָם וַיֵּשְׁבוּ כָל-יִשְׂרָאֵל הָעִיר וַיִּקְרִי אֶתְהָה לְפִי-הָרֹב :

καὶ ὡς ἐπαύσαντο οἱ υἱοὶ Ἰσραὴλ ἀποκτείνοντες πάντας τοὺς ἐν τῇ Γαί, καὶ τοὺς ἐν τοῖς πεδίοις, καὶ ἐν τῷ ὄρει ἐπὶ τῆς καταβάσεως, οὗ κατεδίωξαν αὐτοὺς ἀπ' αὐτῆς εἰς τέλος, καὶ ἐπέστρεψεν Ἰησοῦς εἰς Γαί, καὶ ἐπάταξεν αὐτὴν ἐν στόματι ῥομφαίας.

Au. Ver.—24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

Geddes, Booth.—And when Israel had made an end of slaying all the inhabitants of Ai, who had pursued them into the fields, in the wilderness, and when they had all fallen, &c.

Rosen.—24 *Et factum est, cum absolvis-
sent Israelitæ occidere omnes incolas Ajæ
in campo, in deserto, quo persecuti sunt
Ajenses eos, Israelitas. Pro בְּיָדָיו Græcus
Alexandrinus videtur בְּמוֹדָו, in descensu
legisse; posuit enim ἐπὶ τῆς καταβάσεως,
nimirum quia sic scriptum habetur supra
vii. 5, de clade quam Israelitæ ab Ajensibus
primum acceperunt.*

Ver. 26.

וַיִּהְיוּ אֲשֶׁר יָדָו אֶשֶׁר נָטָה
בְּיָדָיו עַד אֶשֶׁר הָחִלּוּ אֶת פְּלִיטָתָם
הָעֵץ :

Au. Ver.—26 For Joshua drew not his
hand back, wherewith he stretched out the
spear, until he had utterly destroyed all the
inhabitants of Ai.

Bp. Horsley.—This whole verse is omitted
in the LXX. The circumstance, indeed, is
very improbable. The stretching out of his
spear was plainly a signal for the ambush
to rise, and there was no reason to continue
it so long. The interpolation was probably
made, to produce a resemblance between
this story and the defeat of the Amalekites,
Exod. xvii. But the two stories are alto-
gether different. The holding up of Moses's
hands made that victory miraculous. God
chose to show the Jews, in the instance of
the first enemies they had to deal with,
that their success depended not on their
own might and valour, but on his favour
and protection.

Dr. A. Clarke.—26 *Joshua drew not his
hand back.* He was not only the general,
but the standard-bearer or *ensign*, of his
own army, and continued in this employ-
ment during the whole of the battle. Some
commentators understand this and verse 18
figuratively, as if they implied that Joshua
continued in prayer to God for the success
of his troops; nor did he cease till the
armies of Ai were annihilated, and the city
taken and destroyed. The Hebrew word
כִּידֹן, *kidon*, which we render *spear*, is
rendered by the Vulgate *clypeum*, *buckler*;
and it must be owned that it seems to have
this signification in several passages of
Scripture (see 1 Sam. xvii. 6, 45; Job
xxxix. 23): but it is clear enough also that
it means a *spear*, or some kind of *offensive
armour*, in other places; see Job xli. 29;
Jer. vi. 23. I cannot therefore think that it
has any *metaphorical* meaning, such as that

attributed to the holding up of Moses's
hands, Exod. xvii. 10—12, which is gene-
rally allowed to have a spiritual meaning,
though it might be understood as the act of
Joshua is here; and to this meaning an in-
direct glance is given in the note on the
above place. But however the place in
Exodus may be understood, that before us
does not appear to have any metaphorical or
equivocal meaning; Joshua continued to
hold up or stretch out his spear, and did not
slack from the pursuit till the forces of Ai
were utterly discomfited.

Gesen.—בְּיָדָיו m. (r. בֵּידָו). 1. *A javelin,
spear*, a smaller kind of lance, different
from הָחֵץ, so made as to be conspicuous
when lifted up, Josh. viii. 18, coll. 26, being
probably decorated with a flag, like the
lances of the modern Polish lancers or
Uhlans. So Kimchi הוא הורמנו שבו נס, *this is
the spear on which there is a flag*. Bochart
aptly derives it from יָד, q. d. weapon of
war; see in יָד, and comp. הָיָב sword and
חָרֶב, war.

Ver. 27.

Au. Ver.—Israel.

Ged.—The children of [LXX, Syr., Vulg.,
Arab., and 100 MSS.] Israel.

Ver. 29.

וַיִּתְּנֵהּ הָעֵץ תַּלְמָה עַל-הָעֵץ
עַד-עֶרְבַּת הָעֵרֶב וַיִּכְבְּדוּהָ הַשָּׁמַיִם
וַיְהִי שֶׁעַד יוֹרְדֵי אֶת-נִבְלָתָו מִן-הָעֵץ וְגו'

καὶ τὸν βασιλεῖα τῆς Γαὶ ἐκρέμασεν ἐπὶ ξύλου
διδύμου. καὶ ἦν ἐπὶ τοῦ ξύλου ἕως ἑσπέρας.
καὶ ἐπιδύνοντος τοῦ ἡλίου συνέταξεν Ἰησοῦς,
καὶ καθέλισαν τὸ σῶμα αὐτοῦ ἀπὸ τοῦ ξύλου,
κ.τ.λ.

Au. Ver.—29 And the king of Ai he
hanged on a tree until eventide: and as
soon as the sun was down, Joshua com-
manded that they should take his carcase
down from the tree, and cast it at the enter-
ing of the gate of the city, and raise thereon
a great heap of stones, that remaineth unto
this day.

A tree.

Gesen.—עֵץ, 1. *A tree*. 2. *Wood*, Exod.
xv. 25; Isa. xl. 20; xlv. 19, &c. Spec. of
a wooden *post*, a stake, gibbet, cross, Gen.
xl. 19; Deut. xxi. 22; Josh. x. 26; Esth.
ii. 23; v. 14.

Rosen.—29 *Regem Ajæ vero suspendit
super arbore, s. ligno, i. e., patibulo, ut hic*

Hieronymus reddidit. *Arborem infelicem* illud vocarunt Romani, vid. not. ad Genes. xl. 19. Græcus Alexandrinus γρ hic ξύλον διδύμου *lignum geminum* interpretatus est. Videtur stipem geminum ad formam Græci Γ, vel Hebraici 7 compositum intellexisse.

Ver. 31—35.

Au. Ver.—30 Then Joshua built an altar unto the LORD God of Israel in mount Ebal,

31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up *any* iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings.

32 And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.

34 And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant [Heb., walked] among them.

Ged. and Booth. place these verses after the 1st verse of chapter xviii.

Bp. Horsley.—I should conjecture that these six verses should be annexed to ch. xi. after the words “and the land rested from war.”

Rosen.—30 *Tum ædificavit Josua aram Jovæ, Deo Israelis, in monte Ebal.* Sed quum ex Gilgale, ubi Josua et post expugnatam Ajam castra sua habuit (vid. ix. 6; x. 7), ad montem Ebal, prope Sichemum, longius sit spatii intervallum, quam quod in terra hostili, hostibusque loca montibus Ebal et Garizim vicina adhuc tenentibus, cum universa populi turba (vid. vs. 33), iter tuto confici, et tam solenne festum, quale mox

describitur, nondum domitis aut repressis hostibus celebrari posset; Meyerus (in Commentat. de libro Josuæ in dem *Krit. Journal* a Bertholdto edito, P. ii., p. 353) et De Wette satis probabiliter judicarunt, hanc pericopam vss. 30—35 esse interpolatam. Videtur ea a seriore quodam scriptore inserta esse in honorem Josuæ, ut appareat, quam religiose is quæcunque ipsi injunxerat Moses facienda simul atque Israelitæ Jordanem trajecissent, observavit. Et ea quidem, quæ inde a versu 31 describitur ceremonia Moses injunxit senioribus Israelitarum Deut. xxvii. 4, seqq. Initio nostri versus futurum יָנֵה vim præteriti habet, ut alias post præmissam particulam וַיִּזְרֹק, ut infra x. 12 et Exod. xv. 1, וַיִּזְרֹק וַיִּשָּׂא, *tunc cecinit Moses*. Vid. Gesenii *Lehrgeb.*, p. 773. Ceterum in Græcæ Alexandrinæ interpretationis codice Vaticano, nec non in editione Aldina hæc pericopa vss. 30—35 posita est post capitis noni versum secundum.

31 *Quemadmodum jussit Moses, servus Jovæ, filios Israelis secundum id quod scriptum est in libro legis Mosis.* Quæ verba per parenthesis sunt interjecta nam quæ proxime sequuntur pendent a versu 30: *aram*, inquam, exstruxit *lapidum integrorum*, *super quos non agitavit* scil. latomus *ferrum*, i. e., ex lapidibus non lævigatis et politis ferro, secundum id quod Exod. xx. 22; Deut. xxvii. 5 præcipitur. Cujus præcepti ratio videtur in eo posita esse, quod lapides impoliti, statum suum nativum et integrum retinentes, puritate quadam nativa donati, et altaris sanctitati maxime consentanei viderentur. Cf. Spenceri de *legibus Hebræor. Ritual.*, l. ii., cap. 6, sect. 1. וַיִּזְרֹק וַיִּשָּׂא, *Et ascendere fecerunt super eam*, *aram, holocausta Jovæ.* עֹלָה, proprie *ascensus*, ubi de sacrificiis usurpatur, significat victimam, quæ integra concremanda altari imponitur, unde et Græce δόκαστον dicitur. וַיִּזְבְּחוּ וַיִּשְׂאֵם, *Et sacrificarunt eucharistica.* Nomen וַיִּשְׂאֵם proprie videtur *retributiones* denotare, a *rependingi*, *remunerandi* significatu, quem verbi וַיִּשְׂאֵם forma Piel obtinet. Hinc וַיִּזְבְּחוּ וַיִּשְׂאֵם, *sacrificium retributionum*, Levit. iii. 1, erit tale, quod grati animi testandi causa pro acceptis a Deo beneficiis ei offertur.

31 *They offered.*

Ged., Booth.—He offered [LXX, Vulg., Arab.].

32 *A copy of the law of Moses.* See notes on Deut. xxvii. 2.

CHAP. IX. 1.

Au. Ver.—The Hivite and the Jebusite, &c. So the Heb.

Ged., Booth.—The Hivites, the Girgites [LXX], and the Jebusites, &c.

Ver. 4.

וַיַּעֲשׂוּ בְּיָמָהּ בְּעֶרְבָהּ וַיִּלְכְּנוּ
וַיַּצְטִיבֵהוּ וַיִּקְחוּ שָׁקִים פָּלִים לַחֲמֻרֵיהֶם
וַנֹּאדֹת לִנְו פָּלִים וּמִבְקָעִים וּמִצְרָרִים :

kai êpoiêsan kai ge autôi metà panourgyias. kai êlthôntes êpestitísantos kai êtoiμάσαντο. kai labôntes sákous palaiôus êpì tôn ômwon autôn, kai áskous oînon palaiôus kai katêrôwgyôtas âποδεδεμένους.

Au. Ver.—4 They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine-bottles, old, and rent, and bound up.

Made as if they had been ambassadors.

Houb., Rosen., Gesen., Ged., Booth.—They prepared provisions for a journey [the versions and six MSS. read וַיַּצְטִיבֵהוּ].

Gesen.—צִיר, a root of doubtful occurrence in the verb itself, signifying according to the derivatives:

1. *To go in a circle, to revolve*, kindr. with צִיר, רוּר, רוּר. Hence צִיר hinge, writhing pain.

2. *To go*, Arab. صَار med. Ye, to go, arrive; comp. צִיר. Hence צִיר, messenger. Hence also

Hithpa. fut. יִצְטִיבֵהוּ, Josh. ix. 4 could be: *they betook themselves to the way, they set off*. But since no other trace of this form or signification exists in Hebrew or in Aramaean, it is better to read with six MSS. וַיַּצְטִיבֵהוּ, *they provided themselves with food for the journey*, as in ver. 12; which is also expressed by the ancient versions.

Prof. Lee.—צִיר, v. Hith. pres. in pause, יִצְטִיבֵהוּ. Most probably an error of transcribers for וַיַּצְטִיבֵהוּ, r. צִיר, which see. If the reading be taken as correct, compare Arab.

صَار, r. صير, *ivit. Prepared themselves for a journey.*

Rosen.—Quod verbo וַיַּצְטִיבֵהוּ, *et iverunt* subjicitur, וַיַּצְטִיבֵהוּ, interpretum plures exponunt: *legatos se simularunt*, ac si esset Hithpa. verbi denominativi a צִיר, *nuncius, legatus*, Prov. iii. 17; Jesaj. xviii. 2. Sed Gibeonitæ Ili, qui Israelitica castra iverunt, non finge-

bant se esse legatos, siquidem tales erant, sed fingeant se venire de terra longinqua,

vs. 6, 9. Alii, collato Arabico صَار (pro

صير), *ivit, vergit* ad aliquid, וַיַּצְטִיבֵהוּ in-

terpretantur *in viam se dederunt*. Id tamen post וַיַּצְטִיבֵהוּ plane supervacaneum est.

Alia est ratio loci infra xxiii. 16, quem Maurer ad defendendam illam interpreta-

tionem attulit, quod a populari loquendi more ejusmodi redundantia non sit aliena,

וַיִּבְרְכּוּם וַיִּבְרְכּוּם אֲלֵיהֶם וַיִּבְרְכּוּם וַיִּבְרְכּוּם *deos alios*, aut Exod. ii. 1, וַיִּבְרַךְ אֶשׁ מִכַּת לֵוִי, וַיִּבְרַךְ, *ivitque vir e domo Levi cepitque*. Iis enim locis verbo *eundi* non additur aliud ejusdem significationis. Sed pro וַיַּצְטִיבֵהוּ, quod in nostras editiones receptum est, haud dubitandum ponendum esse וַיַּצְטִיבֵהוּ (per *Daleth*), quod plures bonæ notæ codices (veluti Erfurtensis primus) exhibent, significatque *commeatu se instruxerunt*; est enim Hithpael verbi denominativi a צִיר, *cibus, commeatus*. Expresserunt illud veteres omnes. Græcus Alexandrinus: *êpestitísantos kai êtoiμάσαντο, cibos sibi compararunt et scse appararunt*; Vulgatus: *tulerunt sibi cibaria*, Chaldæus אֲדִירֵי, Syrus

ܐܕܝܪܝܐ, *viatico se instruxerunt*. Recte Capellus in *Crit. S.*, lib. v., cap. 2, §. 5; t. ii., p. 784, edit. Hal. וַיַּצְטִיבֵהוּ reponendum esse judicavit hac potissimum ex causa, quod infra vs. 11, 12, ubi cum idem factum Gibeonitarum repetitur, voces וַיַּצְטִיבֵהוּ et וַיַּצְטִיבֵהוּ usurpantur. Ei quod dictum est, Gibeonitas *commeatu se instruxisse*, convenienter additur: וַיַּצְטִיבֵהוּ *et ceperunt saccos detritos vetustate asinis suis*, sive, ut Vulgatus reddidit, *saccos veteres asinis imponentes*, in quibus cibaria reposita haberent. וַיַּצְטִיבֵהוּ, *Et utres vini attritos*, vetustos. וַיַּצְטִיבֵהוּ, s. וַיַּצְטִיבֵהוּ ex Syriasmio, proprie denotat *utrem*, quo aqua deferri solet, collata Arabica radice نَاد, *aquam ex se emisit terra*, deinde et *utrem vinarium*, ut hic et 1 Sam. xvi. 20; Ps. cxix. 83. De talibus utribus vid. libr. nostr. *das alte u. neue Morgentl.*, P. i., p. 87, et ad nostrum speciatim locum quod attinet P. iii., p. 4. Nomen نَاد est ex illis masculinis, quæ in plurali terminationem femininam adsciscunt, ut ab אָב, *pater* אֲבוֹתָהּ (cf. Gesenii *Lehrg.*, p. 529), quare illi junguntur adjectiva masculina פָּלִים (de quo vid. antea),

מִקְרָעִים, *perrupti* et מִצְרָרִים, *colligatos*, i. e., sarcitos. Hieronymus bene *consutos* reddidit.

They did work wilyly.

Dathe.—Vocabulum נִי *etiam* non nisi difficilem admittit explicationem et tamen exprimunt illud omnes versiones antiquæ. Non apparet, cum quo hic Gibeonitarum dolus comparetur, nam in antecedentibus nullius doli mentio fit. Alii ad dolum Israelitarum referunt quo Ajam expugnarent, quod nimis remotum videtur. Alii ad reges Cananæorum modo memoratos, qui resistere Israelita ausi fuissent, *etiam* Gibeonitas suæ saluti prospexisse, sed dolo. In qua explicatione nimis multa sunt suppleta. Michaëlis junxit cum שָׁמַר in versu præced. 3, *Gibeonitæ qui quoque audierunt, quæ Josua*, et rel. 4, *dolum adhiberunt*. In explicatione adeo dubia illud נִי omisi, quoniam salvo sensu omitti poterat; attamen lectores de eo admonendos putavi.

Rosen.—*Et egerunt etiam ipsi cum astutia.* Variæ hic sunt et discrepantes interpretum sententiæ, quorsum spectet comparatio illa, quæ vi voculæ נִי, *etiam* continetur. Neque enim antea aliquorum hominum dolus et astus est commemoratus. Hebræorum nonnulli, quorum sententiam affert Kimchi, volunt, Gibeonitas putavisse simulata pace ab Israelitis deceptos fuisse victosque tum Jerichuntinos tum Ajenses, atque ideo eos constituisse simili arte uti adversus impotiores. Neque tamen tam incertâ conjecturâ est opus. Nam quum versu primo commemoratæ essent regulorum per Cananæam consultationes conspirationesque, quibus sibi consulere contra Israelitis illi cogitabant, subnectitur, neque Gibeonitas quoque sibi defuisse, non quidem pugnandi consiliis, ut illi, sed prudentiâ, sive astu.

And went.

Houb.—Nos יָצִי exhibemus in vocabulo *confestim*. Nam sæpe יָצִי idem est atque יִצְאוּ, *et surrexerunt*; quâ loquendi formâ significari solet, *continuo, confestim, vel sine cunctatione*.

Ver. 5, 13.

Au. Ver.—Old.

Rosen., Ged., Booth.—Worn out.

Ver. 21, 22.

וַיֹּאמְרוּ אֲלֵיהֶם הַנְּשִׂאִים יְהוֹיָכָן הַמֶּלֶךְ וְנָשָׁאֵי-מֶלֶךְ לְכָל-הָעָם פָּאֲשֶׁר דָּבָרִי לָהֶם הַנְּשִׂאִים :

ζήσονται, καὶ ἔσονται ξυλοκόποι καὶ ὑδροφόροι πάσῃ τῇ συναγωγῇ, καθάπερ ἔϊπαν αὐτοῖς οἱ ἄρχοντες.

Au. Ver.—21 And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had promised them.

22 And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We are very far from you; when ye dwell among us?

Pool.—*As the princes had promised them; or, because or seeing that* (as the Hebrew word sometimes signifies) *the princes* (i. e., we ourselves; they speak of themselves in the third person, which is very frequent in the Hebrew language) *had promised it to them*, to wit, that they should live, and confirmed their promise by an oath. So the princes speaking here to the people allege the promise or oath of the princes when they met among themselves, and apart from the people. And this change of persons may possibly arise from hence, because some of the princes who were present in the assembly of the princes might now be absent upon some occasion. And this clause relates not to the next words, which are fitly enclosed within a parenthesis, but to the foregoing clause, *let them live*, because the princes have promised them their lives.

Bp. Patrick.—21 *The princes said.*] But they added this.

Let them live.] Though we let them live, because we must be as good as our word, which is the meaning of the last words of this verse (which must be joined with these), “as the princes had promised them.”

Ged., Booth.—21 And the chiefs said to them, Let them live, as the chiefs have promised them; but let them be hewers of wood and drawers of water to the whole congregation.

Houb.—21 *Sed hæc principes addiderunt: ita vivant, ut universæ multitudini ligna cædant et aquas comportent: (propterea illi universæ multitudini hactenus ligna cædunt et aquas comportant, ut de eis principes statuerunt.)* כאשר דברי להם הנשיא, *ut locuti sunt eis principes*. Mutilum nunc contextum habemus; atque id palam membrana ipsa loquebatur. Nam si sic convertas, *sint ligna cædentes quomodo eis locuti sunt principes*, qui possunt hoc dicere ipsi principes, qui nunc loquuntur? Quod si autem sic inter-

pretabere, fuerunt ligna cædentes...quomodò de illis locuti erant principes, eodem incommodo principes induces qui narrent quid principes statuerint, et præterea false memorabis principes fecisse id, de quo nihil est in ante dictis. Et risum facit Clericus sic interpretans, fiatque, quemadmodum principes dixerunt, addens fiatque per fas et nefas, nec evitans incommoda suprâ memorata. Qui si ad Syrum interpretem ivisset, vidisset eum suo in codice legisse partem ultimam hujus versûs quæ abest hod. in codicibus. Nam in eo interprete postquam principes dixerunt, sint ligna cædentes et haurientes aquas loti cætui; ita subditur, et facti sunt colligentes ligna et haurientes aquas cætui Domini usque ad hunc diem, quemadmodum dixerant de eis principes. Quæ verba, usque ad quemadmodum, Syrum legisse, non suo marte addidisse, demonstrant vel hæc ipsa, usque ad hunc diem, quæ ad sententiam non erant necessaria. Itaque in cæteris codicibus omissa hæc fuerunt, והיו חטבי עצים ושאו מים לכל עד היום הזה, quæ librarii prætermiserunt propter antecedentium similitudinem. Frequentissimi fuerunt errores tales in codicibus MSS. et multo plures hodie superessent, nisi satis multos animadvertissent emendatores, et in codicum marginibus omissa supplevisent.

Rosen.—21 Et dixerunt ad eos, ad milites suos, sive coetum Israelitarum, principes: vivant, vivi serventur Gibeonitæ. Sed facti sunt cæsores lignorum, et haustores aquæ, quemadmodum loquuti sunt, decreverunt, de iis principes. והם hic non iis, sive ad eos interpretatur, sed: de iis, ut ל designet eos ad quos oratio spectat, ut in illo Genes. xx. 13, אמרי לי אחי הוא, dic de me: frater meus est. Ps. xxii. 31, יספר לאדני לדור, narrabitur de Domino generationi. דבר non simpliciter loqui, sed deliberando decernere, statuere haud raro significare constat; v. c. 2 Reg. xiv. 27, והאדני דברו למחוט אתשם ישראל, nec loquutus erat, decreverat Jova delere nomen Israelis. Ex illa clausula nostri versus, quemadmodum decreverunt de iis, Gibeonitis, principes, apparet, post ויהי, vivi maneant supplenda esse verba: והיה חטבי עצים ושאו מים, et facti sunt cæsores lignorum et haustores aquæ, quæ recte suggerit Kimchi, et facile a lectore suppleuntur ex iis quæ legimus ויהי גר, et facti sunt rel. Hebræi dicunt hic esse מקרא קצר, sermonem abbreviatum, seu ellipticum. Nam postquam principes dixissent: vivant et cædant ligna rel., tum

sequitur: illi igitur facti sunt cæsores lignorum cet. Inseruit verba illa suæ translationi Syrus. Masius illud נקדי, quamvis Fav vocalem Patach sequente Dagesch habeat, non tamen pro præterito haberi vult, sed in futuro aut conjunctivo vertendum: sed sint, uti Græcus Alexandrinus reddidit. Verum nequaquam necesse est, ut hic nostrum scriptorem a consueto Hebræorum loquendi more abiisse statuamus. Obvertit quidem Masius, tum demum Gibeonitas factos esse lignatores et aquatores, cum imperator sententiam pronunciaverit. Sed facti tamen sunt ex decreto principum. Vulgatus Latinus, sive Hieronymus hanc clausulam, cum versu sequenti conjunxit, vertitque: quibus hæc loquentibus vocavit rel. Quod probavit Maurerus, nisi quod in præterito transferat: postquam ad eos loquuti essent principes, ut נקדי tempus significet, atque pronomen לך non ad Gibeonitas, sed ad milites Israeliticos sit referendum. Sed observat Maurerus ipse, נקדי ita de tempore usurpatum ante se habere וקדי, ut supra iv. 1, 11; Exod. xxxii. 19; Deut. ii. 16, et unum tantum locum, 2 Sam. xii. 8, attulit, qua נקדי illo significatu sine præcedente וקדי legitur. Mihi tamen melius congruere videtur, clausulam illam, quæ in extremo versu posita est, ad eam consultationem referre, qua principes inter se deliberaverant, qui possent suum jusjurandum tueri. Retinenda igitur verbum interstitio, quæ est in Hebraicis codicibus.

Ver. 27.

Au. Ver.—The congregation.

Ged., Booth.—The whole [LXX] congregation.

CHAP. X. 1.

ויהי כשמע אדני-יָדָח מֶלֶךְ יְרוּשָׁלַם כִּי-לָכָד הוֹשַׁע אֶת-יָדָעִי וַיַּחֲרִימָהּ פֶּאֶשֶׁר עָשָׂה לִירִיחוֹ וּלְמִלְכָּהּ בְּיָדָעִי לָעִי וּלְמִלְכָּהּ וְכִי הִשְׁלִימוּ יִשְׂבִי בְּעֶזֶן אֶת-יִשְׂרָאֵל וַיְהִי בִּקְרָבָם :

ὡς δὲ ἤκουσεν Ἀδωνιβεζὲξ βασιλεὺς Ἱερουσαλὴμ, ὅτι ἔλαβεν Ἰησοῦς τὴν Γαί, καὶ ἐξωλόθρευσεν αὐτήν, ὃν τρόπον ἐποίησαν τὴν Ἱεριχὼ καὶ τὸν βασιλεία αὐτῆς, οὕτως ἐποίησαν καὶ τὴν Γαί καὶ τὸν βασιλεία αὐτῆς, καὶ ὅτι ἠυπομόλησαν οἱ κατοικοῦντες Γαβῶν πρὸς Ἰησοῦν καὶ πρὸς Ἰσραὴλ.

Au. Ver.—1 Now it came to pass, when

Adonizedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them.

Jerusalem.

Gesen.—עִירָא, or according to the Masora five times fully עִירָאָה Jer. xxvi. 18; Esth. ii. 6; 1 Chr. iii. 5; 2 Chr. xxv. 1; xxxii. 9; fem. Is. iii. 8; x. 11; xl. 2, 9; al. (poet. עִירָאָה Gen. xiv. 18; Ps. lxxvi. 3; Gr. Ἱερουσαλήμ and Ἱεροσόλυμα.

As to the etymology and orthography there has been much dispute. In respect to the former, Reland, Palæst., p. 832 sq., and recently Ewald, Heb. Gram., p. 332, hold עִירָא to be i. q. עִירָאָה, *possession of peace*, one א being dropped. But this is contrary to analogy; since where a letter is doubled, the first in such case is not dropped, but compensated by a dagesh forte in the other, as in עִירָאָה for עִירָאָה; and besides, the form עִירָא nowhere occurs in the sense of possession (i. q. עִירָאָה), either separately or in compounds. Hence it is better to regard עִירָא as derived from r. עִירָא no. 2, i. q. a *founding, foundation*; whence עִירָאָה, a *foundation of peace*, of prosperity; comp. עִירָאָה.—As to the other part of the compound name, there are some who regard עִירָא and עִירָא as the dual of עִירָא, *quiet*, and suppose the city to be thus designated as double, or having two parts, comp. 2 Sam. v. 9; so Ewald and Maurer. But in the passage cited there is no mention of a double city; and that the א in this word is a primitive radical, and not servile, is apparent from the forms עִירָא, Arab.

عِيسْلَم, شَلَم, Chald. עִירָא, Greek, Σόλυμα,

Ἱεροσόλυμα. To us it seems that the defective form עִירָא ought everywhere to be read עִירָאָה, *foundation of peace*; but the later writers appear to have held א as the antique form of the dual, and therefore everywhere read it עִירָאָה, even in places where the defective form stood in the text. In like manner Samaria in Heb. and anciently, was called שְׁמֶרֶץ, Chald. שְׁמֶרֶץ, and thence, as if dual, שְׁמֶרֶץ; comp. Lehrs., p. 538. See more in Thesaur., p. 628, 629.

Prof. Lee.—עִירָא, rarely עִירָאָה, 1 Chron. iii. 5, *Jerusalem*, so called after the times of David; in whose days it became the place, in which it had been predicted God would cause

his name to dwell, and which should, therefore, be *the chosen* place. In earlier times it was styled עִירָא, Gr. Σόλυμα, Gen. xiv. 18; Ps. lxxvi. 3: and עִירָא, *Jebus*, Judg. xix. 10, &c. So that it had once both these names; which, if compounded, would read עִירָאָה, or עִירָאָה; and, omitting the Dagesh, as being irregular after a perfect vowel (here א), we should have עִירָאָה, &c., which would signify something like, *the trampling or treading down of peace*; so named, perhaps, on account of the warlike character of its ancient idolatrous inhabitants; but most unsuitably as the city, which God himself had chosen for his own. If then we take עִירָא, as a part. pass. of עִירָא above, in the sense of *founded*, i. e., *house*,

&c., we shall have the دَارُ السَّلَام, *house, mansion, of peace*, of Saadias Haggæon, i. q.

مَدِينَةُ السَّلَام, *city of peace*. Or, if we take either of the other significations of that verb, an equally suitable denomination will be the result. In this case, the transition from the old to the new name would be easy, and quickly adopted. It is true we find no such compound as that supposed above; yet this new name looks so like a compound of the two old ones, that it seems very likely to have been chosen for the purpose of intimating the existence of them both, with the altered character which this city was ever after to sustain. It is no uncommon thing, moreover, for eastern cities to receive a new name on such occasions as that mentioned above. So *Bagdad* (باغ داد, *garden of justice*,) received the title of مَدِينَةُ الْمَنْصُور, *city of Mansur*, Abulfed. Ann. Moslem., tom. ii., 103: and, part of it, that of مَدِينَةُ السَّلَام, *city of peace*, Ib. p. 789. The dual marked by the vowels in עִירָא, &c., is, in all probability, a mere figment of the Jews. In the Chald. of Daniel and Ezra, it is still עִירָא, or עִירָאָה Dan. v. 2; vi. 11; Ezra vi. 8. Gr. Ἱερουσαλήμ, and Ἱεροσόλυμα. See Anot. et Vind. Noldii. n. 791, p. 825.

Rosen.—Primus hic V. T. locus est, quo עִירָא commemoratur. Ejus urbis nomen priscum עִירָא fuisse, Genes. xiv. 18, ostendit locus Ps. lxxvi. 3, ubi Jova suum habitaculum in עִירָא posuisse dicitur, cui in altero hemistichio ut synonymum respondet עִירָא. Denotat vero עִירָא et *integrum, salvum*, et

eum qui *pacem cum aliis colit, pacatum*, ut Genes. xxxiv. 21. Plenum urbis nomen videtur *יְרֵחוֹ*, *possessio pacata*, tranquilla, fuisse; nam in locorum nominibus compositis apud Hebræos, compendii causa, pars prior sæpe omittitur, v. c. *Schittim* pro *Abel-Schittim*; cf. not. ad Ps. lxxvi. 3. Ejusdem illius significationis est usitatus urbis nomen *יְרֵחוֹ*, quod A. Schultens in *Institutt. ad Fundamm. Ling. Hebr.*, p. 173, et in *Origig. Hebr.*, l. i., p. ii., cap. 3, § 41, recte *possessionem tranquillorum* explicat, utpote compositum et contractum ex *יְרֵחוֹ* et *שָׁלֵם*, plurali nominis adjectivi *שָׁלֵם*, *tranquillus*, cum terminatione pluralis *ים*.—“Nempe,” inquit, “ut in omnibus linguis nonnulla casu fortuito existunt, ita in Hebræa et Chaldaica dialecto usu venit, ut præter *ים* et *ן* ordinariis, extraordinarium *ים* et *ן* adscisceretur in pluralibus multis, quæ a verbis quiescentis tertiæ radicalis *He*, quorum origo *Jod*, descendunt. Ita *שָׁלֵם*, *liquide tranquillus*, apud Chaldæos in plurali dat *שָׁלֵם*. Ad eam rationem *יְרֵחוֹ* pro pleno *יְרֵחוֹ* vel *יְרֵחוֹ* apud Hebræos natum fuisse videtur, ut *שָׁמַיִם*, *cæli a שָׁמַיִם*, *altus*.” Alias nominis *יְרֵחוֹ* explanationes vid. in libro nostro *Handb. der Bibl. Alterthumsk.*, sive *Bibl. Geographie*, vol. ii., p. 202.

As he had done, &c.

Rosen.—Ante verba quæ hoc nostro loco post *יְרֵחוֹ* sequuntur, repetendum est *יְרֵחוֹ* præmissa copula: *וְיְרֵחוֹ*, *et quum audiret rex Hierosolymæ, quod quemadmodum fecit Jerichumti et regi ejus, sic et fecerit Ajæ et regiejus. Et quod pacem fecerint incolæ Gibeonis cum Israelitis, et essent in medio eorum.*

Ver. 2.

Au. Ver.—2 That they feared greatly, because Gibeon was a great city, as one of the royal cities [Heb., cities of the kingdom], and because it was greater than Ai, and all the men thereof were mighty.

They feared.

Ged., Booth.—He [Syr., Vulg., and one MS.] feared.

Rosen.—*יְרֵחוֹ*, *Tum timuerunt valde.* Pendet hic versus a primo ut *ἀπόδοσις*. Verbum *timuerunt* positum est numero plurali, quia *regis* nomine per metonymiam omnes Hierosolymæ cives continentur.

As one of the royal cities.

Bp. Patrick.—The Vulgar Latin takes no notice of the particle *caph* (*as*), but saith it

was a royal city. And, indeed, that particle doth not always denote *likeness*, but only the truth of the thing spoken of; as in Hosea iv. 4, and many other places of the New Testament, as well as the Old (John i. 14; Phil. ii. 7). But I think here it should be expressed, as we do in our translation; because Gibeon was not a royal city, that is, had no king in it that we read of; but was, notwithstanding, equal to those cities that had kings, being governed by elders (ix. 11), who were persons of very great authority.

Ver. 8.

Au. Ver.—8 And the Lord said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

And the Lord said, &c.

Rosen., Ged., Booth.—Now the Lord had said, &c.

Verbum *יָמַח* in plusquamperfecto est verendum. Sunt enim censenda ante dicta quam Josua se ad expeditionem pararet.—*Rosen.*

Ver. 10.

וַיַּהֲרֹג יְהוָה לִפְנֵי יִשְׂרָאֵל וַיִּבְרָח מִפְּדֹה־יְדוּלָּה בְּנֹבְעֵיו וַיִּרְדָּפֻם בְּרֶגֶל מַעֲלָה בֵּית־חֹרֹן וַיִּבְרָח עִדִּי־עֶזְקָה וְעִדִּי מַקְדָּה :

καὶ ἐξέστησεν αὐτοὺς κύριος ἀπὸ προσώπου τῶν υἱῶν Ἰσραὴλ. καὶ συνέτριψεν αὐτοὺς κύριος συντρίψει μεγάλη ἐν Γαβαὼν. καὶ κατεδιώξαν αὐτοὺς ὁδὸν ἀναβάσεως Ὁρωνίου, καὶ κατέκοπτον αὐτοὺς ἕως Ἀζκηὰ καὶ ἕως Μακηδᾶ.

Au. Ver.—10 And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah.

Bp. Patrick.—*At Gibeon.*] Near to the city, as the particle *beth* signifies in many places; particularly in the second chapter of this book, where Rahab's house is said to be upon the wall (we translate it, near or adjoining to the wall), and v. 13 where Joshua is said to be *bejericho*, near to that city, for he was not in it when the Captain of the Lord's host appeared to him (see Bochart's *Hierozoicon*, par. i., lib. ii., cap. 50).

Slew them—chased them, &c.

Pool.—*Slew them, or, he slew them; either*

God or Israel [so Rosen., Ged., Booth.]; for God's work is described ver. 11.

Rosen.—Quum primum hujus versus verbum, יְהוָה, nomini *Jova* hæreat; quæ-runt interpretes, tria quæ sequuntur verba, וַיִּדְבֹּר, וַיִּשְׁמָשׁ, וַיִּבְרַח, et repetitum וַיִּבְרַח, ad quemnam sint referenda, num ad Deum, an vero ad Josuam sive Israellem, cujus nomen tamen non est expressum. Atque Græcus quidem Alexandrinus prius וַיִּבְרַח Deo accommodavit, ne enim res dubia maneret verbis συνετριψεν αὐτούς addidit Κύριος, at vero ea quæ sequuntur plurali numero extulit, κατεδίωξαν αὐτούς et κατέκοπτον αὐτούς, ut palam facerent, ad Israelitas ea referenda esse. Syrus tria illa verba in plurali reddidit; nec dubium est, scriptori ad ea nomen יְהוָה aut אֱלֹהִים in mente obversatum esse. Minus com-mode enim de Deo illa dicuntur.

Ver. 11.

Au. Ver.—11 And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones than *they* whom the children of Israel slew with the sword.

Great stones.

Dr. A. Clarke.—Some have contended that stones, in the common acception of the word, are intended here; and that the term *hailstones* is only used to point out the *celerity* of their fall, and their *quantity*. That stones have fallen from the *clouds*, if not from a greater height, is a most incontestable fact. That these have fallen in different parts of the world is also true; the East Indies, America, France, Germany, England, Ireland, &c., have all witnessed this phenomenon: of such stones I possess and have seen several fragments; some considerable pieces may be seen in the British Museum. That God might have cast down such stones as these on the Canaanites, there can be no doubt, because his power is unlimited; and the whole account proves that here there was a miraculous interference. But it is more likely that hailstones, in the proper sense of the word, are *meant* as well as *expressed* in the text. That God on other occasions has made use of hailstones to destroy both men and cattle, we have ample proof in the *plague of hail* that fell on the Egyptians, Exod. ix. 18.

Ver. 12—14.

12 אַז יַדְבֹּר יְהוָה לַיהוָה בְּיוֹם הַתְּהִיָּה אֶת־הָאֱמֹרִי לִפְנֵי בְנֵי יִשְׂרָאֵל וַיִּנָּאֶמֶר וְלִעֲנִי יִשְׂרָאֵל שָׁמַשׁ בְּגִבְעוֹן יוֹם וַיִּבְרַח בְּעֶמְקָא אֵילָוֹן : 13 וַיִּשְׁמָשׁ יְהוָה עִמָּד עַד־יָנֻקִּים גּוֹי אֲחֵיו הַלֹּא־הָיָא כְּהוֹבָה עַל־סִפְרָא הַיָּמֶר וַיַּעֲמֵד הַשָּׁמֶשׁ בְּחֵצֵי הַשָּׁמַיִם וְלֹא־אָזָא לָבוֹא בְּיוֹם תָּמִים : 14 וְלֹא הָיָה בְּיוֹם הַהוּא לִפְנֵינוּ וְאֶחָיו לַשָּׁמַשׁ יְהוָה בְּקוֹל אִישׁ כִּי יִהְיֶה נִלְחָם לְיִשְׂרָאֵל :

v. 13. כְּוָו קִמָּר

12 τότε ἐλάλησεν Ἰησοῦς πρὸς κύριον, ἡ ἡμέρα παρέδωκεν ὁ θεὸς τὸν Ἀμορραῖον ὑποχείριον Ἰσραὴλ, ἡνίκα συνετριψεν αὐτοὺς ἐν Γαβαὼν, καὶ συνετριβήσαν ἀπὸ προσώπου νιῶν Ἰσραὴλ. καὶ εἶπεν Ἰησοῦς. στήτω ὁ ἥλιος κατὰ Γαβαὼν, καὶ ἡ σελήνη κατὰ φάραγγα Αἰλῶν. 13 καὶ ἔστη ὁ ἥλιος καὶ ἡ σελήνη ἐν στάσει, ἕως ἡμύνατο ὁ θεὸς τοὺς ἐχθροὺς αὐτῶν. καὶ ἔστη ὁ ἥλιος κατὰ μέσον τοῦ οὐρανοῦ. οὐ προεπορεύετο εἰς δυσμὰς εἰς τέλος ἡμέρας μιᾶς. 14 καὶ οὐκ ἐγένετο ἡμέρα τοιαύτη οὐδὲ τὸ πρότερον οὐδὲ τὸ ἔσχατον ὥστε ἐπακοῦσαι θεὸν ἀνθρώπου, ὅτι κύριος συνεξεπολέμησε τῷ Ἰσραὴλ.

Au. Ver.—12 Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still [Heb., be silent] upon Gibeon; and thou, Moon, in the valley of Ajalon.

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. *Is* not this written in the book of Jasher [or, the upright]? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

14 And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel.

Bp. Horsley.—13 *In the midst of heaven.* בְּחֵצֵי הַשָּׁמַיִם, *in the division of the heavens*, i. e., upon the horizon. The battle must have been fought a day or two before the full moon, when the moon appeared above the eastern horizon, at the same time that the sun was upon the point of setting in the

west. Joshua, when he gave this command to the sun and moon, must have had Gibeon to the west, and the valley of Ajalon to the east; so this valley of Ajalon must have lain eastward of Gibeon.

Pool.—12 *In the sight of Israel*, i. e., in the presence and audience of Israel; *seeing* being sometimes put for hearing, as Gen. xlii. 1, compared with Acts vii. 12; although these words may seem rather to be joined with the following, thus, *In the sight of Israel stand still, O sun, &c.*, which sense the Hebrew accents favour. *In the valley*, or, *upon the valley*; as before, *upon Gibeon*; the preposition being the same there and here. *Ajalon*; either, 1. That Ajalon which was in the tribe of Zebulun, Judg. xii. 12, northward from Gibeon [so Patrick]. Or rather, 2. That Ajalon which was in the tribe of Dan, Josh. xix. 42; Judg. i. 35, westward from Gibeon. For, 1. This was nearer Gibeon than the other. 2. This was most agreeable to the course of the sun and moon, which is from east to west. 3. This way the battle went, from Gibeon westward to Ajalon, and so further westward, even to Lachish, ver. 31. And he mentions two places, Gibeon and Ajalon, not as if the sun stood over the one, and the moon over the other, which is absurd and ridiculous to affirm, especially these places being so near the one to the other; but partly to vary the phrase, as is common in poetical passages; partly because he was in his march in the pursuit of his enemies to pass from Gibeon to Ajalon; and he begs that he may have the help and benefit of longer light to pursue them, and to that end that the sun might stand still, and the moon also; not that he needed the moon's light when he had the sun's, but because it was fit, either that both the sun and moon should go, or that both should stand still, to prevent disorder and confusion in the heavenly bodies.

13 *Stood still*, Heb. *was silent*, i. e., still, as this phrase is commonly used, as 1 Sam. xiv. 9; Psal. iv. 4; Jonah i. 12; the cessation of the tongue's motion being put synecdochically for the cessation of any other motion or action. *The book of Jasher*; either of a man so called, or of the righteous or upright, wherein possibly the memorable actions of worthy men were recorded, and this amongst the rest. And this book was written and published before Joshua wrote

his, and so is fitly alleged here. *So the sun stood still*: here is no mention of the moon, because the sun's standing was the only thing which Joshua desired and needed; and the moon's standing he desired only by accident, to prevent irregularity in the motions of those celestial lights. Some take this to be but a poetical phrase and relation of the victory, that Joshua did so many and such great things in that day, as if the sun and moon had stood still and given him longer time for it. But the frequent repetition and magnificent declaration of this wonder manifestly confutes that fancy. That the sun and moon did really stand still, is affirmed, Hab. iii. 11; Sirach xlii. 5, 6. And if it seem strange to any one that so wonderful a work, observed by the whole world that then was, should not be mentioned in any heathen writers, he must needs be satisfied, if he considers, that it is confessed by the generality of writers, heathens and others, that there is no certain history or monument in heathen authors of anything done before the Trojan wars, which was a thousand years after Joshua's time; and that all time before that is called by the learnedest heathens the *uncertain, unknown, or obscure time*. *In the midst of heaven*; not mathematically, in the very meridian or middle part of that hemisphere; but morally, and with some latitude, when it had begun a little to decline, the consideration whereof seems to have given Joshua occasion for his desire. *About a whole day*, i. e., for the space of a whole day. Understand an artificial day, between sun-rising and sun-setting; for that was the day which Joshua needed and desired, a day to give him light for his work.

Dr. A. Clarke.—13 Joshua's address is in a poetic form in the original, and makes the two following hemistichs:

שמש נבנען דום
ירח בעמק אילון

Sun, upon Gibeon be dumb:

And the moon on the vale of Ajalon.

The effect of this command is related, ver. 13, in the following words:

ידם השמש וירח עמר, *And the sun was dumb or silent, and the moon stood still*. And in the latter clause of this verse it is added: *And the sun stood still in the midst of heaven, and hasted not to go down about a whole day*.

It seems necessary here to answer the question, At what time of the day did this

miracle take place? The expression *בְּרֵשִׁים*, *in the midst of heaven*, seems to intimate that the sun was at that time on the *meridian* of Gibeon, and consequently had *one half* of its course to run; and this sense of the place has been strongly contended for as essential to the miracle, for the greater display of the glory of God: "Because," say its abettors, "had the miracle been wrought when the sun was near the going down, it might have been mistaken for some refraction of the rays of light, occasioned by a peculiarly moist state of the atmosphere in the horizon of that place, or by some such appearance as the *Aurora Borealis*." To me there seems no solidity in this reason. Had the sun been arrested in the *meridian*, the miracle could scarcely have been noticed, and especially in the hurry and confusion of that time; and we may be assured that among the Canaanites there were neither *clocks* nor *time-keepers*, by which the preternatural length of such a day could have been accurately measured: but on the contrary, had the sun been about the *setting*, when both the *pursuers* and the *pursued* must be apprehensive of its *speedy* disappearance, its continuance for several hours *above the horizon*, so near the point when it might be expected to *go down*, must have been very observable and striking. The *enemy* must see, feel, and deplore it; as their hope of escape must, in such circumstances, be founded on the speedily entering in of the night, through which alone they could expect to elude the pursuing Israelites. And the *Israelites* themselves must behold with astonishment and wonder that the *setting* sun *hasted not to go down about a whole day*, affording them supernatural time totally to destroy a routed foe, which otherwise might have had time to rally, confederate, choose a proper station, and attack in their turn with peculiar *advantages*, and a probability of *success*. It appears, therefore, much more reasonable that Joshua should require this miracle to be performed *when daylight was about to fail*, just as the sun was *setting*. If we were to consider the sun as being at the meridian of Gibeon, as some understand *the midst of heaven*, it may be well asked, How could Joshua know that he should not have time enough to complete the destruction of his enemies, who were now completely routed? Already multitudes of them

had fallen by the hail-stones and by the sword; and if he had yet half a day before him, it would have been natural enough for him to conclude that he had a sufficiency of time for the purpose, his men having been employed all night in a forced march, and half a day in close fighting; and indeed had he not been under an especial inspiration, he could not have requested the miracle at all, knowing, as he must have done, that his men must be nearly exhausted by marching all night, and fighting all day. But it may be asked, What is the meaning of *בְּרֵשִׁים*, *in the midst of heaven*? If, with Mr. Bate, we translate *רָצָה*, *chatsah*, to *part, divide asunder*, then it may refer to the *horizon*, which is the *apparent division* of the heavens into the *upper* and *lower hemisphere*; and thus the whole verse has been understood by some eminently learned men, who have translated the whole passage thus: *And the sun stood still in the (upper) hemisphere of heaven* [so Rosen.], *and hasted not to go down, when the day was complete*; that is, though the day was then complete, the sun being on the horizon—the line that to the eye constituted the *mid heaven*, yet it hasted not to go down—was miraculously sustained in its then *almost setting* position; and this seems still more evident from the moon appearing at that time, which it is not reasonable to suppose could be visible in the glare of light occasioned by a *noon-day* sun.

But the main business relative to the standing still of the sun, still remains to be considered.

I have already *assumed*, as a thoroughly demonstrated truth, that the sun is in the *centre* of the system, moving only round his own axis, and the common centre of the gravity of the planetary system, while all the planets revolve round *him*; that his influence is the cause of the *diurnal* and *annual* revolutions of the earth; nor can I see what other purpose his revolution round his own axis can possibly answer.

I consider that the word *דָּם*, *dom*, in the text refers to the *withholding* or *restraining* this influence, so that the cessation of the earth's motion might immediately take place. The desire of Joshua was, that the sun might not sink below the horizon; but as *it* appeared now to be over Gibeon, and the *moon* to be over the valley of Ajalon, he prayed that they might continue in these

positions till the battle should be ended ; or, in other words, that the day should be miraculously lengthened out.

Whether Joshua had a correct philosophical notion of the true system of the universe, is a subject that need not come into the present inquiry ; but whether *he spoke* with strict propriety on this occasion is a matter of importance, because he must be considered as acting *under the Divine influence*, in requesting the performance of such a stupendous miracle ; and we may safely assert that no man in his right mind would have thought of offering such a petition had he not felt himself under some Divine afflatus. Leaving therefore his philosophic knowledge out of the question, he certainly spoke as if he had known that the solar influence was the cause of the earth's *rotation*, and therefore, with the strictest philosophic propriety, he requested that that influence might be for a time restrained, that the diurnal motion of the earth might be arrested, through which alone the sun could be kept above the horizon, and day be prolonged. His mode of expression evidently considers the sun as the great *ruler or master* in the system, and all the planets (or at least the earth) moving in their respective orbits at his *command*. He therefore desires him, in the name and by the authority of his Creator, to suspend his *mandate* with respect to the earth's motion, and that of its satellite, the moon. Had he said, *Earth, stand thou still*, the cessation of whose diurnal motion was the *effect* of his command, it could not have obeyed him ; as it is not even the *secondary* cause either of its annual motion round the sun, or its diurnal motion round its own axis. Instead of doing so, he speaks to the sun, the *cause* (under God) of all these motions, as his great archetype did when, in the storm on the sea of Tiberias, he rebuked the *wind* first, and then said to the *waves*, Peace ! be still ! Σιωπα, πεφίμωσο. *Be SILENT ! be DUMB !* Mark iv. 39 : and the effect of this command was a cessation of the agitation in the *sea*, because the *wind* ceased to *command* it, that is, to exert its influence upon the waters.

The terms in this command are worthy of particular note : Joshua does not say to the sun, *Stand still*, as if he had conceived him to be *running his race round the earth* ; but, *Be silent, or inactive*, that is, as I

understand it, *Restrain thy influence*—no longer act upon the earth, to cause it to revolve round its axis ; a mode of speech which is certainly consistent with the strictest astronomical knowledge ; and the writer of the account, whether Joshua himself or the author of the book of *Jasher*, in relating the consequence of this command is equally accurate, using a word widely different when he speaks of the *effect* the retention of the solar influence had on the moon ; in the *first* case the sun was *silent* or *inactive*, דום, *dom* ; in the *latter*, the moon *stood still*, עמד, *amad*. The *standing still* of the moon or its continuance above the horizon would be the natural effect of the cessation of the solar influence, which obliged the earth to discontinue her diurnal rotation, which of course would arrest the moon : and thus both it and the sun were kept above the horizon, probably for the space of a whole day. As to the address to the *moon*, it is not conceived in the same terms as that to the *sun*, and for the most obvious philosophical reasons ; all that is said is simply, *and the moon on the vale of Ajalon*, which may be thus understood : “ Let the sun restrain his influence, or be inactive, as he appears now upon Gibeon, *that* the moon may continue as she appears now over the vale of Ajalon.” It is worthy of remark that every word in this poetic address is apparently selected with the greatest caution and precision.

Persons who are no friends to Divine revelation say, “ that the account given of this miracle supposes the *earth* to be in the *centre* of the system, and the sun moveable ; and as this is demonstrably a false philosophy, consequently the history was never dictated by the Spirit of truth.” Others, in answer, say, “ that the Holy Spirit condescends to accommodate himself to the apprehensions of the vulgar. The Israelites would naturally have imagined that Joshua was deranged had he bid the *earth stand still*, which they grant would have been the most accurate and philosophical mode of command on this occasion.” But with due deference both to the *objectors* and *defenders* I must assert, that such a form of speech on such an occasion would have been utterly *unphilosophic* ; and that the expressions found in the Hebrew text are such as Sir Isaac Newton himself might have denominated, everything considered, elegant, cor-

rect, and sublime. Nor does it at all appear that the *prejudices of the vulgar* were consulted on this occasion; nor is there a word here, when properly understood, that is inconsistent with the purest axiom of the soundest philosophy, and certainly nothing that implies any *contradiction*. I grant that when the *people* have to do with *astronomical* and *philosophical* matters, then the terms of the science may be accommodated to their *apprehensions*; it is on this ground that Sir Isaac Newton himself speaks of the *rising* and the *setting of the sun*, though all genuine philosophers know that these *appearances* are produced by the rotation of the *earth* on its own axis from west to east. But when matters of this kind are to be transacted between *God* and his *prophets*, as in the above case, then subjects relative to philosophy are conceived in their proper terms, and expressed according to their own nature. At the conclusion of the 13th verse a different expression is used when it is said, *So, the sun stood still*, it is not דָּם, but כָּמֹר; וַיִּמְרָר הַיָּם, which expression, thus varying from *that* in the command of Joshua, may be considered as implying that in order to *restrain his influence*, which I have assumed to be the *cause* of the earth's motion, the sun himself became *inactive*, that is, ceased to revolve round his own axis, which revolution is probably one cause, not only of the revolution of the earth, but of all the other planetary bodies in our system, and might have affected all the planets at the time in question; but this neither could nor did produce any disorder in nature; and the delay of a few hours in the whole planetary motions dwindles away into an imperceptible point in the thousands of years of their revolutions. But the whole effect mentioned here might have been produced by the *cessation of the diurnal motion of the earth*, the *annual* being still continued; and I contend that this was possible to Omnipotence, and that such a cessation might have taken place without occasioning the slightest disturbance in the motions of any others of the planetary system. It is vain to cry out and say, "Such a cessation of motion in one planet could not take place without disordering the motions of all the rest;" this I deny; and those who assert it neither know the *Scripture* nor the *power of God*; therefore they do greatly err. That the day was preternaturally lengthened, is a *Scripture*

fact. That it was so by a *miracle*, is asserted; and whether that miracle was wrought *as above stated*, is a matter of little consequence; the thing is a *Scripture* fact, whether we know the *modus operandi* or not. I need scarcely add that the *command of Joshua to the sun* is to be understood as a *prayer to God* (from whom the sun derived his being and his continuance), that the effect might be what is expressed in the command; and therefore it is said, ver. 14, that the LORD HEARKENED UNTO THE VOICE OF A MAN, *for the Lord fought for Israel*.

Rosen.—12 דָּם דָּמָה לְיָמֵינוּ, *O sol! in Gibeon quiesce*, subsiste. Verbum דָּמָה proprie silere notare constat, verum propinquā metaphorā et quiescere significat, siquidem et qui ante loquebatur et silens loqui desinit, quiescit et a linguæ et labiorum motatione cessat. Hic igitur de sole cursum intermittente dicitur.

13 Nonne illud est scriptum in libro rectitudinis? דָּם proprie nonne? facit ad attentionem excitandam, ut הֵנָּה, *ecce!* Dicitur vero Hebraice scribere super לְ לִבְרו, pro eo quod nos dicimus *inscribere libro*, quia literæ in superficie tabulæ aut membranæ exarantur. וַיִּמְרָר proprie denotare constat eum qui *recta via procedit*, hinc eum qui *recte agit*, *probum*. *Librum recti*, sive וַיִּמְרָר collective sumto, *rectorum*, continuisse carmina, quibus virorum proborum laudes celebrarentur, patet inde, quod 2 Sam. i. 18 Davidis in Saulem et Jonathanem elegia, וַיִּמְרָר, *arcus* titulo insignita, quod ejus in illa vs. 22 fit mentio, e וַיִּמְרָר דָּם, *libro recti s. rectorum* deprompta legitur. In illo carminum syntagmate extitisse et aliquod in laudem Josuæ carmen, in quo inter alia ab eo fortiter et præclare gesta et victoria de Amoræis reportata, celebrata esset, ex hoc ipso loco colligitur. Ilgen in Commentat. supra ad vs. 11 laudata p. 21, וַיִּמְרָר דָּם interpretatur *librum dexteritatis*, וַיִּמְרָר substantive accepto, quo nomine non *virtutem*, *probitatem*, sed *virtutem bellicam*, *dexteritatem* significari vult, librumque illum carminum collectionem continentem, ita inscriptum putat, quia exempla dexteritatis et omnis virtutis, qualis ea illo tempore esse poterat, celebrabat, quemadmodum simili de causa Abu Temmam collectionem carminum, vel Anthologiam apud Arabes maxime celebratam, quam

Freytag integram edidit, حماسة, *Hhamasa* inscripsit, quod *virtutem bellicam* significat.

Sed fatetur vir doctissimus ipse, nondum sibi exemplum occurrisset, quo יָשׁ vel יֵשׁ , *virtutis bellicæ* notionem obtineat, et designare eam Hebræos aliis vocabulis. Syrus סָפָר הַיָּמִים interpretatus est $\text{מִסְפָּר הַיָּמִים}$,

liber hymnorum sive carminum, quod et recentiorum nonnullis placuit. Sed videtur Syrus, uti vere monet Ilgen, pro הַיָּמִים legisse transpositis literis הַיָּמִים , quod, quia non satis quidem convenienter cum loquendi usu Hebræorum dictum esset, quum esse deberet הַיָּמִים , non est recipiendum. Præterea Syri interpretis explicatio nec ideo probanda est, quod nimis vulgaris et universalis esset titulus, quam ut carminum certæ collectioni tribui commodè potuisset. Græcus Alexandrinus hoc Josuæ loco verba יָשׁ הַיָּמִים non expressit; sed 2 Sam. i. 18 illa reddidit $\text{ἐπὶ βαβλίου τοῦ εὐθοῦς}$. Chaldæus סִפְרָא דְּיָמֵי *liber legis* interpretatus est. Videlicet veteres Hebræorum magistri huc retulerunt, Jarchio referente, quod Genes. xlviii. 19, Jacobus Josepho de Ephraïmo dixit: $\text{וְרֵעִי יִהְיֶה כִּמְלֵא הַגִּבּוֹרִים}$, *semen ejus erit plenitudo gentium*, quod eo die dicunt evenisse, quo Josua, Ephraïmita, flagitante, sol in cursu suo substituit; tum enim orbis impletus est Josuæ fama. Alia et Judæorum et Christianorum de libro *recti* fignenta recensuit Jo. Geo. Abicht in peculiari de illo Dissertatione, quæ legitur in *Novo Thesaurio Theol. Philolog.* ab Hasæo et Ikenio edito, vol. i., p. 525, et Jo. Chr. Wolf, in *Biblioth. Hebr.*, t. ii., p. 219, seqq. Sequuntur jam in altera versus nostri parte verba ipsa carminis: $\text{וַיַּעֲמֵד הַשֶּׁשֶׁשׁ בְּחֶזֶק הַיָּמִים}$, *stetitque sol in medio cæli, nec festinavit occumbere sicut die integro*. Verbis $\text{בְּחֶזֶק הַיָּמִים}$ proprie: *in dimidio*, s. *in medio cæli*, Kimchi aliique significari existimant, solem tum fuisse in meridiano, cum Josua jussit eum morari. Sed quemadmodum בְּחֶזֶק et יָמִים non semper *in ipso medio* denotat, sed sæpius nonnisi *in, intra* valet; ita et hic *in medio cæli* videtur in hemisphærio cæli supra horizontem indicare. In postremis versus verbis, *non properavit sol intrare*, i. e., *occidere sicut die si vertitur circiter die integro*, et conjungitur cum וַיַּעֲמֵד , ambiguum est, scriptor num dicere voluerit, substituisse solem diei integri morâ, an vero inde ex quo jussus est insistere usque tum occideret, unius diei tempus illum trivisse; denique an id modo dicatur, solem non properasse ad occasum usitatâ aliis diebus, qui perfecti habentur,

conversione, sed solito diutius in nostro orbe finiente hæsisse. Sirachus solidi spatio diei fixum constituisse censuit, et tantundem temporis motu quoque consumsisse, itaque diem illum geminatum fuisse, uti constat ex verbis ejus xli. 5, $\text{οὐχὶ ἐν χειρὶ αὐτοῦ ἀνεπὸδισεν ὁ ἥλιος, καὶ μία ἡμέρα ἐγενήθη πρὸς δύο}$; *nonne per eum restitit sol, et dies unus excrevit in duos?* In eundem sensum Græcus Alexandrinus interpretatur, solem substituisse εἰς τέλος ἡμέρας μίας, id est, interprete Hieronymo, *spatio unius diei*. Maimonides in libro quem inscripsit מִנְיַן הַיָּמִים , *doctor perplexorum*, s. dubitantium, p. ii., cap. 35. יֵם תָּמִים , *diem perfectum sive integrum*, dici ait longissimum, qualem efficit quotannis solstitiali conversione sol. “Tantus enim,” inquit, “aut eo etiam longior, visus est dies iste victori populo, pro rerum a se gestarum multitudine atque difficultate, quamvis re ipsa multo fuisset contractor.” Sed errarunt interpretes illi in eo, quod verba יֵם תָּמִים , junxerunt verbo וַיַּעֲמֵד , quum potius iis quæ proxime præcedunt jungenda sint. Vidit id Clericus, qui יֵם תָּמִים interpretatur *cum exactus esset dies*. “ כ significare sæpe quando, cum, notum est; vid. Genes. xxxix. 18; Jos. vi. 20, vel etiam *postquam*, ut Genes. xxxviii. 39; xl. 10. תָּמִים vero tam potest esse *exactus, absolutus*, quam *integer*, a תָּמַם , quod est sæpe *absolvere*, ut supra iii. 17. Sic Levit. xxv. 30, שָׁנָה תְּמִימָה est *annus exactus*. Igitur hoc vult sacer poeta, cum exactum esset tempus solitum diei, pro anni tempestate, solem tamen non visum occidere.” Equidem verba יֵם תָּמִים malim sic interpretari: *neque properavit sol occidere, sicuti solet die perfecto, s. absoluto*. Cf. illud Statii *Thebaid.* l. v., vs. 180.

— nec longius unquam

Cessavere novæ perfecto sole tenebræ, i. e., transacta die. Ceterum cum Clerico, Ilgenio et aliis, statuo, ex libro סִפְרָא דְּיָמִים unicum haustum esse versiculum, qui posteriorem hujus versus 13 partem constituit, quo consequutum esse scriptor probat, ut in medio cælo sol steterit. Invenitur enim in illis duobus στίχοις rhythmus, etsi non satis purus, quod qui accuratius illum inspiciet, observabit:

Vajjamod haschschemesch bachazi hasch-schamajim,

Vlo az labò ejom thamim,

im enim cum gravi et *ajim* penacutum haud consonare, aurium mensura vel maxime monstrat. Sed ejusmodi impuri rhythmus

exempla omnium populorum carmina offerunt. Reliqua, quæ præcedunt a versu 12 et subsequuntur versu 14, quem versum Dathius cum aliis interpretibus ad carmen refert, scriptoris historici verba sunt, poetam allegantis, non poetæ; quamquam materiam rerum, et habitum poeticum eum ex poeta mutuatum, certum est. Prodit se pannulus et eo, quod sermo, qui, rei natura efflagitante, ad solem et lunam directus est, et ex poetæ consilio directus esse debuit, ab auctore, poetam excerptente, ad Jovam directus perhibetur vs. 12, ubi sic habet. *וְיָצֵא יְהוָה יְהוֹשֻׁעַ לְדָרוֹךְ*, sicut et versu 14 exauditas esse Josuæ preces dicitur, quum tamen soli et lunæ, ut gradum sisterent, mandarit. Quare nequeo assentiri Eichhornio (*Einleit.*, P. iii., p. 393, ed. quart.), Paulo (*Conservator.*, P. ii., p. 168), Maurero aliisque, qui fragmenti carminis initium statuunt esse versu medio 12 a verbis *וְיָצֵא יְהוָה יְהוֹשֻׁעַ*, et usque ad allegandi formulam illud decurrere, et quæ post eam sequuntur, *וְיָצֵא יְהוָה יְהוֹשֻׁעַ*, esse scriptoris historici. Ait quidem Maurerus, allegandi formulam in libris Hebraicis post verba allata poni, et exempla profert 2 Reg. xv. 21; xx. 20; xxi. 17; xxxiii. 28; 2 Chron. xxvii. 7; xxxii. 32; xxxiii. 18; xxxv. 27, quorum locorum tamen ratio est plane alia quam nostri loci. Illis enim locis non afferuntur verba aliorum scriptorum, sed remittuntur lectores, qui de regis alicujus rebus gestis plura scire cupiunt, quam quæ a librorum Regum aut Chronicorum auctoribus relata sunt, ad alios libros, in quibus pleniores narrationes inveniant. Sed quemadmodum 2 Sam. i. 18 post eandem, quam hic habemus, allegandi formulam, *וְיָצֵא יְהוָה יְהוֹשֻׁעַ*, statim sequitur integrum carmen illic laudatum, ita et hic iisdem verbis subiungitur singulus versus carminis, quo celebratur res admiranda quæ hic narratur. Fortasse tamen mirum videri queat, quod et lunam gradum stitisse, Noster non referat poetæ verbis. At vere observavit Ilgen, nostrum scriptorem ex poeta, nisi quod maxime esset necessarium, afferre noluisse; videbat enim, quæ de sole dicta essent, iis ut fides conciliaretur, poetæ testimonio opus esse, deinde vero, de lunæ moratione ut persuaderetur animis, suam auctoritatem sufficere.

14 Rei narratæ et poetæ testimonio confirmatæ addit scriptor suam animadversionem. *Nec erat sicut dies ille ante eum et post eum audire Jovam voci viri. Quia Jova pugnavit*

Israeli, i. e., pro Israele. *י* hic dativum, quem dicunt *commodi*, denotat, ut 1 Sam. xxii. 15. *An hodie demum cæpi* *וְהַיּוֹם הַזֶּה הֲרִאֵיתִי* *interrogare ei*, pro eo, in ejus gratiam, *Deum?* Ceterum verbis illis Hebræi interpretes causam afferri dicunt, cur dies ille parem non habuerit, aut habiturus sit; neque enim alio, inquit, depugnavit unquam Deus pro Israele lapidosa grandine. Sed videtur potius ratio reddi, cur Jova Josuæ precibus annuerit: ut satisfaceret promisso quod dedit vs. 8, 12, se hostes Israelitis traditurum esse, diem produxit cohibito sole. Alias enim ingruentis noctis beneficio elapsuri fuissent hostes. Eadem verba repetuntur infra vs. 42.

Ver. 15.

Au. Ver.—15 And Joshua returned, and all Israel with him, unto the camp to Gilgal. Masius, Houb., Ken., Horsley, Rosen., Ged., Booth., and others, consider this verse to be an interpolation. It is omitted by the LXX.

Rosen.—Hunc versum esse supervacaneum hoc loco, atque ad hujus Capituli finem rejiciendum, ubi et repetitus legitur, vere observat Masius. Nam prius quam reverteretur Josua ad castra ad Gilgalem acciderunt ea quæ inde a versu 16, narrantur, cum nuntiatum esset Josuæ, quinque reges latere in spelunca Makkedæ; quumque constet ex versu 21, castra post primam hanc victoriam posita fuisse Makkedæ, quæ pluribus horis Gilgale distabat; difficile est dictu, quid Josua ex victoria redux Gilgalem iverit, deinde iterum Makkedam venerit, ut reliquias Cananæorum persequeretur. Itaque alii hæc veluti anticipatione dicta putant; sed dura est et inutilis hæc anticipatio; imo etiam totam narrationem obscurat. Masius huic versui suum locum ita servari posse proponit, ut *וְיָצֵא יְהוָה יְהוֹשֻׁעַ*, revertebatur pro *reverti constituere* usurpatum sumatur, ut Num. xxiv. 25, simili loquendi modo Bileam *ad suos rediisse* memoretur, i. e., reverti cogitasse (cf. not. ad eum loc.). “Quippe imperator,” addit Masius, “quum profligatum putaret hostem, militemque diuturnâ pugnâ fatigatum, quamquam sol ad occasum proventus nondum esset, statuebat fortasse receptui canere; sed quum improvise nuntium acciperet de quinque regulis in specu abditis, deque magno fugientium hostium numero adhuc reliquo, aliud consilium ex re cepit, hostesque etiam

longius persequendos, et illos interea in specu esse asservandos decrevit." Verum si scriptor significare voluisset, Josuam apud se constitutum habuisse ad castra reverti, sed mutasse consilium, non apparet, cur non יִשְׂרָאֵל דixerit, sed eo loquendi modo usus sit, qui lectorem eo adducere debet, ut Josuam actu rediisse ad castra credat. In Græcæ Alexandrinæ translationis codicibus antiquissimis, Vaticano et Alexandrino, hic versus non legitur; unde probabili conjectura colligere licet, Græcum interpretem versus in suo Hebraico codice non reperisse. Legitur quidem in editione Complutensi et Aldina: καὶ ἐπιστρέψεν Ἰησοῦς καὶ πᾶς Ἰσραὴλ μετ' αὐτοῦ εἰς τὴν παρεμβολὴν εἰς Γάλγαλα. Sed suspicari licet hæc addita fuisse ex alia interpretatione, quia et in codice Vaticano in margine adscripta sunt. Sæpe duæ illæ editiones magis consentiunt cum Hebræo textu, quam vetusti Alexandrinæ versionis codices, quod emendationes ad Hebræum fontem factas redolet. Equidem non dubito Ilgenio (p. 22, not.) adstipulari, de hoc versu sic judicanti: "Emigret Versiculus et ad auctorem suum redeat, quod et narrationis ordinem turbat, et manifestum mendacium infert. Est is idem, qui vs. 43, et translatus est a librario quodam in hunc locum, quia vs. 14 et 42, iisdem verbis finiuntur. Scilicet auctor hujus additamenti (vs. 12—15), verba ultima versus 14 ex versu 42 mutuatus est; quod ipsum argumentum est, illud reliquis textis multo recentius esse. Scriba igitur quum pensum ad vs. 14 absolvisset, et, interjecto aliquo spatio, denuo ad laborem accessisset, forte fortuna in sequentem paginam oculis aberravit, et verborum similitudine in versu 42 deceptus, pro versu 16, qui incipit וַיָּשִׁיב, versum 43 scripsit. Paulo post errorem quidem agnovit; at ne exemplum, quod carius vendere cogitabat, inquinaret, et pretii spem sibi præcideret, corrigere illud, et verba expungere noluit. Exemplo tamen, quod hoc vitio non deturpatum erat, usi sunt οἱ ὄ, qui versum omittunt."

Ver. 20.

Au. Ver.—20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them entered into fenced cities.

Joshua and. Geddes and Boothroyd

consider these words to be an interpolation.

Bp. Patrick.—*When Joshua and the children of Israel.* i.e., The children of Israel, by the command and direction of Joshua [so Pool, &c.], who sent out strong parties to pursue them; but he himself seems to have gone to lay siege to Makkedah.

Rosen.—Josuam non ipsum hostes esse prosequutum, sed, expeditissimis quibusque a se ad eam rem dimissis, ipsum castra ad Makkedah fecisse, et eorum qui hostem longius prosequiebantur reditum expectasse, inde colligitur, quod vs. 21 milites, postquam persequendi finem fecissent, ad Josuam in castra ad Makkedah rediisse dicuntur. Nec obstat, quod hujus versus initio Josuæ fit mentio; nihil enim usitatus est, quam quæ a milite fiunt ea imperatori attribuerent.

Ver. 21.

לֹא-חָרַץ לְבָנִי יִשְׂרָאֵל לְאִישׁ אֶת-לְשׁוֹנִי :
—

— καὶ οὐκ ἔγρυξεν οὐδεὶς τῶν υἱῶν Ἰσραὴλ τῇ γλώσσῃ αὐτοῦ.

Au. Ver.—21 And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel.

None moved his tongue against any of the children of Israel.

Houb.—*Non movit in filios Israel homo (linguam suam).* Ita convertendum verbum pro verbo, et legendum איש, sine ל, quæ littera ex altera ל, antecedente fuit per imprudentiam iterata. Si relinqueretur איש, esset hic vertendum, *non mola est...homini lingua ejus*, cum contra eo in proverbio verbum חָרַץ sit activum ut Exod. xi. 7. Itaque legunt איש Græci interpretes qui οὐδεις nemo, et Syrus, נר, homo.

Rosen.—*Non acuit filios Israel*, contra Israelitas, viro ulli, i.e., ne contra unum quidem eorum *linguam suam*. Deest nominativus subjecti, quod dicunt. Sed in eadem phrasi Exodi xi. 7 ponitur חָרַץ, *canis*, quod hic supplere licet, quum non sit insolens in phrasi usu decurtata, aut adagiali verbum unum alterumve omitti. Nisi mavis impersonaliter dici, subaudito חָרַץ, juxta exempla plena Deut. xxii. 8, כִּי-יִפֹּל הַנֶּפֶל, *si cadat cadens*, et Jesaj. xxviii. 4, יִרְאֶה הָרִאָה, *videbit videns*. Hubigantius conjicit, איש legendum esse, et ל præmissum per imprudentiam librarii ex antecedente יִשְׂרָאֵל iteratum, quod

verba ^{١٠} ^{٧٧} ^{٧٦} ^{٧٥} ^{٧٤} ^{٧٣} ^{٧٢} ^{٧١} ^{٧٠} ^{٦٩} ^{٦٨} ^{٦٧} ^{٦٦} ^{٦٥} ^{٦٤} ^{٦٣} ^{٦٢} ^{٦١} ^{٦٠} ^{٥٩} ^{٥٨} ^{٥٧} ^{٥٦} ^{٥٥} ^{٥٤} ^{٥٣} ^{٥٢} ^{٥١} ^{٥٠} ^{٤٩} ^{٤٨} ^{٤٧} ^{٤٦} ^{٤٥} ^{٤٤} ^{٤٣} ^{٤٢} ^{٤١} ^{٤٠} ^{٣٩} ^{٣٨} ^{٣٧} ^{٣٦} ^{٣٥} ^{٣٤} ^{٣٣} ^{٣٢} ^{٣١} ^{٣٠} ^{٢٩} ^{٢٨} ^{٢٧} ^{٢٦} ^{٢٥} ^{٢٤} ^{٢٣} ^{٢٢} ^{٢١} ^{٢٠} ^{١٩} ^{١٨} ^{١٧} ^{١٦} ^{١٥} ^{١٤} ^{١٣} ^{١٢} ^{١١} ^{١٠} ^٩ ^٨ ^٧ ^٦ ^٥ ^٤ ^٣ ^٢ ^١ ^٠ ^{٩٩} ^{٩٨} ^{٩٧} ^{٩٦} ^{٩٥} ^{٩٤} ^{٩٣} ^{٩٢} ^{٩١} ^{٩٠} ^{٨٩} ^{٨٨} ^{٨٧} ^{٨٦} ^{٨٥} ^{٨٤} ^{٨٣} ^{٨٢} ^{٨١} ^{٨٠} ^{٧٩} ^{٧٨} ^{٧٧} ^{٧٦} ^{٧٥} ^{٧٤} ^{٧٣} ^{٧٢} ^{٧١} ^{٧٠} ^{٦٩} ^{٦٨} ^{٦٧} ^{٦٦} ^{٦٥} ^{٦٤} ^{٦٣} ^{٦٢} ^{٦١} ^{٦٠} ^{٥٩} ^{٥٨} ^{٥٧} ^{٥٦} ^{٥٥} ^{٥٤} ^{٥٣} ^{٥٢} ^{٥١} ^{٥٠} ^{٤٩} ^{٤٨} ^{٤٧} ^{٤٦} ^{٤٥} ^{٤٤} ^{٤٣} ^{٤٢} ^{٤١} ^{٤٠} ^{٣٩} ^{٣٨} ^{٣٧} ^{٣٦} ^{٣٥} ^{٣٤} ^{٣٣} ^{٣٢} ^{٣١} ^{٣٠} ^{٢٩} ^{٢٨} ^{٢٧} ^{٢٦} ^{٢٥} ^{٢٤} ^{٢٣} ^{٢٢} ^{٢١} ^{٢٠} ^{١٩} ^{١٨} ^{١٧} ^{١٦} ^{١٥} ^{١٤} ^{١٣} ^{١٢} ^{١١} ^{١٠} ^٩ ^٨ ^٧ ^٦ ^٥ ^٤ ^٣ ^٢ ^١ ^٠ ^{٩٩} ^{٩٨} ^{٩٧} ^{٩٦} ^{٩٥} ^{٩٤} ^{٩٣} ^{٩٢} ^{٩١} ^{٩٠} ^{٨٩} ^{٨٨} ^{٨٧} ^{٨٦} ^{٨٥} ^{٨٤} ^{٨٣} ^{٨٢} ^{٨١} ^{٨٠} ^{٧٩} ^{٧٨} ^{٧٧} ^{٧٦} ^{٧٥} ^{٧٤} ^{٧٣} ^{٧٢} ^{٧١} ^{٧٠} ^{٦٩} ^{٦٨} ^{٦٧} ^{٦٦} ^{٦٥} ^{٦٤} ^{٦٣} ^{٦٢} ^{٦١} ^{٦٠} ^{٥٩} ^{٥٨} ^{٥٧} ^{٥٦} ^{٥٥} ^{٥٤} ^{٥٣} ^{٥٢} ^{٥١} ^{٥٠} ^{٤٩} ^{٤٨} ^{٤٧} ^{٤٦} ^{٤٥} ^{٤٤} ^{٤٣} ^{٤٢} ^{٤١} ^{٤٠} ^{٣٩} ^{٣٨} ^{٣٧} ^{٣٦} ^{٣٥} ^{٣٤} ^{٣٣} ^{٣٢} ^{٣١} ^{٣٠} ^{٢٩} ^{٢٨} ^{٢٧} ^{٢٦} ^{٢٥} ^{٢٤} ^{٢٣} ^{٢٢} ^{٢١} ^{٢٠} ^{١٩} ^{١٨} ^{١٧} ^{١٦} ^{١٥} ^{١٤} ^{١٣} ^{١٢} ^{١١} ^{١٠} ^٩ ^٨ ^٧ ^٦ ^٥ ^٤ ^٣ ^٢ ^١ ^٠ ^{٩٩} ^{٩٨} ^{٩٧} ^{٩٦} ^{٩٥} ^{٩٤} ^{٩٣} ^{٩٢} ^{٩١} ^{٩٠} ^{٨٩} ^{٨٨} ^{٨٧} ^{٨٦} ^{٨٥} ^{٨٤} ^{٨٣} ^{٨٢} ^{٨١} ^{٨٠} ^{٧٩} ^{٧٨} ^{٧٧} ^{٧٦} ^{٧٥} ^{٧٤} ^{٧٣} ^{٧٢} ^{٧١} ^{٧٠} ^{٦٩} ^{٦٨} ^{٦٧} ^{٦٦} ^{٦٥} ^{٦٤} ^{٦٣} ^{٦٢} ^{٦١} ^{٦٠} ^{٥٩} ^{٥٨} ^{٥٧} ^{٥٦} ^{٥٥} ^{٥٤} ^{٥٣} ^{٥٢} ^{٥١} ^{٥٠} ^{٤٩} ^{٤٨} ^{٤٧} ^{٤٦} ^{٤٥} ^{٤٤} ^{٤٣} ^{٤٢} ^{٤١} ^{٤٠} ^{٣٩} ^{٣٨} ^{٣٧} ^{٣٦} ^{٣٥} ^{٣٤} ^{٣٣} ^{٣٢} ^{٣١} ^{٣٠} ^{٢٩} ^{٢٨} ^{٢٧} ^{٢٦} ^{٢٥} ^{٢٤} ^{٢٣} ^{٢٢} ^{٢١} ^{٢٠} ^{١٩} ^{١٨} ^{١٧} ^{١٦} ^{١٥} ^{١٤} ^{١٣} ^{١٢} ^{١١} ^{١٠} ^٩ ^٨ ^٧ ^٦ ^٥ ^٤ ^٣ ^٢ ^١ ^٠ ^{٩٩} ^{٩٨} ^{٩٧} ^{٩٦} ^{٩٥} ^{٩٤} ^{٩٣} ^{٩٢} ^{٩١} ^{٩٠} ^{٨٩} ^{٨٨} ^{٨٧} ^{٨٦} ^{٨٥} ^{٨٤} ^{٨٣} ^{٨٢} ^{٨١} ^{٨٠} ^{٧٩} ^{٧٨} ^{٧٧} ^{٧٦} ^{٧٥} ^{٧٤} ^{٧٣} ^{٧٢} ^{٧١} ^{٧٠} ^{٦٩} ^{٦٨} ^{٦٧} ^{٦٦} ^{٦٥} ^{٦٤} ^{٦٣} ^{٦٢}

terpres sic transtulit: *nec læsit quemquam ex Israelitis vir, quisquam, linguâ suâ.* Verum sunt illa potius sic reddenda: *nec læserunt qui de domo Israelis quemquam linguâ suâ.* Ceterum sensum quod attinet adagialis illius formulæ, *ne canem quidem acuisse linguam in quemquam*, non dubium esse hunc, eum adeo nihil mali passum esse, ut nec canis ipsum allatrarit, animal cumprimis irritabile, sed dentibus, non linguâ, metuendum. Sensem recte expressit Hieronymus: *nullusque contra filios Israel mutire ausus est.* Chaldaeus sensum liberius reddidit hoc modo: *אֵל הָרָחֵק לֹא יִנְּקֵהוּ בְּנֵי יִשְׂרָאֵל לִפְנֵי הָרָחֵק, non fuit damnum filiis Israel ut affigeret vir animum suum, i. e., neque ullum accidit damnum Israelitis, ut quisquam animo esset afflicto.* Sed perperam Græcus Alexandrinus: *καὶ οὐκ ἔγρυψε ἐν οὐδεὶς τῶν υἱῶν Ἰσραὴλ τῇ γλῶσση αὐτοῦ, nec hiscebat ullus filiorum Israel lingua sua.* Similiter tamen Arabs: *nec momordit unus ex filiis Israel linguam suam.*

Houb.—הוֹבִיאוּ, *qui venerant cum eo*. Existimant Buxtorfius et Castellus esse ם paragogicum; quod ne crederent, admonebat nota Masoretica ם, id est, *non alibi reperitur*. Nam verbum הוֹבִיאוּ cum sæpenumero in sacris paginis recurrit, cum bona est unius tantum exempli autoritas, ubi præsertim mendi occasio, qualis fuerit cognoscitur ex illo ם quod sequitur, cum scriba litteram ם imprudenter iteraret; quod mendum non castigavit emendator, qui forte Arabs esset, quoniam הוֹבִיאוּ est Arabismus.

Rosen.—הִיָּבְנָה, *Qui iherant cum eo.* Verbum habet a fine *Alph* παραγωγικόν, Jesaj. xxviii. 12 אֲבָנָה pro אֲבָנִי, *voluerunt,* et Ps. cxxxix. 20, וַיִּבְנֵה, *extulerunt,* quod apud Arabes esse regulare in tertia pluralis præteriti persona masculina, ut نصرُوا, *juve-*
rent.

Au. Ver.—Trees. See notes on viii. 29.

— וַיֹּאמֶר אֶל-קִינִי אֲנִשִּׁי הַמִּלְחָמָה
הַחֲלֹבָה אֵתָּה וְגו'

Au. Ver.—24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war, which went with him, &c.

Ver. 33.
אֵין עָלֶיהָ הָדָם מִלֶּפְנֵי הַיְיָ לְעֹזֶר אֶת־
לְכָיִשׁ וַיִּבְחָהּ יְהוֹשֻׁעַ וּגו'

τότε ἀνέβη Ἐλὰμ βασιλεὺς Γαζερ βοηθήσων
τῇ Λαχίς. καὶ ἐπάταξεν αὐτὸν Ἰησοῦς ἐν
στόματι ξίφους, κ.τ.λ.

Au. Ver.—33 Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

Ged., Booth.—33 And Horam, king of Gezer, had come to help Lachish, and Joshua smote, &c.

Rosen.—33 *Tunc ascendit, copias eduxit* (cf. not. ad vi. 5; viii. 1), *Horam, rex Geseris ad juvandum Lachin*, ut eam ab obsidione liberaret. Quo tempore ei urbi rex ille suppetias tulerit, vix poterit certum statui, an cum jam circumsederent Israelitæ Lachin nondum expugnatam, an paulo ante cœptam obsidionem. Est tamen nonnulla causa, cur suspicemur, primum esse verius. Nam quia secundo demum die narratur urbs capta esse, videtur rex Geseris suo interventu primum oppugnationis impetum in se

avertisse. *Sed cecidit eum Josua ejusque populum donec neminem ei superstitem relinqueret.*

Ver. 39.

וַיִּלְכְּדָהּ וְאֶת־מַלְכָּהּ וְאֶת־כָּל־עָרֶיהָ
וַיַּצֵּם לְפִי־חֶרֶב וַיַּחְלִימוּ אֶת־כָּל־נַפְשׁ
אֲשֶׁר־בָּהּ לֹא הָשְׁאִיר שְׂרִיד בְּאֶשֶׁר
עָשָׂה לְחֶבְרוֹן בְּיוֹצֵאָהּ לְדָבָר
וְלַמַּלְכָּה וְכָאֲשֶׁר עָשָׂה לְלִבְנָה
וְלַמַּלְכָּה :

ἔλαβον αὐτήν, καὶ τὸν βασιλέα αὐτῆς, καὶ τὰς κόμας αὐτῆς. καὶ ἐπάταξεν αὐτήν ἐν στόματι ξίφους, καὶ ἐξώλοθρευσαν αὐτήν, καὶ πᾶν ἐμπνέον ἐν αὐτῇ. καὶ οὐ κατέλιπον αὐτῇ οὐδένᾳ διασσεωσμένον. ὃν τρόπον ἐποίησαν τῇ Χεβρών καὶ τῷ βασιλεῖ αὐτῆς, οὕτως ἐποίησαν τῇ Δαβὶρ καὶ τῷ βασιλεῖ αὐτῆς.

Au. Ver.—39 And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

And he took it.

Rosen.—Pro וַיִּלְכְּדָהּ, *cepitque eam*, codicum Erfurtensium tertius exhibet pluralem, וַיִּלְכְּדוּ, *ceperuntque eam*, quem et Græcus Alexandrinus expressit, ommissa tamen copula: ἔλαβον αὐτήν. Sed videtur hæc lectio librario alicui debere, qui ob sequentem pluralem וַיַּצֵּם singularem mutavit, ut supra vss. 35, 37 est וַיַּצֵּם וַיַּחְלִימוּ. Supra vs. 32 vero est וַיִּלְכְּדָהּ וַיַּצֵּם, ubi utrumque verbum singulare ad וַיַּצֵּם, quod præcedit, referendum.

To Hebron.

Ged.—To Hebron and its king [LXX, Vulg.].

Ver. 40.

וַיַּצֵּם יְהוֹשֻׁעַ אֶת־כָּל־הָאֶרֶץ הַהִיא
וְהַגִּבְעָה וְהַשְּׂפֵלָה וְהַהָּשְׁדוֹת וְאֶת־כָּל־
מַלְכֵיהֶם וְגו'

καὶ ἐπάταξεν Ἰησοῦς πᾶσαν τὴν γῆν τῆς ὀρεινῆς καὶ τὴν Ναγέβ, καὶ τὴν πεδινὴν, καὶ τὴν Ἀσηδὼθ, καὶ τοὺς βασιλεῖς αὐτῆς, κ.τ.λ.

Au. Ver.—40 So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly

destroyed all that breathed, as the Lord God of Israel commanded.

Springs. See notes on Deut. iii. 16, vol. i., p. 659, and on Numb. xxi. 15, vol. i., p. 590.

Ged.—40 Thus Joshua smote the inhabitants of all the southern mountains, and of the adjoining vales and acclivities; with all their kings, &c.

Booth.—40 Thus Joshua smote all the people of the mountainous country of the south, and of the valleys, and of the rising grounds, &c.

Bp. Horsley.—All the country of the hills, &c. I would read הַהָּשְׁדוֹת והאשרה, "all the country of the south, the mountain and the plain, and the springs." It is true that in the next chapter, verse 16, הַהָּר follows וְאֶת כָּל הַנֶּגֶב, it is evident from the context that הַהָּר signifies the mountainous country to the north, and the whole south country is mentioned as distinct from it. But the whole country in question in this place is the southern quarter of the promised land.

Rosen.—40 *Percussit*, i. e., expugnavit itaque Josua totam illam terram, universam illam Cananææ regionem, quæ ad Occidentem et Austrum vergebat. Distribuit autem totum illum tractum juxta diversam conditionem et situm locorum in quatuor partes, הָהָר, הַגִּבְעָה, הַשְּׂפֵלָה, וְהַהָּשְׁדוֹת, *montem*, loca montana, *et meridiem*, i. e., tractum meridianum, *et humilem*, i. e., campestrum planitiem, *et deversa*, s. *convalles*. Sicut autem tribus quæ præcedunt nominibus certi Cananææ australis tractus designantur, ita et nomen הַהָּשְׁדוֹת certæ alicui regioni videtur proprium fuisse, unde Græcus Alexandrinus retinuit Ἀσηδὼθ, quem sequutus est Hieronymus. Masius vero quatuor illa nomina pro meris appellativis habet. "*Montosis*," inquit, "opponuntur *æquabilia*, הַשְּׂפֵלָה, *aridis*, הַגִּבְעָה, *opacæ valles*, הָהָר. Significatur ergo in summa, nullum tota regione locum cladis illius immunem fuisse." hoc loco non *meridiem* denotare vult, sed propria sua significatione de *locis aridis* capiendum, ab Aramaico נָגַב, *exsiccati*. "Nam quod," inquit, "pro *australi plaga cæli* eadem vox sæpe usurpatur, id quadam translatione fit, et migratione in causæ locum, quia inde siccitas terræ provenit, meridiani solis apricatione exsucta. Sed nomen הַהָּשְׁדוֹת Judæi interpretantur *profluvia*, qualia colles profundunt videlicet; nimirum id Chaldæum dicere interpretem autumant, cujus auctori-

tatem in plerisque sermonibus explicandis libenter solent comprobare. Reddidit autem Chaldaeus pro מְרִקָה hæc verba Chaldaica, מְרִקָה. Iis vero interpretem ego significare voluisse puto ea loca, quæ a Græcis ὑπόρειαι dicuntur, h. e., ubi montes collesve in campos se porrigunt projiciuntque. Nam *porrectionem*, sive *projectionem*, aut *effusionem loci elevati* illa ejus verba interpretor. Quæ sententia mirifice cum proposito consentit, atque etiam cum illo Deuteronomii loco iii. 17, in quo idem verbum Hebræum est positum תַּיִת אֲדִירַת הַקִּיָּץ, *sub declivitate*, i. e., radicibus *Pisgæ* montis. וְאֵת כָּל-הַנֶּשֶׁקָה וְאֵת הַחֲרִים, *Et omnem halitum*, i. e., quicquid spiritum duxit, omne vivum (ut Deut. xx. 16) *devovit* inter necioni. *Omne vivum* autem hic, ut supra vss. 32, 35, 37 כָּל-נֶפֶשׁ, *omnis anima*, restringendum est ad hominem. Nam animalia omnia, et jumenta domestica prædæ loco inter se dividebant; vid. infra xi. 14.

Ver. 41.

Au. Ver.—41 And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon.

Ged.—*Goshen*.] Some have, with little probability, imagined that this is the same with the Goshen of Egypt. I am of opinion it was the country of the *Geshurites*, mentioned chap. xiii. 2, and called from the city Goshen, mentioned chap. xv. 51. LXX read *Goshom*, and Arab. *Gosher*. This last I suspect to be the true reading.

Rosen.—*Et totam terram Gosen*, cujus et infra xi. 15, fit mentio. Dicta erat hæc regio ab urbe hujus nominis, in australi parte tribus Judæ xv. 51. Vix monitu opus, hunc terræ tractum diversum fuisse a Gosen Ægyptiaco, Genes. xvi. 28.

CHAP. XI. 1.

Au. Ver.—1 And it came to pass, when Jabin king of Hazor had heard those things, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph.

Rosen.—*Factumque est cum audiret Jabin, rex Chazoris*. חָצוֹר, *Septus*, i. e., munitus locus, h. l. est nomen proprium metropoleos Cananæorum septentrionalium (vid. vs. 10), quæ postea tribui Naphthali cessit, vid. infra xix. 36. Nomen regi Chazoris hic dicitur fuisse גִּיֹן, et idem nomen fuit urbis illius regi Cananæo ei, qui longe post Josuam

Baraki tempore regnavit, Judic. iv. 2. Unde colligere est, גִּיֹן, *intelligens erit* fuisse dignitatis nomen, regibus illius civitatis commune, ut גִּיֹן-בֶּרֶק regibus Hierosolymæ, vid. not. supra ad x. 1.

Ver. 2.

וְאֵל-הַמְּלָכִים אֲשֶׁר מִצְפֹּן בְּהָר וּבְעֶרְבָהּ בְּנֵב פְּנִיּוֹת וּבְשִׁפְלָהּ וּבְדָנֹר יוֹר מָגִם :

καὶ πρὸς βασιλεῖς τοὺς κατὰ Σιδῶνα τὴν μεγάλην, εἰς τὴν ὄρεινὴν καὶ εἰς Ἀραβα ἀπέναντι Κενερῶθ, καὶ εἰς τὸ πεδίον καὶ εἰς Φεναεδδῶρ.

Au. Ver.—2 And to the kings that were on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west.

Pool.—*On the north of the mountains*, Hebrew, *on the north* (which may be the general designation of all the particular places following, that they were in the northern parts of Canaan, as those mentioned Josh. x. were in the southern parts) *in the mountain*; either in or near the famous mountain of Lebanon, called *the mountain*, by way of eminency; or in the mountainous country [so Patrick, Rosen.]. *South of Chinneroth*, Heb., *in the plain* lying southward from Chinneroth, or the lake of Gennesaret.

Borders of Dor.

Gesen.—גִּזְדֹּר, f. (r. גִּזְדֹּר) 1. *High place*, height, comp. גִּזְדֹּר, hence גִּזְדֹּר דֹּר, *heights of Dor*, Josh. xi. 2; xii. 13; 1 Kings iv. 11; and ellipt. דֹּר, Judg. i. 27, דֹּר, Josh. xvii. 11. pr. n. of a maritime place near Mount Carmel.

Rosen.—*Et ad reges qui a Septentrione in monte sedes habuerunt*, id est in montano tractu inde ab Anti-Libano, qui claudit Cananæam ab Aquilone. מִצְפֹּן in statu regiminis ponitur, quum tamen sequenti nomini præpositio ב sit præmissa, unde status absolutus cum Kamez, מִצְפֹּן, poni debuit. Et sic legitur in codice Erfurtensi tertio, et in quinto a prima manu, atque in primo ad marginem. Kimchi in Grammatica, cui nomen מִכְלִיל, *perfectio* fecit, conjicit, exstittisse præter formam מִצְפֹּן et aliam, absolutam מִצְפֹּן, formæ מִצְפֹּן, קִטֹּר, וְהָדֹם. Sed in Commentario ad h. l. ait, posse formam status constructi et intercedentibus præpositionibus ב, ל, et כ poni, ut Jud. viii. 11, הַשְּׂכִיזִי בְּאֶרְזֵיכֶם,

qui habitant in tentoriis. Et hoc quidem loco מִצְפֵּן בְּהָרָא tantundem valere atque מִצְפֵּן בְּהָרָא, a *septentrione montis*. Conf. supra viii. 11, מִצְפֵּן לְעֵי, et vs. 13, מִצְפֵּן לְעֵי. Pro מִצְפֵּן Græcus Alexandrinus posuit: κατὰ Σιδώνα τὴν μεγάλην, quasi מִצְדֹּן, a *Sidone* legisset, quæ urbs infra vs. 8; xix. 28, רִבְחָא dicitur. — וּבְצִרְבָה נָגַב בְּנֵי־חֲרֹחַ, *Et in planitie meridiei Cinnaroth* versus. Aut, repetita ante נָגַב præpositione כִּן מִצְפֵּן, a *meridie Cinnaroth*, urbis sitæ in portione tribus Naphthali (infra xix. 35, ubi formâ numeri singularis בְּנֵי vocatur), ad lacum ejus nominis, cujus fit mentio infra xii. 3; Num. xxxiv. 11. Planitie vero, de qua hic agitur, significatur illa, quæ a lacu Gennesaretico usque ad lacum Asphaltitem, seu Mare mortuum, meridiem versus, protenditur. Vid. *Handb. der Bibl. Alterthumsk.*, vol. ii., P. i., p. 145. וּבְצִרְבָה, *Et in humili s. depressa* regione, quo nomine supra ix. 1; x. 40 depressiorem Cananææ australis tractum, qui a mari alluitur, designari vidimus. Hic vero, ubi de septentrionali Cananææ parte sermo est, videtur ora maritima Joppen inter et Cæsaream, cujus pars erat מִצְפֵּן planities, pascuis celebris, intelligi, vid. Jesaj. xxxiii. 9; xxxv. 2; Cant. ii. 1. Cf. *Handb. d. Bibl. Alt.*, vol. ii., P. i., p. 150. Infra vs. 16 מִצְפֵּן, *montis Israel*, sive Ephraim dicitur, a quo humilior ille sive campestris tractus septentrionem versus protenditur. מִצְפֵּן, *Et in eminentiis Doræ a mari s. ab occidente*, i. e., in regione promontorii Doræ. Sita erat hæc urbs ad mare Cæsaream inter et Carmelum montem. Symmachus reddidit ἐν τῇ παραλίᾳ Δωρα, *in maritima Doræ*, et 1 Macc. xv. 11 sita dicitur ἐπὶ τῆς θαλάσσης. De nomine מִצְפֵּן, cujus pluralis est מִצְפֵּי, vid. not. ad Ps. xlviii. 2. Græco Alexandrino pars fuit nominis proprii. Dedit enim: Ναφεθδῶρ. מִצְפֵּן potest h. l. proprie capi a mari, i. e., ad mare (ut מִצְדֵּר, a *latere*, i. e., ad latus, juxta), quum urbs illa, ut vidimus, ad mare sita esset. Vel, quum מִצְפֵּן et occidentalem plagam denotet (vid. supra ad viii. 9), potest מִצְפֵּן, ab occidente (ut vs. 3) verti; erat enim Doræ extremus terminus septentrionalis Cananææ ad occidentem.

Ver. 8.

וְעָדָה מִשְׁפָּרֹת מִיִּם וְגו' —

— καὶ ὥς Μασερῶν, κ.τ.λ.

Au. Ver.—8 And the Lord delivered them into the hand of Israel, who smote

them, and chased them unto great Zidon [or, Zidon-rabbah], and unto Misrephoth [or, salt-pits, Heb., burnings] maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

Misrephoth-maim.

Gesen.—2 מִשְׁפָּרֹת מִיִּם, pr. n. of a place or district near Sidon, Josh. xi. 8; xiii. 6. The name signifies pp. “burnings of water,” which Kimchi understands of warm baths. More probably it means “burnings by the water,” either lime-kilns or smelting-furnaces situated near water.

Houb.—*Et ad Maserephoth ad occidentem.* מִשְׁפָּרֹת מִיִּם. Hoc habemus unum de multis exemplum, puncta vocalia quantum noceant Libris sacris legendis. Nempe Judæi vocabulum מִיִּם puncto eo affecerunt, quod demonstret מִיִּם esse aquas; ex quo Interpretes laborant ut explicant quid esset *meserephoth aquarum*, vel quænam sint illæ aquæ urbis *Meserephoth*. — Tolle puncta vocalia, et interpretare מִיִּם, a mari, vel ab occidente, non jam nodum in scirpo quæres. *Meserephoth* dicitur esse prope Sidonem. Est Sidon urbs sita in ora maris occidentalis; itaque *Meserephoth* dicitur esse ad occidentem. Nec abs re existimat Edm. Calmet esse ipsam *Sareptam Sidoniorum*.

Rosen.—*Et usque ad Misrephoth-maim*, quas voces, ut nomen loci proprium, retinuit Græcus Alexandrinus, et Μασερῶθ-μαιμ expressit. Aquila et Symmachus מִשְׁפָּרֹת quidem ut proprium nomen retinent integrum; at מִיִּם convertit Aquila τῶν ὑδάτων *aquarum*, Symmachus vero, tanquam mutatis vocalibus מִיִּם legerit, ἀπὸ θαλάσσης. Chaldaeus מִיִּם, *fossas*, sive *lacunas aquarum* convertit. Iis Hebræi interpretes lacunas ad mare significari existimant, in quas deductæ salsuginosæ aquæ excoctæ fuerint solis fervore in salem. Nam verbum מִשְׁפָּרֹת, a quo nomen מִשְׁפָּרֹת formatum est, *urere* atque *cremare* significat. Masius etsi illam Judæorum sententiam non repudiet, mallet tamen *ustrinis aquarum*, sicut Hebræas voces interpretatur, *vitriarias officinas* esse significatas. “Constat enim,” inquit, “eas apud Sidonem fuisse plurimas, sive illic etiam loci vitriariæ arenæ effoderentur, sive a Pagida vel Belo rivulo, qui prope Ptolemaidem ex Carmelo defluit, illuc importarentur. Nam eam arenam, ut in vitrum duci queat, perpetuo igni necesse est excoqui; quod apud Venetorum Murranum

ipsi vidimus; illuc enim navibus pro saburra ex Palæstina usque devehitur." Verum qua ratione istiusmodi arenarum excoctio dicatur *aquarum exustio*, non ostendit Masius, nisi forsitan voluerit, jam arenam illam excoctam ad purum, et liquatam vi ignis, *aquam* appellari. Alii per *ustiones aquarum* existimant *aquas calidas, thermas* indicari, quæ Arabici interpretis videtur sententia

fuisse; transtulit enim *مَحْمَاةُ الْمَاءِ*, *locus calidus aque*. Id probatum Clerico, qui fatetur quidem, nullam apud Veteres mentionem fieri aquarum calidarum apud Sidonem. "Sed quot alia sunt," inquit, "quæ semel tantum in vetustis monumentis, quæ ad nos pervenerunt, memorantur? Quod etiam minus mirum est in hoc negotio; quum Phœniciæ nullam prolixiorē atque accuratiorē paulo descriptionem, vel historiam habeamus. Eo etiam credibilis est, fuisse thermas, vel aquas calidas in Sidonio agro, quod ex eo bitumen effoderetur, per quod fluentes aquarum venæ calorem contrahere potuerunt. Bituminis Sidonii mentionem fecerunt Dioscorides, l. i., cap. 99, et Plinius, *Hist. Nat.*, l. xxxv., cap. 11. Hinc pariter Siciliæ bituminosum solum *θερμῶν ὑδάτων ἐκβολὰς κατὰ πολλοὺς ἔχει τόπους, aquarum calidarum multis locis scaturigines habet*, ut testatur Strabo, l. vi.,

p. 189." Syrus cur *لَمَّا جَمَعُوا مَحْمَاةَ*, *locus congregationis aquarum* reddiderit, mihi quidem haud constat. Sed ubi ille tandem locus fuerit, certum est, haud procul a Sidone abfuisse, unde ad *Orientem* usque transitur, quum deinceps *convallis Mizpæ*, *וְעֵדִיבָצֶת מִצְפָּה מְיֻדָּה*, nominetur. Supra enim vs. 3, vidimus Mizpam sub monte Hermon collocatum.

Ver. 11.

וַיָּבֹאוּ אֶת-כָּל-הַנָּפֶשׁ אֲשֶׁר-בָּהָהָרַב הָהוּא לֹא נֹתֵר וְגו'

καὶ ἀπέκτειναν πᾶν ἐμπνέον ἐν αὐτῇ ἐν ἔφει, καὶ ἐξωλόθρευσαν πάντας, καὶ οὐ κατέλειψθη, κ.τ.λ.

Au. Ver.—11 And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe [Heb., any breath]: and he burnt Hazor with fire.

Utterly destroying them.

Houb.—Non licet interpretari, *anathemate*

delens, non adjuncto casu. Itaque legendum, ut legebant Græci Intt., qui, cum vertant, ἐξωλόθρευσαν πάντας, *internecione omnes deleceverunt*, suppleto *omnes*, docent casum desiderari, vel ἡ, quem legunt, vel potius אַם, *eos*, ut legitur infra ver. 12. Omissum videtur fuisse אַם ex caligine factâ scribæ, per illud alterum ם in quo desinit וְהָיָה, quod antecedit.

Ver. 13.

הָיָה כָּל-הָעָרִים הַעֲמֻדוֹת עַל-הַתְּלָם לֹא-שִׁרְפָם יִשְׂרָאֵל וְזִלְתִּי אֶת-הָעֹר לְבָדָהּ שָׁרָה יְהוֹשֻׁעַ :

ἀλλὰ πάσας τὰς πόλεις τὰς κεχωματισμένας οὐκ ἐνέπρησεν Ἰσραὴλ. πλὴν Ἀσώρ μόνην ἐνέπρησεν Ἰσραὴλ.

Au. Ver.—13 But as for the cities that stood still in their strength [Heb., on their heap], Israel burned none of them, save Hazor only; that did Joshua burn.

That stood still in their strength.

Bp. Horsley.—Rather, "the cities that stood upon hanging steep."—"quæ erant in collibus et in tumulis sitæ."—Vulg.

Ged.—Which stood on eminences.

Booth.—on the hills.

Bp. Patrick.—The Hebrew words *all thil-lam* (which we translate "in their strength"), literally signify *on their heap*, as is noted in the margin of our Bibles; that is, were seated in an eminent place, and therefore of greater strength than those that stood in the plain. Thus Bochart interprets it in his *Canaan*, lib. i., cap. 29, from whence he thinks came the names of Thelasar (2 Kings xix. 12), and of Thelabib (Ezek. iii. 15). And thus I observe the prophet Jeremiah speaks, xxx. 18, Jerusalem shall be built on her own heap, or high hill. But the meaning may be, according to our translation, the cities whose walls were not battered down in the taking of them.

Rosen.—*Tantum omnes urbes quæ stabant super tumulto suo quod attinet, non combussit eas Israel.* Urbes quæ stabant in tumulis suis Græcus Alexandrinus interpretatur *κεχωματισμένας, aggeribus munitas*. Verum ἡ non *aggerem*, quales muniendis oppidis homines manu faciunt, sed *solī eminentiam, tumulum, collem* denotat. Jeremias xxx. 18 Hierosolymitanam urbem promittit ædificandum esse *עַל-הַתְּלָם*, *super tumultum suum*, i. e., super vetusta sua fundamenta in colle Zion. Urbes vero quæ in editioribus locis

sunt positæ, quum naturâ sint munitæ; Chaldæus interpretatus est *על המצודות*, quæ perstabant in sua firmitate. Hinc Hebræi interpretes hoc significari dicunt, eas modo urbes conservatas esse, quarum mœnia, dum expugnarentur, militum ea dejicere conantium furori restitissent. Apparet, urbes in tumulis positas oppositas esse pagis villisque, aut oppidis non munitis suo situ, qualia loca credibile est passim per agros incensa vastataque esse plurima. Unde Hieronymus Hebræa sic est interpretatus: *absque urbibus, quæ erant in collibus et in tumulis sitæ, ceteras succendit Israel*. Visum autem est, eas, quæ in collibus sitæ erant, ad habitationem servare, quod hæc Israelitis ad habitandum creditæ commodiores, primisque illis initiis magis ab hostium injuria semotæ.

Ver. 16.

וַיִּקַּח יְהוֹשֻׁעַ אֶת-כָּל-הָאָרֶץ הַזֶּה
הַהָר וְאֶת-כָּל-הַגִּבּוֹר וְאֶת
הַגִּבְעוֹן וְאֶת-הַשְּׂפֵלָה וְאֶת-הָעֲרֵבָה וְאֶת-
הָרְיָאֵל וְשָׂפְלָהּ׃
ושלחו קר

καὶ ἔλαβεν Ἰησοῦς πᾶσαν τὴν γῆν τὴν ὄρεινὴν, καὶ πᾶσαν τὴν γῆν Ναγέβ, καὶ πᾶσαν τὴν γῆν Γοσὸμ, καὶ τὴν πεδινὴν, καὶ τὴν πρὸς δυσμαίς, καὶ τὸ ὄρος Ἰσραὴλ, καὶ τὰ ταπεινὰ τὰ πρὸς τῷ ὄρει

Au. Ver.—16 So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same.

The hills and all the south country.

Geddes, Booth.—All the southern hill-country.

Rosen.—De הגב vid. ad x. 40, de הגבעו ad x. 41.

Valley—plain—mountain.

Geddes, Booth.—Valleys — plains — hill-country.

Rosen.—וְאֶת-הָרְיָאֵל, *Montemque Israel*, cui infra vs. 21, opponitur *mons Juda*. *Israelis monte* significantur loca illa montosa omnia, quæ circa Samariam ac Sichemam, sive Neapolim, et omnino per illum tractum sita erant, quem decem tribus post secessionem incolebant. Hæc enim quum post Salomonis obitum a Juda secessionem fecissent, *Israelis* nomen quasi propriam appellationem peculiariter usurparunt. Quod vero hic, ubi Josuæ bella, seculis aliquot

ante Salomonis divisum regnum enarrantur, *montis Judæ et Israelis* fit mentio, hunc librum a quodam, qui post Salomonis ætatem vixit, e veteribus monumentis conscriptum esse arguit. Ille vero, ut fit, regionum appellationibus usus est iis, quæ suo seculo usitatæ essent. Bertholdtus quidem (*Einleit.*, p. 863) appellationem *montis Judæ et Israelis* jam ante divisum regnum in usu fuisse, colligit inde, quod 1 Sam. xi. 8 legitur, Saulus quum recensuisset apud Bezek quos ad pugnam contra Ammonitas educturus esset viros militares sui populi, fuisse *Israelitarum* trecenta millia, *Judæorum* autem triginta millia. Sed memoratur hic tribus Juda seorsim honoris causa, propterea quod ea principatum tenuit reliquarum tribuum, vid. Genes. xlix. 8, et ad eum loc. not. *Israelitis* comprehenduntur omnes reliquæ tribus. Unde et 1 Sam. xv. 4 refertur, Saulum quum recensuisset totius populi milites, fuisse ducenta millia peditum, *Judæorum* vero decem millia. Reliqua quæ Bertholdtus adduxit loca ad probandum, fuisse nomina *montis Judæ et montis Israel* jam ante divisum regnum in usu, Judic. i. 1. 2; xx. 18, nil tale dicunt, uti insipientibus illa patebit. Alia ratio est nominis *הַר-יִשְׂרָאֵל*, de quo vid. infra xvii. 15. וְשָׂפְלָהּ, *Et humilitas ejus*, *montis Israel*, i. e., convalles montosi illius tractus. Pro וְשָׂפְלָהּ, quomodo ad marginem præcipitur legendum, in textu exstat וְשָׂפְלָהּ, ex antiquiore scribendi modo, quo pronomen suffixum tertie masculinæ i per ה exprimitur, veluti Genes. xlix. 11, צִירָהּ, *asellus ejus* et סִדְּהָהּ, *vestimentum ejus*. Cf. Hilleri *Arcan. Kethib et Keri*, p. 74.

Ver. 17.

מִן-הָהָר הַחֲלָק הָעֵלִיָּה שְׁעִיר וְעֵד-
בָּעֵל בָּד בְּקִנְיַת הַלְבָנוֹן תַּחַת הָר-
הָרְמֹן וְגו'

— ἀπὸ ὄρους Χελχά, καὶ ὁ προσαναβαίνει εἰς Σηείρ, καὶ ἕως Βαλαγάδ, καὶ τα πεδία τοῦ Λιβάνου ὑπὸ τὸ ὄρος τὸ Ἀερμών, κ.τ.λ.

Au. Ver.—17 *Even* from the mount Halak [*or, the smooth mountain*], that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them.

From the mount Halak. So Houb., Ged., Booth.

Nos, a monte *Alach*, ut Græci Intt. qui Χελχά nomine proprio, convertunt. Nam a

montè glabro, quod plerique recentiores, non modo novum et sine exemplo, sed penè ridiculum.—*Houb.*

Bp. Patrick.—*From the mount Halak.*] Or the stony mountain, as Bochart interpretis it, lib. i. Canaan, cap. 5.

Rosen.—17 *A monte glabro, ascendente*, i. e., qui sursum porrigitur *Seirem* versus. Montem *glabrum* Hebræi ita dictum existimant, quod arboribus careret, quasi *comosum* dicas, quia densis arboribus consitus esset. Sed possit illa voce et mons *hispidus, asper, confragosus* significari. Cf. libr. nostr. *Handb. d. Bibl. Alterth.*, vol. iii., p. 66. *הַר הַגִּלְבּוֹר* Græcus Alexandrinus *ōpos* Ἀλακ, uti est in codice Alexandrino, reddidit; sed in codice Vaticano legitur *Χελαδ*, in aliis *Χελά*. Retinuit vocem Hebraicam, tanquam nomen loci proprium. Aquila *ōpos μεριζόμενον*, *mons divisus*, et sic quoque Chaldæus: *ܡܢܬܐ*.

פְּלִינָא. Syrus: *ܡܢܬܐ ܕܚܝܬܐ*, *mons qui dividit*. Hieronymus: *partem montis*. Qui omnes *הַר* confuderunt cum *פְּלִינָא*, *pars*. Solus ex veteribus recte Symmachus *הַר הַגִּלְבּוֹר*

reddidit *λείον*, et Arabs *أَمْلَسَ*, *glaber*.

Eum enim designat vox Hebræa, cui opponitur *עֵצִי* Genes. xxvii. 11. *Et usque ad Baal-Gad in convalle Libani infra montem Chermon*. *Convallis* sive *planities Libani*, quæ hic commemoratur, inde ab australibus Libani et montis Chermon radicibus austrum versus usque ad Jordanis fontes protendi videtur. *בְּעֵי נָר*, *Locus Gadi*, i. e., dei fortunæ, Jovis, sideris (vid. Gesenii *Commentar. ad Jesaj.*, lxx. 11, et *Thesaur. Ling. Hebr.*, p. 225), a cultu hujus numinis dictus. Chaldæus *פִּישֵׁר נָר*, *planities Gad* reddidit. Ceterum quod omnes illæ regiones in Josuæ redactæ potestatem dicuntur, quod hæc dicunt verba, *et omnes reges eorum*, *Canaanæorum*, sive terræ tractuum, *ceperat Josua, eosque profligaverat atque occiderat*, intelligendum est ita, nullos fuisse reliquos, qui bellum movere atque partitionem terræ impedire auderent. Ceteroquin multas fuisse gentes, nullas affectas ab Israelitis clade, dicitur infra xiii. 1.

Ver. 19.

לֹא־הָיְתָה עִיר אֲשֶׁר הִשְׁלִימָהּ אֶל־בְּנֵי יִשְׂרָאֵל וְגו'

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καὶ οὐκ ἦν πόλις, ἣν οὐκ ἔλαβεν Ἰσραήλ. πάντα ἐλάβοσαν ἐν πολέμῳ.

Au. Ver.—19 There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all other they took in battle.

Gesen.—*לֹא*, Hiph. 1. *to complete, to perform, to execute, to make an end of anything.* 2. *To make peace with any one, to seek and cherish peace*; Arab. *سَالَمَ*, id.

Seq. *אֶת* Josh. x. 1, 4; *עַם* Deut. xx. 12; 1 K. xxii. 45. But seq. *אֶל*, *to submit oneself in peace to any one*, i. e., by a treaty of peace, Josh. xi. 19. Comp. Arab. *سَلِمَ*,

Conj. iv. *to submit oneself to the dominion of any one, spec. to commit one's affairs to God*, seq. *إِلَى*, whence *إِسْلَامٌ*, *Islām*, i. e., obedience to God and Muhammed, the true religion, Muhammedanism.

Rosen.—19 *Non erat urbs, quæ pace se dederet Israelitis.*

Ver. 20.

— לְבַלְתִּי הָיִית לָהֶם תְּחִנָּה בִּי לִמְעַן הַשְׁמִידֵם פֶּאֶשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה :

— ὅπως μὴ δοθῇ αὐτοῖς ἔλεος, ἀλλ' ἵνα ἐξολοθρευθῶσιν ὃν τρόπον εἶπε κύριος πρὸς Μωυσήν.

Au. Ver.—20 For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the Lord commanded Moses.

But that he might destroy them.

Rosen.—*Nam a Jora erat indurare cor eorum ad occursum belli cum Israele*. De phrasi *obfirmare Deum cor alicujus* vid. not. ad Exod. iv. 21. *לִמְעַן הַתְּרַכֵּם*, *Ut*, i. e., *cujus obstinationis eventus hic erat, ut ex-cidit devoveret eos Israel*. *Ut non esset iis misericordia, qua solemus erga supplices commoveri*. *בִּי לִמְעַן הַשְׁמִידֵם וְגו'*, *Quia ut dederet eos Israel, quemadmodum jusserat Jova Mosen*, scil. *obfirmavit Deus eorum mentem, quod ex הָיָה אֶת־לִמְעַן initio versus est sub-audiendum.*

Ver. 23.

— וַיִּתְּנָהּ יְהוֹשֻׁעַ לְכַחֲלָה לְיִשְׂרָאֵל בְּמַחֲלָתָהֶם לְשִׁבְטֵיהֶם וְהָאָרֶץ וְגו'

L

— καὶ ἔδωκεν αὐτοὺς Ἱησοῦς ἐν κληρονομίᾳ Ἰσραὴλ ἐν μερισμῷ κατὰ φυλὰς αὐτῶν. καὶ ἡ γῆ, κ.τ.λ.

Au. Ver.—23 So Joshua took the whole land, according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war.

According to their divisions by their tribes.

Bp. Horsley.—Rather, “by their portions according to their tribes.”

Rosen.—*Deditque eam Josua in hereditatem, hereditariam possessionem Israelitis secundum distributiones eorum tribus eorum.* Hieronymus: *secundum partes et tribus suas.* Non satis accurate. מַחְלֵקִים quidem haud raro *partes*, classes, ordines, praesertim sacerdotum, ut 1 Chron. xxvi. 1, 12, 19, 37, designat. Sed h. l. proprio suo significato *distributiones* esse capiendum. Hoc enim verba dicunt, tradidisse Josuam terram a se expugnatam in possessionem hereditariam, prouti eam inter se distributuri essent pro singulis tribubus. In pluribus codicibus מַחְלֵקִים, cum *Beth* praefixo scriptum est; minus bene.

CHAP. XII. 1—6.

וַיֵּלֶךְ אֶלְעָזָר הַכֹּהֵן הַגָּדִי וְיִשְׁרָאֵל בְּנֵי יִשְׂרָאֵל וַיִּרְשׁוּ אֶת־אֶרֶץ כְּעֶבֶר הַיַּרְדֵּן מִזֶּרְחָה הַשָּׁמֶשׁ מִן־חֹל חֶרְמוֹן וְכָל־הָעֲרָבָה מִזֶּרְחָה :
 2 סִיחֹן מֶלֶךְ הָאֱמֹרִי הַיָּשָׁב בְּחֶשְׁבֹּן מִשָּׁל מְעֹרֶצֶר אֲשֶׁר עַל־שְׂפַת־נָחַל אֲרָזִים וְהָיָה הַנָּחַל נִחְצִי הַגִּלְעָד וְעַד נָחַל הַנָּחַל גְּבֹל בְּנֵי עַמּוֹן : 3 וְהָעֲרָבָה עַד־אֵם בְּנֵי־זֶרַח מִזֶּרְחָה : עַד־יָם הָעֲרָבָה יָם־הַמֶּלַח מִזֶּרְחָה הָרָדָה בֵּית הַשְּׂמֹת וּבִמְתָּיִן תַּחַת אֲשֶׁתֹּר הַפַּסְגָּה :
 4 וּגְבֹל עֹג מֶלֶךְ הַבָּשָׁן מִיָּמֶה הָרְפָאִים הַיּוֹשֵׁב בְּעֶשְׂתָּרוֹת וּבְאֶרְעֵי : 5 וּמִשָּׁל בְּהֶר חֶרְמוֹן וּבְסֻלְכָה וּבְכָל־הַבָּשָׁן עַד־גְּבֹל הַגִּשְׁשָׁרִי וְהַמַּעֲכָתִי וְנִחְצִי הַגִּלְעָד גְּבֹל סִיחֹן מֶלֶךְ־חֶשְׁבֹּן : 6 מֹשֶׁה עַבְד־יְהוָה וּבְנֵי יִשְׂרָאֵל הֵבִיאוּ אֶת־מֹשֶׁה עַבְד־יְהוָה וְרֹשֶׁה לְרֵאשִׁיתוֹ וְלִגְדֵי וְלִחְצֵי שְׁבָט הַמְּנַשֶּׁה :

1 καὶ οὗτοι οἱ βασιλεῖς τῆς γῆς οὓς ἀνείλον οἱ υἱοὶ Ἰσραὴλ, καὶ κατεκληρονόμησαν τὴν γῆν αὐτῶν πέραν τοῦ Ἰορδάνου ἀπ' ἡλίου ἀνατολῶν ἀπὸ φάραγγος Ἀρνὼν ἕως τοῦ ὄρους Ἀερμὼν, καὶ πᾶσαν τὴν γῆν Ἀραβα ἀπ' ἀνατολῶν. 2 Σὴν τὸν βασιλεῖα τῶν Ἀμορραίων, ὃς κατέκει ἐν Ἑσεβὼν, κυριεύων ἀπὸ Ἀρνὼν, ἣ ἐστὶν ἐν τῇ φάραγγι κατὰ μέρος τῆς φάραγγος, καὶ τὸ ἥμισυ τῆς Γαλαὰδ ἕως Ἰαβὼκ, ὅρια νύων Ἀμμὼν. 3 καὶ Ἀραβα ἕως τῆς θαλάσσης Χενερέθ κατ' ἀνατολᾶς, καὶ ἕως τῆς θαλάσσης Ἀραβα, θάλασσαν τῶν ἁλῶν ἀπὸ ἀνατολῶν ὁδὸν τὴν κατὰ Ἀσειμῶθ, ἀπὸ Θαίμαν τὴν ὑπὸ Ἀσηδὼθ Φασγά. 4 καὶ Ὡγ βασιλεὺς Βασάν ὑπελείφθη ἐκ τῶν Γιγάντων, ὁ κατοικῶν ἐν Ἀσταρῶθ καὶ ἐν Ἑδραῖν, 5 ἄρχων ἀπὸ ὄρους Ἀερμὼν καὶ ἀπὸ Σεκχαί. καὶ πᾶσαν τὴν γῆν Βασάν ἕως ὁρίων Γεργεσί, καὶ τὴν Μαχί, καὶ τὸ ἥμισυ Γαλαὰδ ὁρίων Σὴν βασιλείως Ἑσεβὼν. 6 Μωσὴς ὁ παῖς κυρίου καὶ οἱ υἱοὶ Ἰσραὴλ ἐπάταξαν αὐτούς. καὶ ἔδωκεν αὐτῇ Μωσὴς ἐν κληρονομίᾳ Ῥουβὴν, καὶ Γὰδ, καὶ τῷ ἡμίσει φυλῆς Μανασσῇ.

Au. Ver.—1 Now these are the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east :

2 Sihon king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, which is the border of the children of Ammon ;

3 And from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, even the salt sea on the east, the way to Beth-jeshimoth; and from the south [or, Teman], under Ashdodth-pisgah [or, the springs of Pisgah, or, the hill] :

4 And the coast of Og king of Bashan, which was of the remnant of the giants, that dwelt at Ashtaroth and at Edrei,

5 And reigned in mount Hermon, and in Sálcah, and in all Bashan, unto the border of the Geshurites, and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.

6 Them did Moses the servant of the Lord and the children of Israel smite: and Moses the servant of the Lord gave it for a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.

2 And from the middle of the river.

Ged.—The whole interior *confine* of that torrent.

Booth.—And the interior of that river. See notes on verse 3.

2 And from half Gilead.

Pool.—Heb., *and the half Gilead* [so Patrick, Rosen., *Ged.*, *Booth.*], i. e., half of the country of Gilead: the particle *from* is not in the original, and this doth not seem to denote the term or bound from which his dominion begun, as our version implies, for so indeed it was not; but the place or country in and over which his dominion was, which, as is here said, began at Arnon, and took in half Gilead, and ended at Jabbok, beyond which was the other half of Gilead, which belonged to Og, as is expressly said, ver. 5, where the words being wholly the same that are here, it is most reasonable to understand and translate them in the same manner.

Rosen.—מֶלֶךְ מִצְרַיִם אֲשֶׁר עָלֶי-שְׂפְחֵי-נָחַל אֲרֹנִי, *Qui regnans erat ab Aroer, quæ urbs super ripam torrentis Arnon sita erat.* וְהָרֹךְ הַנָּחַל, *Et in medio torrentis, quod infra xiii. 9, 16, clarius ita exprimitur:* וְהָרֹךְ אֲשֶׁר בְּתוֹךְ הַנָּחַל, *et urbs quæ in medio torrentis posita erat.* Vid. et Deut. ii. 36. Videtur igitur urbs Aroër ita ad Arnonem posita fuisse, ut in medium usque alveum fluvii exstructæ ædes magnam partem essent; aut insulam in fluvio occuparent. Mentio fit urbis Aroër et Jesaj. xvii. 2, ubi not. vid. et cf. *Bibl. Alterth.*, vol. ii., P. i., p. 270, et vol. iii., p. 46. Clericus verba וְהָרֹךְ הַנָּחַל significare ait terrarum spatium interpositum inter Arnonem et alterum torrentem, Jabbokum, vertitque: (dominabatur) *iis quæ sunt inter eum torrentem.* Id vero Hebræa non posse significare, non est quod demonstramus. וְהָרֹךְ הַנָּחַל, *Et dimidia Gileaditidis pars erat ditionis regis Sichonis.* Porrigitur Gileaditis (de cujus nominis origine vid. Genes. xxxi. 47, 48) sursum ad Libanum usque, cujus est veluti initium, uti Hieronymus ad Jerem. xxii. 6 dicit, videlicet ab austro procedenti septentrionem versus. וְיָדַע יֶאֱחָזֵק בְּגִבּוֹל גְּנִי עַמּוֹן, *Et usque ad Jabbokum, qui est terminus filiorum Ammonis.*

3 From the plain.

Bp. Patrick.—There is nothing answering to the word *from* in the Hebrew; which may most clearly be translated *and the plain*: and so the LXX only retaining the word *araba*, which we translate *plain*. This was another part of Sihon's country, a great

plain, which lay eastward of the sea of Cinneroth, and the salt sea; by which it was bounded on the west.

The salt sea on the east.

Dr. A. Clarke.—יַם הַמֶּלַח, which is here translated *the Salt Sea*, is understood by others to mean *the sea of the city Melach*. Where can we find anything that can be called a *salt sea* on the east of the lake of Gennesareth? Some think that the lake Asphaltites, called also the *Dead Sea*, *Sea of the Desert*, *Sea of Sodom*, and *Salt Sea*, is here intended.

From the south.

Pool.—Or, *on or towards the south.*

Ashdodth-pisgah. See notes on Deut. iii. 16, vol. i., page 659.

Rosen.—*Et planitiem tenuit usque ad mare Cinaroth orientem versus*, i. e., quæ lacui Genesarethico ad orientem est. *Et usque ad mare planitiæ, quod est mare salis, orientem versus*, i. e., ad eum terræ tractum, qui mari mortuo est ad ortum. וְיַמְיָכֵן הָיָה אֲשֶׁרֹת הַפִּיגָה, *Et ab austro subter radicibus Pisgæ montis.* *Pisgah*, summum montis Abarim jugum, vid. Deut. xxxiv. 1; coll. xxxii. 49; et Num. xxvii. 12; xxxiii. 47, 48.

Ged., Booth.—2 *The land of Sihon* the king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is upon the bank of the river Arnon, and the interior of [*Ged.*, the whole interior confine of] that river, and half [*Ged.*, a part of] Gilead, even unto the river Jabbok, which is the border of the Ammonites. 3 *And the plain*, from the east side of the sea of Chinneroth, unto the east side of the plain [*Ged.*, the sea of the plain], or the salt sea; and southward by the way of Beth-jeshimoth, under [*Ged.*, unto] Ashdodth-pisgah.

4 Giants.

Gesen., Lee, Ged., Booth.—Rephaites.

Rosen.—רָפָאִים LXX reddiderunt γίγαντας, quales et גִּבּוֹרִים denotat, qua voce Onkelos est usus Gen. xiv. 5. Sane nomen Hebræum, quod *mortuos*, seu potius *manes* notat, e. c. Jesaj. xxvi. 14, 19, inditum constat gentium Cananæarum alicui, hominibus magnæ staturæ haud dubie insigni, ut colligere est ex Deut. ii. 11. Manes enim, uti observat Hillerus in Commentat. *de antiquissima Gigantum gente eorumque sedibus*, in *Syntagm. Hermen.*, p. 205, vitâ prædita corpora longitudine multum superant, unde et in fabulis manes ingentibus gaudent simulacris. Virgilius *Æneid.* ii. 772:

*Infelix simulacrum, atque ipsius umbra
Creusæ.*

Visa mihi ante oculos, et nota major imago.
Seneca in Thyeste :

Sæpe simulacris domus attonita magnis.

Et in CEdipo :

Simulacra virum majora viris.

5 *Geshurites.*

Ged., Booth.—Girgasites [LXX., Vat.].

And half Gilead.

Rosen.—*Et usque ad terminum dimidiæ
Gileaditidis, terminum Sichonis, regis Chesch-*
bonis. Ante עַד־נָבֹל ex iis quæ præcedunt est
נָבֹל עַד־נָבֹל repetendum.

6 *And gave it.*

Rosen.—*Et dedit eam, scil. regionem*
totam illam, quam regibus illis interfectis
eripuerant. Pro עַד־נָבֹל duo codices manu-
scripti exhibent עַד־נָבֹל, cum pronomine suf-
fixo pluralis, ad reges referendo, quum עַד־נָבֹל
præcesserit, cum pronomine plurali. Sed
pronomen suffixum femininum singulare ad
עַד־נָבֹל spectare, docet res ipsa, et terram ex-
presserunt plerique veteres.

Bp. Horsley.—Chap. xii. The first six
verses of this chapter seem to have suffered
much dislocation, &c. The true order of
the verses, therefore, I take to be this, 1, 3,
6, 2, 4, 5, 7, &c. But the verses being
restored to this order, the ו prefixed to
הַר־הֶרְמוֹן, at the beginning of verse 3, must be
omitted. One of Kennicott's MSS. omits
the whole word, which might indeed be
spared. The ו likewise prefixed to מִן־הַיַּרְדֵּן,
with one MS. I would omit. And at the
beginning of the fourth verse omit, with the
LXX, the word נָבֹל, or rather, join the
words נָבֹל עַד, at the beginning of the
fourth verse, to the end of the third, as a
further description of Jabok. Then at the
beginning of the fourth add עַד. Then the
whole passage will stand thus :

- I. 1 Now these are the kings of the
country which the children of Israel
smote, and whose land they possessed
east by Jordan; from the river Arnon
unto mount Hermon, and all the
plain on the east :
- II. 3 The plain [I say] to the sea of
Cinneroth on the east, and to the sea
of the plain, the salt sea [i. e., from
the sea of Cinneroth to the salt sea],
the way to Bethjeshimoth in the
south, under the springs of Pisgah.
- III. 6 Moses, the servant of Jehovah,
and the children of Israel, smote

them; and Moses, the servant of
Jehovah, gave it for a possession
unto the Reubenites, and the Gadites,
and the half-tribe of Manasseh.

- IV. 2 Sihon king of the Amorites, who
dwelt in Heshbon. He ruled from
Aroer, which is upon the bank of
the river Arnon, and in the middle
of the river, and over the half of
Gilead unto the river Jabok, the
border of the children of Ammon,
and the border of Og.
- V. 4 Og the king of Bashan, of the
remnant of the Rephaim, that dwelt
at Astaroth and at Edrei.
- VI. 5 And he reigned over mount
Hermon, and over Salchah, and all
Bashan, unto the border of the Ge-
shurites and Maachathites, and over
half Gilead, unto [1 MS. נָבֹל] the
border of Sihon the king of Heshbon.
- VII. 7 And these are the kings, &c.

Houb.—1 *Hi autem fuerunt reges, quos*
filiis Israel debellaverunt, quorumque terræ
politi sunt ad ripam Jordanis orientalem, a
torrente Arnon usque ad montem Hermon,
omnemque planitiem orientalem. 2 Schon
rex Amorrhæorum, qui Hesebon habitabat.
Ille regnabat ab Aroer, quæ sita est ad ripam
torrentis Arnon, in regionem torrenti inter-
mediam, et in dimidiam Galaaditidem, usque
ad torrentem Jaboc, terminum Ammonitarum;
3 Et in planitiem usque ad oram maris Cine-
roth orientalem, et ad mare campestrium
locorum, quod est mare salsum, ad orientem
versus Beth-Simoth, et ad austrum sub montis
Phasga radices. 4 Terminus autem Og regis
Basan, qui de gigantibus restabat, quique
habitabat in Astaroth et in Edrai, fuit talis.
5 Ille regnabat in montem Hermon, in Sa-
lecha et in omnem Basanitidem, usque ad
terminos Gessuri et Machati, et in dimidiam
Galaaditidem, ubi erat terminus Schon regis
Hesebon. 6 Eos Moyses, servus Dei filiique
Israel debellârunt. Itaque jam dederat
Moyses, Dei servus, filiis Ruben et Gad di-
midiaque tribui Manasse hanc hæreditatem.

2 *וְנָתַח הַנָּחַל עַד־נָבֹל idem est atque נָבֹל הַנָּחַל, et*
in medium torrentem, seu regionem torrenti
intermediam. Dicitur autem נָתַח, medium,
non quidem, ut vult Clericus, tanquam terræ
inter hunc torrentem et Jabbokum interpositæ;
neque enim antea memoratus fuit torrens
Jaboc, sed tanquam terræ inter Arnon et
Jordanem mediæ, quia de fluvio Jordane
antè dictum est. In verbis autem sequen-

tibus, *et dimidiam Galaaditidem usque ad torrentem Jaboc*, intelligitur regio superior ei, de qua mox, seu quæ ad partem ejus septentrionalem: vide tabulam Calmetianam. Quod si הנהל חך significaret omnem regionem, quæ media est inter torrentem Arnon et torrentem Jaboc, supervacaneum fuisset post addere, *et mediam Galaad usque ad torrentem Jaboc*. Vulgatus, בתוך הנהל, *mediæ partis in valle*, cui non obsequimur, quia intelligendum גבל, *de torrente*, ut antea, cum præsertim *vallis* hoc in capite, alio verbo Hebraico significetur.

4 ונהל, *Et terminus*. Nos addimus, *fuit talis*, quia ונהל, tituli cujusdam loco est.

Ver. 7.

— וַיִּתְּנָהּ יְהוֹשֻׁעַ לְשִׁבְטֵי יִשְׂרָאֵל
יִרְשָׁה בְּמַחְלָתָם :

— καὶ ἔδωκεν αὐτὴν Ἰησοῦς ταῖς φυλαῖς Ἰσραὴλ κληρονομεῖν κατὰ κληρὸν αὐτῶν.

Au. Ver.—7 And these are the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel for a possession according to their divisions.

Mount Halak. See notes on xi. 17.

According to their divisions. So Pool, Patrick, Rosen., Gesen.

Bp. Horsley.—Rather, “by portions to each.”

Ver. 14.

Au. Ver.—14 The king of Hormah, one.

Dr. A. Clarke.—*Hormah*.] Supposed to be the place where the Israelites were defeated by the Canaanites, see Numb. xiv. 45; and which probably was called Hormah, הרמה, or *destruction*, from this circumstance.

Ver. 18.

מֶלֶךְ לַשָּׁרוֹן אָחֵד :

Au. Ver.—18 The king of Lasharon [*or, Sharon*], one.

Dr. A. Clarke.—*Lasharon*.] There is no city of this name known. Some consider the ל *lamed* in the word לשרון to be the sign of the *genitive* case; and in this sense it appears to have been understood by the *Vulgate*, which translates *rex Saron*, the king of Sharon. This was rather a district than a city, and is celebrated in the Scriptures for its fertility; Isai. xxxiii. 9; xxxv. 2.

Some suppose it was the same with *Saron*, near *Lydda*, mentioned Acts ix. 35.

Rosen.—מֶלֶךְ לַשָּׁרוֹן, Hieronymus reddidit *rex Saronis*, ut 2 sequente dagesch sit præpositio cum articulo (pro לַשָּׁרוֹן), et verba sic capienda sint: *rex* qui erat *Saroni*, ut Esr. v. 11 *rex Israelis* vocatur מֶלֶךְ יִשְׂרָאֵל. Erat Saron planities late patens et soli ubertate celebris, cujus mentio fit Jesaj. xxxiii. 9; xxxv. 2; lxv. 10; Cant. ii. 1; et Act. ix. 39, ut vicini memorantur οἱ κατοικοῦντες Δύδδαν καὶ τὸν Σαρῶναν. Urbs Saron erat ad Orientem Jordanis in Basanitide, 1 Chron. v. 16. Verum nulla intelligitur ratio, cur huic soli nomini præmissa sit præpositio ל. Hinc alii interpretes syllabam שַׁ pro parte nominis ceperunt. Ita jam Chaldæus, qui מֶלֶךְ לַשָּׁרוֹן, *rex Laschscharonæ*, et Arabs,

qui מֶלֶךְ לַשְׁרוֹן, *rex Laschrune* posuit. Græcus Alexandrinus quomodo לַשָּׁרוֹן ceperit, haud liquet. Sunt enim inde a versu 16 in illius versionis codicibus omnia mirum in modum conturbata. Maurer ל habet hic pro præfixo nomini לַשָּׁרוֹן præmisso, ut vss. 22, 23, לַנָּחַל דּוֹר, לַנָּחַל, לַנָּחַל. Sed in hisce nominibus ל situm locorum designat, ut videbimus, non possessionem.

Ver. 20.

מֶלֶךְ שִׁמְרוֹן מְרֹאֵן

אָחֵד

Au. Ver.—20 The king of Shimron-meron, one.

Rosen.—Quid sibi velit additum מְרֹאֵן, incertum. Plerisque est mera syllabæ שִׁמְרוֹן vocis præcedentis שִׁמְרוֹן geminatio, cum א otioso. Ita Hillerus, qui in *Onomast. V. T.*, p. 329, שִׁמְרוֹן מְרֹאֵן, *vigilantissimam custodiam* denotare ait, quum postremæ radicales geminatæ intendant significationem, ut Jesaj. lxi. 1, פְּתִיחָהּ, *omnimoda apertio*, et Jerem. xlv. 20, יְשִׁיעָהּ, *pulcherrima*. Maurer מְרֹאֵן conjicit non esse diversum א מְרֹאֵן, *altitudo*, supra xi. 5, 7, permutatis in fine elementis ם et ן, ut in שִׁמְרוֹן et שִׁמְרוֹן, *infestus fuit*. Quod probari possit, si מְרֹאֵן, per *Zere*, scriptum esset. Ceterum in codicibus nonnullis legitur מְרֹאֵן, cum *Vav* otioso, ut in שִׁמְרוֹן, in aliis מְרֹאֵן, omisso Aleph. Hieronymus et Arabicus interpretes מְרֹאֵן non expresserunt. Syrus dedit præmissâ copulâ.

Ver. 23.

מֶלֶךְ דּוֹר לְנֶפֶת דּוֹר
מֶלֶךְ גִּיּוֹם לְנֶפֶת גִּיּוֹם

אָחֵד

אָחֵד

βασιλέα Οδολλάμ τοῦ Φεννεαλδῶρ, βασιλέα Γεὶ τῆς Γαλιλαίας.

Au. Ver.—23 The king of Dor in the coast of Dor, one; the king of the nations of Gilgal, one.

Coast of Dor. See notes on xi. 2.

The king of the nations of Gilgal, one.

Geddes, Booth.—The king of Goim, in Galilee, one,

Bp. Patrick.—Some finding mention of *Galilee of the nations*, fancy that it is the place here meant. But that name, for some part of Galilee, was not known in the days of Joshua; being occasioned by Solomon's giving Hiram twenty towns in this country (1 Kings ix. 11).

Rosen.—לְנֶחֱלִי, *Ad tractum Dor* pertinens, de quo vid. supra xi. 2, ubi pluralis נְחָלִים exstat, quomodo et h. l. in codice Erfurtensi tertio legitur, et defective נְחָלִי legitur in codice primo Erfurtensi, requirente ejusdem codicis Masora, et eodem modo in codice Erfurtensi quinto a prima manu scriptum fuerat. מִלְּנֶחֱלִי nomine *Tidal* commemoratur xiv. 1 inter consociatos reges, qui bellum gerebant contra regem Sodomæ et alios vicinos reges, et urbis נְחָלִי in Cananæa septentrionali sitæ fit mentio Judic. iv. 2, 13, 16. Videtur igitur *Gojim* gentis alicujus, quæ in illa regione sedem habuit, nomen proprium fuisse. Cf. not. ad Genes. xiv. 1. Nostro loco additur לְנֶחֱלִי, *ad Gilgalem*, quo nomine alium, quam qui supra iv. 19, 20; v. 10 rel. commemoratur, locum intelligendum necesse est, si נְחָלִי in septentrionali Cananæa sedem habuerunt. Cf. not. ad Deut. xi. 30, ubi montes Ebal et Garizim *e regione Gilgalis* siti dicuntur. Neque igitur improbable quod *Lightfoot Opp.*, t. ii., p. 233 conjicit, nostrum *Gilgal* idem esse quod נְחָלִי i. e., *Galilea*, quum utrumque nomen ab eadem radice derivetur. Cf. נְחָלִי, Jesaj. viii. 23 et ibi not. Vid. et quæ Relandus *Dissertatt.*, P. i., p. 130, seqq. ea de re disseruit. Γαλιλαίας posuit et h. l. Græcus Alexandrinus, prouti in codice Romano et Alexandrino legitur. In Aldino vero et Complutensi codice exstat Γελγὲλ, quod emendationem ad textum Hebraicum redolet.

CHAP. XIII. 2, 3, 4.

2 זֶה הָאָרֶץ הַשְּׂמֶרֶת פְּלִיגִילֹת
הַפְּלִשְׁתִּים וְכַל־הַשְּׂמֶרֶת : 3 מִן
הַשִּׁיחֹר אֲשֶׁר 1 עַל־פְּנֵי מִצְרָיִם וְעַד

גְּבֹל הָאֱמֹרִי
הַמִּשְׁמַח 1 סָרְנָה פְּלִשְׁתִּים הָעֵצִי
וְהָאֲשֻׁדִּי הָאֲשֻׁקְלֹנִי הַנָּתִי וְהָעֵקְרוֹנִי
וְהָעֵיִם : 4 מִתֵּימָן פְּלִי־אֶרֶץ הַכְּנַעֲנִי
וּמִצְרָה אֲשֶׁר לְצִדִּיקִים עַד־אֶפְקָה עַד
גְּבֹל הָאֱמֹרִי :

2 καὶ αὕτη ἡ γῆ καταλελειμένη, ὅρια Φυλιστιείμ. ὁ Γεσιρί, καὶ ὁ Χανααῖος, 3 ἀπὸ τῆς ἀοικίητου τῆς κατὰ πρόσωπον Αἰγύπτου ἕως τῶν ὁρίων Ἀκκαρῶν ἕξ εὐωνύμων τῶν Χαναανῶν προσλογίζεται ταῖς πέντε στραταπείαις τῶν Φυλιστιείμ, τῷ Γαζαίῳ, καὶ τῷ Ἀζωτίῳ, καὶ τῷ Ἀσκαλωνίτῃ, καὶ τῷ Γεθθαίῳ, καὶ τῷ Ἀκκαρωνίτῃ, καὶ τῷ Εὐδαίῳ, 4 ἐκ Θαιμᾶν καὶ πάση γῇ Χαναὰν ἐναντίον Γάζης, καὶ οἱ Σιδωνιοὶ ἕως Ἀφέκ ἕως τῶν ὁρίων τῶν Ἀμορραίων.

Au. Ver.—2 This is the land that yet remaineth: all the borders of the Philistines, and all Geshuri,

3 From Sihor, which is before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite: five lords of the Philistines: the Gazathites, and the Ashdoothites, the Eshkalonites, the Gittites, the Ekronites; also the Avites:

4 From the south, all the land of the Canaanites, and Mearah [or, the cave] that is beside the Sidonians, unto Aphek, to the borders of the Amorites.

3 Sihor.

Bp. Patrick.—Sihor was a little stream from one of the branches of the Nile, whereby Palestine was bounded on that side (see Gen. xv. 18, and Vossius De Orig. et Prog. Idolol., lib. ii., cap. 74).

Ged.—From Sihor, or the black river, which some take to be the Rhinocœnera; others the most eastern branch of the Nile.

Also the Avites, &c.

Bp. Horsley.—This third verse ought to end with the word הַעֵקְרוֹנִי. The word השִׁיחֹר should stand at the beginning of the next verse, and in that verse without any stop between השִׁיחֹר and מִתֵּימָן, or between מִתֵּימָן and לֵךְ: a full stop should be placed at הכְּנַעֲנִי. Then the whole may be thus rendered:

2 This is the land that yet remaineth; all the borders of the Philistines, and all Geshuri;

3 From Sihor, which is towards Egypt, unto the borders of Eckron northward (this is reckoned into the land of Canaan), five

lordships of the Philistim, the Gazathites, the Ashdodites, the Eshkalonites, the Gathites, and the Ekronites.

4 And the Avim to the south of all the land of the Canaanites; and the champaigne that belongs to the Zidonians, as far as Aphek [i. e.], as far as to the borders of the Syrians.

Ged.—3, 4, From Sihor, on the side of Egypt, to the northmost border of Ekron; the five lordships of the Philistines, that of Gaza, that of Ashdod, that of Eshkalon, that of Gath, and that of Ekron; which, including also the Avites, to the south, are to be reckoned a part of Chanaan. *Then*, the whole country of the Chanaanites, properly so called, and Meara (which belongeth to the Zidonians), unto Aphek, the boundary of the Aramites.

4 *The Aramites.* For so I read with Calmet and Houbigant. The mistake was easily made, and, once made, readily perpetuated.—*Ged.*

Booth.—3, 4, From Sihor which is before Egypt, even unto the northern border of Ekron which is to be accounted a part of Canaan; the five lordships of the Philistines; the Eshkalonites, the Gathites, and the Ekronites; also the Avites on the south. Also all the land of the Canaanites, and Mearah, (which belongeth to the Sidonians,) unto Aphek, to the borders of the Aramites.

Houb.—3 *Inde usque ab flumine Sehor, quod est contra Ægyptum, usque ad limites Accaron versus aquilonem. Et præterea Chanaanæ annumerandi erunt quinque Satrapæ Philistim, Gazæus, Azotius, Ascalonita, Gethæus et Accaronita.* 4 *Deinde flectes à meridionali parte in universam terram Chanaan et ad Maara Sidoniorum, usque ad Apheca, terminum Aramæorum.*

3, 4 שִׁיחֹר. Melius שִׁיחֹר ut scriptum fuit manu priori in Codice Orat. 54. Nam radix est שִׁיחֹר quæ non assumit litteram י in verbis ex se derivatis. Est *Sehor* unus ex alveis Nili. Nilus vocatur *Sehor* (שִׁיחֹר) ex aquarum nigredine, ut in hoc Virgiliano versu,

Et viridem Ægyptum nigrâ sæcundat arenâ. Jam hoc in versu interpunctio prava in Hodiernis Codicibus triplex est. Nam post verbum הַנְּשִׁיר versu 2 est punctum majus, ubi virgula duntaxat ponenda est, quoniam sermo continuatur usque ad צִיִּיִּי v. 3, quod verbum sequi debet major interpunctio; ut deinde altera sententia sic incipiat, *Chana-*

næis autem (וְלִנְעִי) *annumerabis quinque Satrapas...* Itaque etiam malè post חָרָשׁ, *annumerabis* interpunctio minor, cum vocabulum חָרָשׁ sit casus verbi חָרַשׁ. Denique post הַנְּשִׁיר legitur punctum majus, quod ante erat ponendum. Nam deus significat esse quinque Satrapas Philistinorum, qui tamen sex erunt, si verbum הַנְּשִׁיר superioribus adjungatur. Quis sit autem populus הַנְּשִׁיר, a geographis ignoratur, neque enim alibi recurrit illi *Aouim*. Nos, quia non dubitamus הַנְּשִׁיר esse in mendo positum, convertimus, *et flectes*, ex scriptura, חָרַשׁ, *oblique girabis*, vel חָרַשׁ, *et circulum duces*, vel *oblique flectes* (ex meridie). Nempe שֶׁן Chaldaice idem est, ac Hebraice הֵן quam *flectendi* potestatem habet, etiam verbum שֶׁן Arabicum. Sententia hæc est: in assignandis terræ limitibus, flectes à meridionali parte, quam nunc subegisti, in cæteram regionem occidentalem, ubi Sidon, et in *Apheca*, qui terminus est Aramæorum ad septentrionem. *Aramæorum* ex descriptione הַנְּשִׁיר quam Edm. Calmet recte antetulit scriptioni hodiernæ הַנְּשִׁיר, *Amorrhæorum*. Non modo quia nunc tanguntur partes terræ Chanaan Jordani occidentales, seu inter mare magnum et Jordanem interjacentes; sed quia nusquam legitur, Amorrhæos sedes habuisse in partibus terræ Chanaan septentrionalibus, citra Jordanem... וְיַעֲרֵה־נוֹס, et *Maara* (Sidoniorum) nomine proprio interpretantes, quod fecère Vulgatus et Græci Intt. Non licet interpretari *speluncam*, quia *spelunca* non ejusmodi erat, ut eâ insigniri possent regionis universæ limites. Clericus interpretabatur, *superest spelunca*. Addit *superest*, oratione invitâ; ut etiam invitâ Paginâ sacrâ dictum putat *spelunca* de tractu montano Galilææ superioris, in quâ frequentes erant speluncæ. Nam *spelunca*, si *spelunca* est, dicitur esse *Sidoniorum*. Sed quam longe distabant Sidon et Galilæa superior? Nempe inter utramque interjacebat ferè tota terra Chanaan septentrionalis.

Rosen.—3 *Inde a Schichore*, i. e., Nilo, qui est coram facie Ægypti, i. e., ad orientem ejus terræ, ut, si facies Ægypti, veluti hominis alicujus, orientem contueretur, obvium illic haberet fluvium hunc. Orientem enim Hebræi pro antica mundi habuerunt, unde ea cœli plaga sæpe iisdem verbis designatur, vid. Num. xxi. 11; xxxiii. 7; 1 Sam. xv. 7. שִׁיחֹר propr. *niger*, præmisso articulo, dicitur Nilus, ut Græcis Μέλας, quia aquam limo turbidam ex Æthiopice

campis provehit. Hieronymus nostra verba sic reddidit: *a fluvio turbido, qui Ægyptum irrigat*. Alius שחור est in sorte tribus Ascher, infra xix. 26. Græcus Alexandrinus pro nostris verbis Hebraicis hæc dedit: καὶ ὁ Χανααῖος ἀπὸ τῆς δούκης, τῆς κατὰ πρόσ-
 ωπον Αἰγύπτου, et Cananæus ab inhabitata regione, quæ est coram facie Ægypti. Καὶ videtur ἐξηγεῖσθαι esse, et Cananæus pro Philisthæo poni, atque desertum illud designari, quæ inde ab austro ditionis Philisthæorum usque ad Ægyptum protenditur. Ceterum hæc non sunt ad Geschuræorum, sed ad Philisthæorum regionem referenda, ut nunc distinctius exponatur, quænam quantaque sit ista Philisthæorum regio, cujus versu præcedente mentio erat facta. Debent autem hæc per interpositionem, sive παρένθεσιν interjecta accipi. Et usque ad terminum Ekron, septentrionem versus. Assignatur hæc urbs infra xv. 45 tribui Juda, et a Judæis occupata legitur Judic. i. 18. צפונה Græcus Alexandrinus ἐξ ἐδωνύμων ex sinistris reddidit, quo aquilonarem cæli plagam intellexit, quæ et Hebræis שְׂמָלָה, sinistrum dicitur infra xix. 27, Genes. xiv. 15, quia faciem ad Orientem convertenti ad sinistrum est Aquilo. Totus igitur ille tractus, qui a meridie ad septentrionem protenditur, a Nilo ad Ekronem usque, לַכְנָנִי הַחֲשָׁבִיר, Cananæis adnumeretur. Occupant hæc, vere observante Masio, quæ objici possent, cur littora Philisthæorum et Satrapæ adnumerentur terræ ab Hebræis occupandæ, quum Philisthæorum gens non ex Canaanis illa devota stirpe, sed ex מִצְרַיִם sit prognata, qui Ægyptum primus incoluit, atque regioni nomen suum reliquit, ut Genes. x. 14 memoriæ est proditum. Atqui hic dicitur, quamvis illic Philisthæi habitent, tamen regio ipsa pro Cananæorum terra est habenda. "Cujus rei," addit Masius, "hanc afferri causam justam posse puto, quod illa olim Cananæi loca habuerint, atque per vim tandem a Philisthæis ejecti inde fuerint. Nam Deut. ii. 23 traditur, Ιωαὸς, qui Canaanis posterii fuerunt, olim habitasse in villis usque ad Gazam, sed a Caphthorim eliminatos esse, qui eas sedes deinde occuparunt. Jam vero Caphthorim certum est Philisthæorum fuisse gentiles. Jure ergo et hic et Genes. x. 19 universa illa Philisthæorum ora Cananæis attribuitur." Ne autem dubitatio ulla relinquatur de regione Philisthæorum terræ Cananææ accensitâ, subjicitur: חֲמִשָּׁה עָשָׂר כִּנְזָרִים, quinque satrapæ Philisthæorum, i. e.,

eorum ditiones. Nomen כְּנָנִים proprie axes, ut consonum Aramaicum nomen, denotat; vid. 2 Reg. vii. 30. Hic vero, et Jud. iii. 3; 1 Sam. v. 8, 11, summi Philisthæorum magistratus, sive reguli illo nomine appellantur, axibus populi, observante J. D. Michaëlis in Supplem., p. 1809, pro primariis ejus viris positus circa quos, ut Arabibus est in proverbio, tota rota volvitur. Similiter

Arabibus قَطَب, axis, et de principe populi, et imperatore exercitus usurpatur, ut circa quem, ceu verticem, negotia vertuntur. Græcus Alexandrinus hic σατραπείας, Hieronymus reguli, Chaldæus et Syrus שַׂרְיָא, שָׂרִי, tyranni reddiderunt. Post Davidis tempora ipsis, ut videtur, Philisthæis illud nomen obsolevit, nec nisi in historia ab egressu Israelitarum ex Ægypto ad Davidem usque legitur. הַעֲשָׂרִי, Gazeus, scil. princeps. Et Aschdodæus, Aschkalonæus. הַגָּתִי Qui sedem habuit in urbe Gath, vid. xi. 22. Hieronymus adjectiva hæc gentilitia singularia reddit in plurali: Gazeos, et Azotios, Ascalonitas, Gethæos, quemadmodum הַכְּנָנִי collective Cananæos denotare constat. Sed hic, ubi singuli principes Philisthæorum enumerantur, adjectiva illa sunt in singulari vertenda, uti et Græcus Alexandrinus fecit, qui τῶ Γαζαίῳ, καὶ τῶ Ἀζωτίῳ, κ.τ.λ., posuit. Ceterum quinque Philisthæorum principibus in fine versus adduntur הַעֲשָׂרִים, Novæ, qui Deut. ii. 23, in villis usque ad Gazam habitasse dicuntur. Cur eorum hic fiat mentio, Masius causam existimat esse hanc, quod, ut est credibile, eorum multi, quamvis ignobiles et rustici, ad Josuæ usque tempora in illis locis manserint, e quibus olim majores illorum a gente Caphthorim fuerant pulsi. Loci cujusdam הַעֲשָׂרִים dicti fit mentio infra xviii. 23, inter urbes tribui Benjamin assignatas. Græcus Alexandrinus et Hieronymus h. l. הַעֲשָׂרִים traduxerunt ad sequentis versus initium, ubi not. vid.

4 Versu qui præcedit ora maritima a finibus Ægypti sursum ad Ekronem usque est descripta, tanquam quæ armis nondum erat subacta. Nunc vero rursus ad Austrum alia loca, sed mediterranea enumerantur, quæ adhuc sunt in hostium potestate. הַיָּמִינִי הַכְּנָנִי, אֶרֶץ הַיָּמִינִי, A meridie omnis terra Cananæi, sive Cananæorum, scil. הַיָּמִינִי, reliqua erat occupanda vs. 2. Superest, inquit, et quicquid est agri Cananæi ad austrum. Græcus Alexandrinus, nomine הַעֲשָׂרִים in fine

superioris versus ad hunc vs. tracto, sic reddidit: καὶ τῷ Εὐαίφῃ ἐκ Θαιμὰν καὶ πάσῃ γῇ Χαναάν, qui Dativi pendent a verbo προσλογίζεται, computatur, vs. 2, sed sensu parum commodo. יָמִין Græcus interpres pro nomine proprio regionis Idumææ cepit, Jerem. xlix. 7, 20; Ezech. xxv. 13. Sed ea regio ab hoc loco aliena est. Hieronymus: *ad meridiem vero sunt Hevæi, omnis terra Canaan*. Videtur autem h. l. *australis Cananæa* regis Arad et vicinorum regulorum ditiones comprehendere, qui in Judææ extremitate dominabantur ad deserta Paran, Zin, Kadesch, cetera. Id enim ei consentaneum est, quod Num. xxi. 1 scriptum exstat. Nam quamvis Josua, ut supra x. 41, commemorabatur, a Kadesch-Barnea ad Gazam usque regionem illam omnem cecidisset; tamen neque ille prorsus profligarat incolas, sed veluti victoriosus transcurrens tenuerat modo atque represserat, ut ne terræ distributionem auderent impedire. Jam transit ad septentrionalem Cananæam. יַמְצָרָה, *Et a spelunca, quæ Zidonis vicina est, sive, in eorum ditione est*. Ante קָצָרָה repetendum esse יָן ex יַמְצָרָה ostendit יַר quod sequitur. קָצָרָה Hieronymus pro loci alicujus nomine proprio habuit. Nam pro Hebraicis verbis posuit hæc: *et a Maara Sidoniorum*. Erant, qui de Marathos urbe cogitarent, cujus Plinius, *Hist. Nat.*, l. v., cap. 20, inter Phœnicæ urbes mentionem facit. De qua Strabo l. xvi., cap. 2, § 12, Μάραθος, πόλις ἀρχαία Φοινίκῳ, κατεσπασμένη, Marathos, antiqua Phœnicum urbs, nunc diruta. Sita erat e regione Aradi, insulæ. Sed veteribus Orientalibus interpretibus, Chaldaeo, Syro et Arabi, קָצָרָה h. l. est nomen appellativum speluncam denotans, ut Genes. xix. 30; 1 Sam. xxiv. 3, al. Videtur magna aliqua et admirabilis spelunca significari, qualis Sareptam inter et Sidonem fit mentio a scriptoribus historiæ expeditionum cruciatarum. De illa Guilielmus, Tyri Episcopus, in *Hist. Hierosolym.*, l. xix., cap. 2, hæc scribit: *Eadem tempestate Syrawaus, vir in nostram argumentosus perniciem, municipium quoddam nostrum, in territorio Sidonensi situm, speluncam videlicet inexpugnabilem, quæ vulgo dicitur cavea de Tyro, corruptus, ut dicitur, pretio custodibus, subitis et improvisis occupat machinationibus*. Masius verba Hebræa interpretatur *prata Sidoniorum*, denotari existimans campos virore lætos, qui a Sidone deorsum secundum dextrum maris Mediterranei litus porri-

guntur. Quæ interpretatio nititur eo, quod Hebr. קָצָרָה, *viriditatem* denotare ajunt, veluti Jesaj. xix. 7. Sed eo loco יָרֵחַ sunt *aræa plana et spatiosa*; vid. not. edit. tert. Græcus Alexandrinus יַמְצָרָה reddidit ἐναντίον Γάζης, *e regione Gaza*; incertum, legeritne in suo codice יַמְצָרָה, an crediderit ita legendum esse, quod antea sermo fuerat de finibus meridianis Cananææ, unde tam subito ad septentrionales scriptorem se conferre posse non videbatur. יַמְצָרָה, *Usque ad Aphecā*. Duæ hujus nominis urbes exstiterunt, altera in tribu Juda, infra xv. 53, altera tribui Ascher assignata, xix. 30, quæ hoc loco intelligitur. Quod sequitur, יַרְבֵּי הַיָּבֵיט, *usque ad terminum Emoræorum*, Masius existimat id intervallum loci significare, quod est ab Apeka usque ad montis Hermonis eam partem, quæ Paneadi et fonti Jordanis imminet. Illuc enim usque Emoræos habitasse videntur inde a regnis Ogi et Sichonis, et quæ in ista ora habitabant gentes neque ab Ascheritis, neque Naphthalitis post Josuæ excessum ejici potuisse, memorat Judicum historia i. 31, 32, 33. Utroque illo, *usque ad Apekam, et usque ad terminum Emoræorum*, non significatur idem diversis verbis, uti nonnulli voluerunt, sed alius terminus, Orientem versus, ut latitudo illius tractus designetur.

Ver. 6.

Au. Ver.—All.

Bp. Horsley.—And [one MS.] all.

Au. Ver.—Misrephoth-maim. See notes on xi. 8.

Ver. 7, 8, 9.

7 וְעַתָּה חֵלֶק אֶת־הָאָרֶץ הַזֹּאת בְּנִחְלָה לְתַשְׁבֵּת הַשְּׂבָאִים וְחֵצֵי הַשְּׂבָט הַמְנַשֶּׁשׁ : עַמּוֹ הָרְאוּבֵנִי וְהַנָּדִי לְחֻצוֹי בְּחֵלְהֶם אֲשֶׁר נָתַן לָהֶם מִשֶּׁה בְּעֶבֶר הַיַּרְדֵּן מִזְרְחָה בְּאֶשֶׁל נָתַן לָהֶם מִשֶּׁה עֶבֶד יְהוָה : 9 בְּעֶרְוֶיֶר אֲשֶׁר עַל־שְׂפַת־יַחַל אֲרָנוֹן וְהָעִיר אֲשֶׁר בְּתוֹךְ־הַיַּחַל וְכָל־הַמִּישֹׁר מִיִּזְבָּא עַד־יִבְזִין :

7 καὶ νῦν μέρισον τὴν γῆν ταύτην ἐν κληρονομία ταῖς ἐνεία φυλαῖς, καὶ τῷ ἡμίσει φυλῆς Μανασσῇ ἀπὸ τοῦ Ἰορδάνου ἕως τῆς θαλάσσης τῆς μεγάλης κατὰ δυσμὰς ἡλίου δώσεις αὐτήν. ἡ θάλασσα ἡ μεγάλη ὀρεῖ. 8 ταῖς δυσὶ φυλαῖς, καὶ τῷ ἡμίσει φυλῆς Μανασσῇ, τῷ Ῥουβὴν, καὶ τῷ Γὰδ ἔδωκεν Μωσὴς ἐν τῷ

πέραν τοῦ Ἰορδάνου. κατ' ἀνατολὰς ἡλίου δέδωκεν αὐτῷ Μωυσῆς ὁ παῖς κυρίου. 9 ἀπὸ Ἀροὴρ ἣ ἐστὶν ἐπὶ τοῦ χειλὸς χειμάρρου Ἀρνὼν. καὶ τὴν πόλιν τὴν ἐν μέσῳ τῆς φάραγγος, καὶ πᾶσαν τὴν Μισὼρ ἀπὸ Μαιδαβάν.

Au. Ver.—7 Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh,

8 With whom the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward, *even* as Moses the servant of the Lord gave them;

9 From Aroer, that *is* upon the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain of Medeba unto Dibon.

Pool.—8 *With whom*, Heb., *with him*, i. e., *with the half tribe of Manasseh*; not that half which is expressed ver. 7, as is evident from the thing; but the other half, which is sufficiently and necessarily understood, the relative being here put for the antecedent, understood, as it is, Num. vii. 89; Psal. cxiv. 2; Isa. viii. 21; Jonah i. 3.

9 *The city that is in the midst of the river*; of which see the notes on Deut. iii. 16, and on Josh. xii. 2. Either this is the same city now mentioned, even Aroer, which is said to have been a double city, as the very name seems to import, whereof one part was on the bank of the river, and the other in the middle of it, whence we read of the cities of Aroer, Isa. xvii. 2; or it is another city, possibly Ar, as it is elsewhere named.

Bp. Horsley.—7, 8, These two verses, as they stand in the modern Hebrew text, and in our public translation, are inconsistent with the history. For the half tribe of Manasseh, which had received its inheritance with the Reubenites and the Gadites on the east of Jordan, was not to have another settlement in *this* land, on the west of the river; but the other half of that tribe was to be settled here. The true sense of the passage, as it was originally written, is unquestionably preserved in the version of the LXX, which is to this effect: "And now divide this land for an inheritance to the nine tribes, and to the half of the tribe of Manasseh. From Jordan unto the great sea thou shalt assign it. The great sea shall be the boundary. For to two tribes to Reuben and to Gad, and to half of the tribe of Manasseh, Moses had given their allot-

ment on the other side Jordan. On the east he had made their allotment."

Ged., Booth.—7 Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh. 8 For two tribes and a-half, the Reubenites and the Gadites, and the other half of the tribe of Manasseh [LXX, Syr., Arab.], had received their inheritance; which Moses had given to them, on the east side of the Jordan.

Even as Moses the servant of the Lord gave them. Some critics omit these words. They are wanting in LXX and Vulg.

9 *From Aroer.*

Ged., Booth.—*The land from Aroer.*

And the city that is in the midst of the river.

Rosen.—See notes on xii. 2, page 75.

Booth.—And every city that is on the interior of the river.

Houb.—7 *Et eam regionem trade nunc novem tribubus et dimidia tribui Manasse possidendam. (A Jordane usque ad mare magnum occidentale eam trades, eritque terminus mare magnum.)* 8 *Nam dimidia tribus Manasse, et cum eâ filii Gad et Ruben possessionem suam acceperant, quam dederat eis Moyses, servus Dei, ad ripam Jordanis orientalem.* 9 *Nempe ab Aroer, quæ est ad ripam torrentis Arnon, urbes torrenti intermedias, et, usque ad Medaba, omnes campestres locos.*

8 יצו דוראבני, *Cum eo Rubenitæ.* De quo illud *cum eo* enuntiari possit, non apparet. Id enim pertinere non potest ad דצי השבט quod antecessit. Nam antea memorabatur *dimidia illa tribus Manasse*, quæ cum aliis novem tribubus citra Jordanem esset habitatura; cum contra nunc agatur altera *dimidia tribus Manasse*, quæ cum duabus Ruben et Gad trans Jordanem sedes suas habebat. Propterea nos hod. Codicum lacunam supplementus ex Græcis Intt. Et post hæc verba דצי השבט משה quæ versum 7 absolunt, incipimus versum 8 his alteris verbis, ודצי השבט משה יצו, *dimidia autem tribus Manasse, et cum eâ Rubenitæ et Gaditæ acceperant possessionem suam.* Error fuit scribe, qui eadem verba, bis scribenda, semel tantum scripserit, quique simul omiserit hæc, quæ legebant Græci Intt.

9 ודצי אשר בתוך ההל, *et urbem quæ est inter torrentem.* Recte Clericus quærit, *quænam hæc urbs est sine nomine.* Sed non recte, *urbs sumitur pro שרם, urbes*; melius

dixisset legendum esse והעיר. Vix credibile est, scriptorem sacrum in regione tantâ unam urbem, eamque sine nomine, commemorasse. Legitur etiam ver. 16 והעיר. Fortè utrobique olim scriptum fuit והעיר, et *sylvam*, ut *sylva* opponeretur *planitie*, quæ subsequitur.

Rosen.—8 עָמֹו הָרְאוּבֵנִי וְהָעִיר לְקֹחוֹ יְהוֹלֵם, *Cum ea*, dimidia tribu Manasse, *Rubenitæ et Gaditæ ceperunt hereditariam suam portionem.* Vocis *pronomem* suffixum masculinum haud dubium ad שָׁבַט בְּכֵנִיָּה in fine versus antecedentis spectare, sed intelligendam esse alteram dimidiam, quæ ad orientem Jordanis manserat, docet res ipsa, Rubenitarum et Gaditarum mentio adjecta, et hujus ipsius versus pars altera. Conf. infra xxii. 4. Recte Arabicus interpres:

فِي نِصْفِ سِبْطِ مَنَاشَا الْآخِرِ, quia dimidia tribus Manasse altera rel. Expōnit scriptor, cur novem et dimidiæ duntaxat tribubus dividenda esset ad occasum Jordanis Cananæa. Fuerunt enim omnino tribus tredecim, nam Josephi prosapia duas faciebat. Quum igitur duabus et dimidiæ assignata sit a Mose hereditas ad Orientem Jordanis, et Levitica expers territorii manere debuerit, efficitur, novem et dimidiam reliquias esse, quibus sit de possessionibus prospiciendum. *Quam dedit iis Moses in regione trans Jordanem.* Cf. Num. xxxii. 19; Deut. iii. 8. Quod repetitur, *quemadmodum dedit iis Moses, minister Jovæ*, affirmat Mosis distributionem plane sicut ab eo facta fuerat, ratam fuisse ceterisque distributoribus.

Ver. 11.

Au. Ver.—Geshurites.

Ged.—Gergasites [Oxford MS. of LXX].

Ver. 12.

Au. Ver.—Giants.

Others.—Rephaites. See notes on xii. 4, page 75.

Ver. 14.

Au. Ver.—14 Only unto the tribe of Levi he gave none inheritance; the sacrifices of the Lord God of Israel made by fire are their inheritance, as he said unto them.

Houb., Horsley, Ged., Booth., and others suppose that this verse is an interpolation from verse 33.

Ver. 15.

וַיָּתֵן מֹשֶׁה לְמַנְשֵׁה בְּנֵי־רְאוּבֵן לְמִשְׁפַּחֹתָם:

καὶ οὗτος ὁ καταμερισμός, ὃν κατεμήρισε Μωσὴς τοῖς υἱοῖς Ἰσραὴλ ἐν Ἀραβῶθ Μωὰβ ἐν τῷ πέραν τοῦ Ἰορδάνου κατὰ Ἱεριχώ. 15 καὶ ἔδωκε Μωσὴς τῇ φυλῇ Ῥουβὴν κατὰ δῆμους αὐτῶν.

Au. Ver.—15 And Moses gave unto the tribe of the children of Reuben inheritance according to their families.

Ged., Booth.—15 This is the division which Moses made to the Israelites in the plains of Moab, on the other side the Jordan, opposite to Jericho [LXX]. And Moses gave unto the tribe of Reuben an inheritance, according to their families.

Ver. 16.

Au. Ver.—16 And their coast was from Aroer, that is on the bank of the river Arnon, and the city that is in the midst of the river, and all the plain by Medeba.

And the city that is in the midst of the river. See note of Rosen. on xii. 2, p. 75.

Booth.—And every city on the interior of the river.

Ver. 19.

וְקִרְיָתַיִם וְשִׁבְמָה וְזֶרֶת שָׁחַר בְּנֵי־הָעַמִּי:

καὶ Καριαθαίμ, καὶ Σεβὰμ, καὶ Σεραδὰ, καὶ Σιών ἐν τῷ ὄρει Ἐνὰβ.

Au. Ver.—19 And Kirjathaim, and Sibmah, and Zareth-shahar in the mount of the valley.

Kirjathaim.

Rosen.—קִרְיָתַיִם, i. e., *urbs gemina*, forsān vetus et nova, exstabat.

Sibmah.

Gesen.—שָׁבַם (coolness, or fragrance), *Sebam*, Num. xxxii. 3, and שִׁבְמָה (id.) *Sibmah*, pr. n. of a city in the tribe of Reuben abounding in vineyards, Num. xxxii. 38; Josh. xiii. 19, &c. Jerome places it near Heshbon.

Zareth-shahar.

Gesen.—זֶרֶת הַצֶּהַר (splendour of the dawn), *Zereth-shahar*, pr. n. of a city in Reuben, Josh. xiii. 19.

Rosen.—זֶרֶת הַצֶּהַר, i. e., *splendor* (propheta) *aurore*, nomen loci forsān in aprico colle siti, cujus nusquam alias fit mentio.

In the mount of the valley.

Ged., Booth.—On mount Enak.

Houb.—בְּהַר הַעֲמִי, in monte vallis, nihil habet sententiæ. Syrus interpretatur בבֹּרְאִי in monte et in valle; legit וְנַעֲמָא cui nos obsequimur, loco *Sarath-Asar* ac-

cepto de regione, quæ esset et montana et campestris.

Rosen.—בְּהַר הַעֲמֶק, *In monte vallis.* Masius existimat, significari vallem montis Abarim, sive Nebo, aut Pisga, in qua Moses humatus fuit, cf. Num. xxvii. 12. Nam Deut. iii. 27, 29 scribitur, *Mosen mansisse in valle e regione Beth-Peor, et inde conscendisse Pisgam*; cf. Deut. xxxiv. 1. Jam vero h. l. e vestigio post nominatum hunc montem *vallis* versu sequi. memoratur *Beth-Peor*, ut locus propinquus. Videntur eæ montis Abarim partes designari, quæ campis Moabiticis imminabant. Græcus Alexandrinus in codice Vaticano habet: ἐν τῷ ὄρει Ἐνὰβ, in Alexandrino Ἐνὰκ.

Ver. 20.

Au. Ver.—Ashdodh-pisgah. See notes on Deut. iii. 16, vol. i., page 659.

Ver. 21, 22.

וְכָל עָרֵי הַמִּישֹׁר וְכָל-מַמְלַכְתּוֹ
סִיחֹן מֶלֶךְ הָאֱמֹרִי אֲשֶׁר מָלַךְ בְּהֶשְׁבֹן
אֲשֶׁר הָכָה מֹשֶׁה אֹתוֹ וְאֶת-נָשָׁאֵי
מִדְיָן אֶת-אֶחָיו וְאֶת-לָקֶם וְאֶת-צֹר וְאֶת-
חֹר וְאֶת-דָּבֶע נְסִיכֵי סִיחֹן וְשָׁבִי
הָאֶרֶץ: 22 וְאֶת-בָּלָעַם בֶּרֶדְעֹר
הַקֹּסֶם הָרָגוּ בְנֵי-יִשְׂרָאֵל בְּחֶרֶב אֶל-
חֲלֵלֵיהֶם:

21 καὶ πάσας τὰς πόλεις τοῦ Μισώρ, καὶ πᾶσαν τὴν βασιλείαν τοῦ Σηὼρ βασιλέως τῶν Ἀμορραίων, ὃν ἐπάταξε Μωυσῆς αὐτὸν καὶ τοὺς ἡγουμένους Μαδιὰμ, καὶ τὸν Εὐλὶ, καὶ τὸν Ροβὸκ, καὶ τὸν Σοὺρ, καὶ τὸν Οὐρ, καὶ τὸν Ροβὲ ἄρχοντα ἑνᾶρα Σιών, καὶ τοὺς κατοικοῦντας Σιών. 22 καὶ τὸν Βαλαάμ τὸν τοῦ Βαιὼρ τὸν μάντιν ἀπέκτειναν ἐν τῇ βόσπῃ.

Au. Ver.—21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the country.

22 Balaam also the son of Beor, the soothsayer [*or, diviner*], did the children of Israel slay with the sword among them that were slain by them.

21 *And all the kingdom of Sihon.*

Pool.—*All the kingdom of Sihon*; a synecdochical expression, for a great part of it; in which sense we read of *all Judea*, and

all the region round about Jordan, Matt. iii. 5, and *all Galilee*, Matt. iv. 23, and many others. Or, *which all were the kingdoms of Sihon* [so *Rosen.*], i. e., belonged to his kingdom. The Hebrew conjunction *and* is oft put for the relative particle *which*, as Judg. ii. 21; Prov. xix. 1; Eccles. vi. 12.

Whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba.

Bp. Horsley.—It appears by the book of Numbers, that it was some considerable time after the conquest of Sihon and Og, that the war against the Midianites was undertaken, in which the five princes named in this passage were slain. For it was in consequence of the conquest of the Amorites by the children of Israel, that the league was formed against them between the Moabites and the Midianites, Numb. xxii. 2. And it was in revenge of the calamities brought upon the Israelites by the machinations of the Midianites, and the advice of Balaam, that the war against the Midianites was undertaken (Numb. xxxi. 1—7), in which these five princes and Balaam were slain (verse 8). They were not slain, therefore, together with Sihon, who was conquered and put to death before any hostility took place between the Midianites and Israelites, and before Balaam had done the Israelites any harm. In this 21st, therefore, after reading, I would read,

אֲשֶׁר הָכָה מֹשֶׁה אֹתוֹ וְאֶת נָשָׁאֵיו וְאֶת יְשִׁבֵי הָאֶרֶץ
—“in Heshbon, whom Moses smote, him, and his great men, and the inhabitants of the land.” See Numb. xxi. 34, 35.

The 22d I would omit entirely.

Pool.—*With the princes of Midian*; not in the same time or battle, as appears by comparing Numb. xxi. 23, 24, with Numb. xxxi. 8, but in the same manner. And they are here mentioned, partly because they were slain not long after, and upon the same occasion, even their enmity against Israel; and partly because of their relation and subjection to Sihon, as it here follows. *Dukes of Sihon.* *Quest.* How could they be so, when they were *kings of Midian*? Numb. xxxi. 8. *Answ.* There were divers petty kings in those parts, which were subject to greater kings; and such these were, but are here called dukes or princes of Sihon, because they were subject and tributaries to him, and therefore did one way or other assist Sihon in this war, though they were

not killed at this time. It is probable, that when Sihon destroyed those Moabites which dwelt in these parts, he frightened the rest of them, and with them their neighbours and confederates the Midianites, into some kind of homage or tribute, which they were willing to pay to him. *Dwelling in the country*, Heb., *inhabiting that land*, namely, *Midian*, last mentioned; whereby he signifies, that though they were subject to Sihon, yet they did not dwell in his land, but in another.

Rosen.—21 Verba וְכָל־בְּלָחִיתָיִךְ Græcus Alexandrinus sic reddidit: καὶ πᾶσαν τὴν βασιλείαν τοῦ Σηὼν, et Hieronymus: *universaque regna Schon*, quasi pluralem בְּלָחִיתָיִךְ legisset, quod et in Erfurtensium codicum tertio, et in Bombergianis Bibliis legitur. Sed recte observavit Masius, illud וְכָל־בְּלָחִיתָיִךְ esse tanquam gignendi casu dictum accipiendum: *quæ omnes fuerant regni Sichonis*, quia clara res est, non universum, sed dimidium Sichonis regnum Rubenitis esse concessum. Alteram dimidiam regni Sichonis possederunt Gaditæ, vid. vs. 27. Sichonis autem, Emoræorum regis, fuisse loca illa omnia, ideo hic monetur, ut ne quid Moabitis ereptum esse, posset quispiam suspicari. Erat enim adhuc nefas, posteros Lothii violare, Deut. ii. 9. In secunda versus parte digressio est, occasione nominati Sichonis, ad cædem quinque procerum Midianitarum, qua illi pœnas Mosis dederunt auxilii, quod illi tulerant adversus Israelitas. וְאִשָּׁר הָיָה מִשֵּׁה, *Quem Sichonem, percussit, occidit Moses, et principes Midian*, numero quinque, quorum nomina statim adjiciuntur, ut Num. xxxi. 8, ubi בְּלָחִי בְּרָךְ *reges Midianitarum* vocantur. Sed constat, Hebræos sic illo nomine uti, ut Latini *regulos* dicunt, qui et angusto quodam loco dominatum habent. Iidem sub finem hujus versus appellantur נְסִיכֵי בְרָךְ, *uncli*, i. e., principes (cf. Ezech. xxxii. 30; Mich. v. 4) *Sichonis*, quomodo illos ideo appellari existimat Kimchi, quod Sichon, cum ejus res flourerent, etiam apud Midianitas imperasset. Et proinde interpretatur illud וְאִשָּׁר הָיָה מִשֵּׁה casu gignendi, atque de suo copulam suggerit, quæ in Hebræo nulla est; quasi scilicet illi magno loco fuerint cum apud Sichonem, tum apud incolas Midianitas. Id vero Masius vere dicit esse divinare, atque in suam sententiam detorquere scriptoris verba. Quis enim *terræ* nomen de Midianitarum regione, ac non de ea terra, quam in præsentī trac-

tamus, accipiat, hoc est, de Sichonis isto regno? Vocantur autem illi principes *præfecti*, sive *duces Sichonis et tractus illius incolæ*, quod, ut ex hoc loco probabiliter colligi potest, isti Midianitæ, licet non pleno jure et imperio fuerint Sichoni subjecti, ei tamen aliquo usque videntur paruisse, et forsàn una cum Moabitis Ammonitisque vectigales ejus fuisse, quin etiam Sichoni in bello opem tulisse, vel certe suppetias apparasse, sic tamen, ut si re ipsa opem tulerint, evaserint, et ad suos reverterint; neque enim aliter Sichonis duces dici potuere. De vectigalibus quod diximus, facit illud satis probabile, quod idem Sichon Moabitis, Ammonitisque bello partem suæ regionis extorserat, quem proinde nulla alia conditione credibile est cum iis pacem fecisse, nisi saltem ut vectigales se subjicerent, quod idem de Midianitis, qui erant Moabitis contermini, fit verisimile. Ceterum quinque illi Midianitarum duces non sunt cum Sichone eodem bello apud Jahzam occisi, Num. xxi. 23, 24; sed altero deinde bello Midianitico, cum fortasse fuga tunc evasisent ad suos, cum his periere, paulum ante Mosis obitum, Num. xxxi. 8.

Ver. 23.

Au. Ver.—23 And the border of the children of Reuben was Jordan, and the border thereof. This was the inheritance of the children of Reuben after their families, the cities and the villages thereof.

And the border thereof.

Le Clerc, Houb., Bp. Horsley, Ged., Booth. omit these words with the Vulgate.

This was the inheritance, &c.

Ged., Booth.—This was the inheritance of the Reubenites according to their families, and these their cities and their villages.

Ver. 25.

וַיְהִי לָהֶם הַנִּבְּלוֹ יַעֲזָר וְכָל־עָרֵי הַנִּבְּלוֹ וְחֶלֶף אֶרֶץ בְּנֵי עַמּוֹן עַד־עִירוֹעַר אֲשֶׁר־עַל־כְּנִי רַבָּה :

καὶ ἐγένετο τὰ ὅρια αὐτῶν Ἰαζήρ. πᾶσαι πόλεις Γαλαὰδ καὶ τὸ ἡμισυ γῆς υἱῶν Ἀμμὼν ἕως Ἀραβὰ, ἣ ἐστὶ κατὰ πρόσωπον Ἀραδ.

Au. Ver.—25 And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer, that is before Rabbah.

Bp. Horsley.—25 And half the land of the children of Ammon.] The Israelites were

strictly forbidden to meddle with the Ammonites, and are told they should have no part of their land, Deut. ii. 19. Accordingly, it is said that they meddled not with their land, verse 37. The Hebrew text, therefore, in this place must be corrupt. Perhaps for *וְהָיָה אִתָּךְ*, the true reading may be *מִחוּצָה לְאֶרֶץ*;—"and all the cities of Gilead that lay without the land of the children of Ammon." Some of the cities of Gilead belonged to the Ammonites. See Deut. ii. 37.

Rosen.—*Et omnes urbes Gileaditidis*, scilicet quotquot in superioribus finibus Septentrionem versus sitæ fuerunt. Verum quia omnes urbes Gileaditidis non pertinerunt ad tribum Gad, nam dimidia illius regionis pars assignatur vs. 31. Manasensibus, illico restringitur ista universitas his additis verbis: *וְהָיָה אִתָּךְ גִּלְעָד גְּבִי עַמּוֹן*, *dimidiaque terra Ammonitarum*, hoc est, quam Sichon dudum Ammonitis eripuerat; nam Israelitæ ipsi vetiti sunt bellum Ammonitis inferre, ac eorum agros invadere, Deut. ii. 19. *עַד אֶרֶץ אֲרֹעֵר*, *Usque ad Aroer*, quæ in conspectu, e regione Rabbæ. Fuit hæc urbs regia Ammonitarum Deut. iii. 11, *בְּרֶגֶת עַמּוֹן* dicta, Græcis, v. c. Polybio, l. v., cap. 71. *Παββαρόμυα*, in numis inde a Tito usque ad commodum *Philadelphia*, *Abulfedæ* *عَمَّان*, *Amman*; vid. *Bibl. Alter-*

thumskunde, vol. iii., p. 43. Hanc urbem Hebræi numquam videntur possedisse, forsitan quod illa ante Israelitarum adventum Ammonitis non esset erepta; eam tamen diu postea expugnavit David, 2 Sam. xi. 1; xii. 26. Quod vero hic Aroër Rabbæ opposita dicitur, eo Masius aliique significare volunt, Aroerem ad Austrum sitam sibi oppositam habere in termino aquilonari Rabbam. Sed *עַל־פְּנֵי* vidimus supra vs. 3 denotare *ad orientem*. Quæ vero hic commemoratur Aroër aliam esse, quam quæ supra versu 16 in descriptione finium tribus Ruben *ad ripam fluminis Arnon* sita esse dicitur, recte observat Relandus *Palæst.*, p. 583, quum hic, ubi de Gad agitur, ab illa Aroër hæc discernatur addito: *quæ e regione, sive ad orientem Rabbæ* est sita. Præterea Aroër ad Arnonem non erat ante conspectum Rabbæ Ammoniticæ, nam Arnon erat Moabitarum et Emoræorum terminus, non Ammonitarum, quorum regio ab altera parte regni Sichonis circa Jabbokum fuisse describitur Num. xxi. 24. "Hujus quoque

Aroër," addit Relandus, "videtur mentio fieri Jud. xi. 33; nec enim video, quomodo illic Aroër ad Arnonem sita possit intelligi; sed commodissime refertur ad illam Aroër, quæ ante conspectum Rabbæ Ammoniticæ est; illinc nempe pelli Ammonitæ debuerant. Alteram Aroër jam post terga habebat Jephtha; vid. vs. 29." Erat et Aroër in sorte tribus Juda, 1 Sam. xxx. 30 (al. 28).

Ver. 26.

— עַד־בֵּיבֶר לְרֹדֶבֶר :

— ἕως τῶν ὁρίων Δαιβὼν.

Au. Ver.—26 And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir.

Debir. So most commentators.

Bishop Horsley.—Rather, "of Lodebir." 2 Sam. ix. 4, 5.

Rosen.—Ad *בֵּיבֶר* probabiliter conjicit Hitzig in libro: *der Begriff der Kritik am alt. Testam. praktisch erörtert*, p. 137, præmissum nomini *ל* scribarum errore repetitum esse e præcedente *בֵּיבֶר*.

Ver. 27.

וּבְצִמְקָה בֵּית הָרָם וְבֵית נִמְרָה וְסִכּוֹן
וּצְפֹן יָתֵר מִמְלָכֹת סִיחֹן מִלֶּדֶ
הַשְּׁפֹן הַיָּבֵן וְגַבֵּל עַד־קֶזֶה יַם־סִפְפֹּרָת
עַד הַיָּבֵן מִזְרָחָה :

καὶ Ἐναδὼμ καὶ Ὀθαργαὶ καὶ Βαυθαναβρὰ καὶ Σοκχωθὰ καὶ Σαφὰν καὶ τὴν λοιπὴν βασιλείαν Σηὼν βασιλείᾳς Ἑσβεῶν. καὶ ὁ Ἰορδάνης ὁρίει ἕως μέρους τῆς θαλάσσης Χενερὲθ πέραν τοῦ Ἰορδάνου ἀπ' ἀνατολῶν.

Au. Ver.—27 And in the valley, Betharam, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and his border, even unto the edge of the sea of Chinnereth on the other side Jordan eastward.

Heshbon, Jordan, and his border, &c.

Bp. Horsley.—For *הַיָּבֵן*, I would read *גַּבֵּל*;—"Heshbon. Jordan was the boundary to the end of the sea of Cinneroth, east by Jordan."

Rosen.—*Jordanes et terminus* scil. ejus, i. e., regio ei adjacens, ut supra vs. 23.

Ver. 32.

אֵלֶּה אֲשֶׁר־נָתַל מֹשֶׁה בְּעֶרְכֹת מוֹאָב
מִעֵבֶר לַיַּרְדֵּן יְרִיחוֹ מִזְרָחָה :

οὗτοι οὓς κατεκληρονόμησε Μωυσὴς πέραν

τοῦ Ἰορδάνου ἐν Ἀραβῶθ Μωάβ ἐν τῷ πέραν
τοῦ Ἰορδάνου τοῦ κατὰ Ἱεριχὼ ἀπ' ἀνατολῶν.

Au. Ver.—These are the countries which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.

These are the countries which Moses did distribute for inheritance, &c. So most commentators.

Bp. Horsley.—Rather, "These are they to whom Moses gave inheritance."

Rosen.—*Hæc sunt quæ possidenda distribuit Moses in campestribus Moabi a trans Jordani, i. e., in regione trans-Jordanica, Jerichunti orientem versus.* Pronomen demonstrativum הָאֵלֶּה est anceps; nam potest ad ipsas possessiones quæ sunt distributæ, vel ad tribus eas, quibus regio ista est concessa, referri. Priori modo cepit Hieronymus, qui sic reddidit: *hanc possessionem dividit Moses* rel. Altero modo Græcus Alexandrinus: οὗτοι οὖς κατεκληρονόμησε Μωυσῆς. Nam Piel בָּלָא tam aliquem facere heredem, heredem instituere, quam hereditatem ei assignare significat. Sed prius præstat; cf. xiv. 1; xix. 51. *Campi Moabitici* erant planities a Jordanis et Arnonis ostiis, quibus isti fluvii in Mare Mortuum intrant, longe per Sichonis regnum provecta, inter Jordanem ab occidente, et montes Arabicos Abarim, Nebo, Pisga, ceteros, ab oriente; quam planitiem olim Moabitæ occupant, priusquam ab Emoræis pulsi trans Arnonem cessissent.

CHAP. XIV. 1, 2.

וְאֵלֶּה יְצִיאָה בְּנֵי יִשְׂרָאֵל
בְּאֶרֶץ כְּנָעַן אֲשֶׁר נָחֳלוּ אֲבוֹתָם אֶלְעָזָר
הַכֹּהֵן וְיְהוֹשֻׁעַ בֶּן־נֹחַן וְרָאשֵׁי אֲבוֹת
הַמִּטּוֹת לִבְנֵי יִשְׂרָאֵל :² בְּגֹדֹל
נַחֲלָתָם בְּאֶשֶׁר צִוָּה יְהוָה בְּיַד־מֹשֶׁה
לְהַשְׁעִת הַמִּטּוֹת וְהָצִי הַמִּטָּה :

פסוקי' v. 2.

1 καὶ οὗτοι οἱ κατακληρονόμησαντες υἱὸν Ἰσραὴλ ἐν τῇ γῇ Χαναάν, οἷς κατεκληρονόμησαν αὐτοῖς Ἐλεάζαρ ὁ ἱερεὺς καὶ Ἰησοῦς ὁ τοῦ Ναυῆ, καὶ οἱ ἄρχοντες πατριῶν φυλῶν τῶν υἱῶν Ἰσραὴλ. 2 κατὰ κλήρους ἐκληρονόμησαν, ὃν τρόπον ἐνετείλατο κύριος ἐν χειρὶ Ἰησοῦ ταῖς ἐννέα φυλαῖς, καὶ τῷ ἡμίσει φυλῆς.

Au. Ver.—1 And these are the countries which the children of Israel inherited in the land of Canaan, which Eleazar the priest,

and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

2 By lot was their inheritance, as the Lord commanded by the hand of Moses, for the nine tribes, and for the half tribe.

1 Most commentators agree with our authorized version.

1 *Bp. Horsley.*—I am persuaded that between the 1st and 2d verses of this chapter we ought to find an enumeration of the tribes (the nine tribes and half) that were settled west by Jordan, ending with the half tribe of Manasseh, and that the 1st verse should be thus rendered :

1 "These are the children of Israel who received an inheritance in the land of Canaan, to whom Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes, assigned their respective inheritances." To this effect it is rendered both by the LXX and by Houbigant. And this is the natural sense of the Hebrew word, in which there is no ellipsis; for the order of construction in the first clause is this,

וְאֵלֶּה בְּנֵי יִשְׂרָאֵל אֲשֶׁר נָחֳלוּ בְּאֶרֶץ כְּנָעַן :

The manifest deficiency of the narrative, without apodosis of the pronoun "these" by an enumeration of the tribes, put our English translators upon devising another sense for the passage, by supposing an ellipsis of the word "countries." It did not occur to them that in this sense of the passage the narrative will be equally deficient, without an apodosis of the pronoun "these" by an enumeration of the countries.

Houb.—1 *Hæc autem sunt, quæ filii Israel in terra Chanaan possederunt, suas cuique possessiones assignantibus Eleazar sacerdote, Josue, filio Nun, filiorumque Israel familiarum principibus.* 2 Possessiones ipsorum fuerunt sorte assignatæ, quemadmodum Mosi Dominus mandatum dederat, de novem tribubus, et de dimidiâ etiam tribu.

Ged., Booth.—2 To nine tribes and a half tribe was their inheritance distributed by lot as Jehovah had commanded Joshua [LXX].

Rosen.—1 *Hæc vero sunt quæ hereditatis loco acceperunt in terra Canaan, i. e., in regione Jordani ad occidentem.* Sunt hæc verba non ad ea quæ proxime hoc capite sequuntur, nam iis non possessionum distributio narratur, sed ad ea quæ inde a proximo capite legitimus referenda. Hic enim non nisi ea quæ distributioni præmitti oportet

bat exponuntur. *Quæ hereditare eos fecerunt*, i. e., quæ hereditario jure possidenda iis distribuerunt, *Eleasar, sacerdos, et Josua, filius Nunis*. Et quas possessiones hereditare fecerunt *capita domorum patrum tribuum* quæ sunt *filiis Israel*, i. e., Israelitarum, sic scripsit evitandi, uti videtur, plurium genitivorum concursus causa. Cf. infra xix. 51 רָאִשֵׁי בֵּית אֲבוֹתָם per ellipsin ponitur pro רָאִשֵׁי אֲבוֹתָם, *capita domus*, domorum, familiarum *pater-narum*, ut est Exod. vi. 14; 1 Chron. v. 24. שְׂרֵי הָאֲבוֹתָם, *principes domorum paternarum* appellantur 1 Chron. xxix. 8, וְשְׂרֵי הָאֲבוֹתָם, quod idem, 2 Chron. v. 2. Nostro loco vero non significantur primores familiarum, sed *tribuum*, ut vertendum sit: *primores paternarum tribuum*, qui numero erant duodecim. Nam singulæ tribus habebant suum principem. Hinc Num. xxxiv. 18 dicitur, fuisse singulorum tribuum principes ab Eleasare et Josua ad terræ distributionem delectos.

2 *Per sortem hereditatis eorum*, quæ verba pendent a בְּיָדוֹ in versu 1, i. e., quæ possidenda acceperunt missis sortibus, quæ singulis suas portiones assignabant. *Quemadmodum præceperat Jova per manum Moysi*, per Mozen, *novem tribubus et dimidiæ tribui* Manasse, scil. hereditarias possessiones assignare, quod e בְּיָדוֹ vs. 1 est repetendum, sed verbo constructo per לְ, quum alias cum accusativo personæ construi solet. Ante וְשְׂרֵי הָאֲבוֹתָם codices haud pauci et libri editi exhibent נָתַן, dare novem tribubus rel. Sed quum neque veteres interpretes, neque codices accuratiores illud נָתַן exprimant, Buxtorfius *Anticrit.*, p. 520 jure pro novitio judicat.

Ver. 3, 4.

3 בְּיָרְדֵּנוּ מֹשֶׁה בְּחֶלֶת שְׁנֵי הַמְּטוֹרֹת וְחֶצִי הַמְּטֹחַ מֵעֵבֶר לַיַּרְדֵּן וְלִלְוִיִּם לֹא-נָתַן נַחֲלָה בְּתוֹכָם: 4 בְּיָרְדֵּנוּ יוֹסֵף שְׁנֵי מְטוֹת מְנַשֶּׁה וְאֶפְרַיִם וְלֹא-נָתַנָּה הָלֶךְ לְלִוִּיִּם בְּאֶרֶץ פִּי אֲמֹרֵי: לְשִׁבְתָּ וּמִגְרִישֵׁיהֶם לְמַחְגֵּיהֶם וּלְהַנְגִּים:

2 κατὰ κλήρους ἐκλήρονόμησαν, ὃν τρόπον ἐνετείλατο κύριος ἐν χειρὶ Ἰησοῦ ταῖς ἐννέα φυλαῖς, καὶ τῷ ἡμίσει φυλῆς 3 ἀπὸ τοῦ πέραν τοῦ Ἰορδάνου. καὶ τοῖς Λευίταις οὐκ ἔδωκε κλήρον ἐν αὐτοῖς. 4 ὅτι ἦσαν οἱ υἱοὶ Ἰωσήφ δύο φυλαὶ Μανασσὴ καὶ Ἐφραίμ. καὶ οὐκ ἔδόθη μερίς ἐν τῇ γῇ τοῖς Λευίταις, ἀλλ' ἡ πόλις κατοικεῖν, καὶ τὰ ἀφωρισμένα αὐτῶν τοῖς κτήνεσιν καὶ τὰ κτήνη αὐτῶν.

Au. Ver.—3 For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.

4 For the children of Joseph were two tribes, Manasse and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle and for their substance.

Houb.—3 *Nempe erant filii Joseph duæ tribus Manasse et Ephraim; et aliis tribubus duabus et dimidiæ tribui dederat Moyses ultra Jordanem possessionem, cum interea nullam Levitis assignaverat.* 4 *Nam Levitæ nullam in terrâ sortem habuerunt, nisi urbes in quibus habitant, cum agris earum suburbanis, in quibus habent pecora sua et facultates.*

4 *Nempe erant filii Joseph duæ tribus.* Hæc verba, quæ versu 4 in editis leguntur, initio versus, nos initio hujus versûs 3 collocamus, ut explicetur cur sint citra Jordanem novem tribus cum dimidiâ, etsi ultra Jordanem sunt duæ tribus, et dimidia Manasse; quia nempe filiorum Joseph erant duæ tribus; sic ut Levi non numerato, superesset numerus tribuum duodecim. Saltum fecerit librarius ex eo כִּי in quo incipit versu 4 ad eum, in quo vs. 3 oculo ab uno ad alterum deerante. Certè seriè hæc non habent versu 4. *Nam filiis Joseph erant duæ tribus*, postquàm dictum est versu 3 *non dedit possessionem Levitis*; cum contrà orationis continuatio sit plana et legitima, si post hæc, *non dedit possessionem Levitis*, continuò subditur versu 4 *non aliam Levitæ sortem habuerunt, quam urbes quas habitabant.* וְלֹא נָתַן, et non dederunt. Lege cum Græcis Intt. et cum Syro, וְלֹא נָתַן, et non dedit. Nam solus Moyses antea nominatus est, qui daret, et jam bis antecessit נָתַן numero singulari.

Rosen.—4 Particula causalis ὅτι quia initio versus hic adhibetur propterea quod nunc porro exponitur cur versu 2 in novem et dimidiam tribus Cananæa sit dividenda. Quum enim, ut vs. 3 dictum est, duæ tribus cum dimidia trans Jordanem possessionem accepissent, Levitica vero a possessione capienda exclusa esset, videbatur inde consequens, octo tantum tribus cum dimidia restare, quæ forent in possessionem suam immittendæ. Itaque hoc versu explicat, quanam ratione id fiat ut etiamnum novem cum dimidia tribus remaneant fortituræ. *Quia erant filii Josephi duæ tribus, Manasse*

et Ephraim. וְלֹא נָתַנִּי חֶלֶק לְלֵוִים, *Nec dederunt, i. e., data est pars Levitis in hac terra, nisi urbes ad habitandum.* וּמִקְנֵשֶׁהֶם, *Et suburbana earum, ita vocata a קָנַשׁ, ejiciendo amovendoque, quia pertinent quidem ea loca ad habitationum commoditates, sed tamen ab ipsis habitationibus tanquam seposita et semota sunt. Eorum spatia definita sunt Num. xxxv. 4, seqq. Loco pronomini suffixi masculini vocis מִקְנֵשֶׁהֶם debebat femininum poni; spectat enim ad nomen femininum עָרִים. Sed videtur ob terminationem masculinam ejus nominis et suffixum eodem genere poni. Cf. הָעָרִים וְהַקְּנָעִים xiii. 28.*

Ver. 6.

וַיָּגֵשׁוּ בְנֵי־יְהוּדָה אֶל־יְהוֹשֻׁעַ בְּבִלְגָל
וַיֹּאמֶר אֵלָיו כָּלֵב בֶּן־כַּנְזִי הַקִּנְזִי אֶתְנָה
יָדַעַת אֶת־הַדָּבָר אֲשֶׁר־דִּבֶּר יְהוָה אֶל־
מֹשֶׁה וְאִישׁ הָאֱלֹהִים עַל אֲדֹתַי וְעַל־
אֲדֹתַי בְּהַקְשׁ בְּרַגְעִי :

καὶ προσήλθοσαν οἱ υἱοὶ 'Ιουδα πρὸς 'Ιησοῦν ἐν Βιλγὰλ. καὶ εἶπε πρὸς αὐτὸν Σάλεβ ὁ τοῦ 'Ιεφονῆ ὁ Κενεζαῖος. σὺ ἐπίστην τὸ ῥῆμα ὃ ἐλάλησε κύριος πρὸς Μωσὴν ἄνθρωπον τοῦ θεοῦ περὶ ἐμοῦ καὶ σοῦ ἐν Κάδης Βαρνῆ.

Au. Ver.—6 Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the Lord said unto Moses the man of God concerning me and thee in Kadesh-barnea.

Then—came, &c.

Bp. Horsley.—Now—had come, &c.

Concerning me and thee.

Rosen.—*De rebus meis et de rebus tuis*, videlicet, nos ambo, me et te, ingressuros esse in terram promissam, ejusque possessionem adituros, ceteris omnibus seu exploratoribus, seu bellatoribus, qui vigesimum annum exceperant, ante ejus ingressum in deserto moriturus, Num. xiv. 24, 30; Deut. i. 36. עַל־אֲדֹתַי, *Propter causas meas*, i. e., propter me, de negotio meo, quod quale fuerit in iis quæ proxime sequuntur exponitur.

Gesen.—אֲדֹתָ plur. pp. turnings, turns, see r. אָדָר no. 1; then *circumstances, reasons,*

causes of things. Comp. سَبَبٌ, *cause,*

from r. קָנַב, to turn about; חָלַל, *way,*

manner, cause, from חָלַל, to turn

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oneself; Germ. *um* for *wegen*; בְּגַל, *because of, from גָּל*.—Found only in the formula על־אֲדֹתָ i. q. על דְּבַר, i. e., *for the causes, i. q. on account of, because of, propter*, Gen. xxi. 11, 25; xxvi. 32; Ex. xviii. 8; and c. suff. על אֲדֹתַי, *on my account*, Josh. xiv. 6. על כָּל־אֲדֹתָ אֲשֶׁר, *for all these causes that, for this very cause that*, Jer. iii. 8.—In some edit. is read 2 Sam. xiii. 16 אֶל אֲדֹתָ, which has arisen from combining two readings, אֶל־אֲדֹתָ and אֲדֹתָ על.

Ver. 7.

וַיֹּאשֶׁב אֹתוֹ דָּבָר פֶּאֶשֶׁר עִם־לִבִּי :

— καὶ ἀπεκρίθη αὐτῷ λόγον κατὰ τὸν νοῦν αὐτοῦ.

Au. Ver.—7 Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea to espy out the land; and I brought him word again as *it was* in mine heart.

As it was in mine heart.

Houb.—*Dedique ei responsa quæ ei placuerunt.* Græci Intt. legunt *in corde ejus*, quam scripturam Clericus *jure anteferebat.* Nam propterea subjungit Caleb Mosen sibi promississe Hebron, quia ejus responsum Mosi placuerat. Nec satis distinguitur in לבִּי responsum Caleb à responso cæterorum exploratorum. Nam omnes exploratores responderant *juxta cor suum*, quanquam ignavum, et fide promissorum destitutum.

Rosen.—*Et reduxi, retuli ad eum verbum quemadmodum cum corde meo*, i. e., apud animum erat; ut ex animo sentiebam, nulla simulatione usus. Recte Hieronymus: *nunciavique ei quod mihi verum videbatur*; videlicet, terram esse optimam, eamque Deo adjutore facile obtineri posse, Num. xiii. 30; xiv. 7, seqq. Græcus Alexandrinus עִם־לִבִּי reddidit κατὰ τὸν νοῦν αὐτοῦ, *secundum mentem ejus*, Mosis, i. e., prout ipse expectabat, vel desiderabat; quasi עִם־לִבִּי cum pronomine suffixo tertiæ personæ legisset. Quod ipsum in codice quodam, quem Kenicottus numero 150 signavit, legitur, et Clericus putat egregiam fundere sententiam. “Nam revera,” inquit, “Caleb Mosi respondit quod ei placebat, et prout optabat sibi responderi. Ceteri vero exploratores responderunt quidem id quod, præ pusillanimitate, credebant esse verum, adeoque ex animi sententia, sed non id quod Moses optabat; nam animos popularium labefac-

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tarunt." Sed vere monet Maurer, non esse credibile, Calebum hoc dixisse, se ea quæ Num. xiii. 31; xiv. 7—9, a se relata leguntur, non ad veritatem, sed ad ducis voluntatem loquutum esse.

Ver. 9.

Au. Ver.—9 And Moses swore on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord my God.

Surely.

Rosen.—9 *Atque juravit Moses die illo his verbis: ne vivam nisi terræ tractus, quem calcavit pes tuus, tibi cedat in hereditariam possessionem filiisque tuis in perpetuum.* אִם-לֹא proprie: si non, s. nisi scil. verum aut futurum sit quod dico; jurandi formula satis nota per ἀποσιώπησιν, sive ellipsin, de qua vid. Gesenii *Lehrgeb.*, p. 844. Neque Num. xiv. 20—24, neque Deut. i. 35, 36, ubi res de qua hic agitur narratur, mentio ulla fit Mosis jurantis, aut jurisjurandi ipsius nomine prolata, sed tantum jurantis Dei. Verum quia verba Dei jurantis, quæ hic habentur, sunt a Mose, audiente populo, prolata, ideo Moses jurasse hic dicitur. Ceterum דָּאָרְצָא אֲשֶׁר בָּרַכָהּ בְּנֵי יִשְׂרָאֵל, hæc terra quam calcavit pes tuus non est tota terra Cananæa, sed certus aliquis ejus tractus, ad quem exploratores venerant, et quidem Hebron urbs ejusque ager, ut mox vss. 12, 14, 15 dicitur. Cf. Jud. i. 20.

My God.

Ged., Booth.—Thy God [one MS.].

Houb.—*Deo.* Syrus אֱלֹהִים, *Deo*; legebat אֱלֹהִים quæ scriptura melior. Nam *Deo meo* loquendi forma est, quam Moyses non solet usurpare; itaque ab ea declinant Græci Intt. cum convertunt θεοῦ ἡμῶν, *Deo nostro*. Tamen iidem habent v. 8, θεοῦ μου, *Deo meo*, et Syrus similiter אֱלֹהִי quod non incommode in Caleb, ex suâ personâ loquente.

Ver. 10.

וַעֲתָה תִּהְיֶה הַחֵלְהָ יְהוָה אוֹתָהּ
כִּיאֲשֶׁר דָּבַר יְהוָה אֲרַבְעִים וְחָמֵשׁ שָׁנָה
מָאָז דָּבַר יְהוָה אֶת-יְהוֹשֻׁעַ הַזֶּה אֶל-
מֹשֶׁה אֲשֶׁר-הָלַךְ וַיִּשְׂרָאֵל בְּפָדְךָ וַעֲתָה
הַגִּדָה אֲלַכִּי הַיּוֹם בְּיָחִיכְשׁ וּשְׁמוֹנִים
שָׁנָה :

καὶ νῦν διέθρεψέ με κύριος ὃν τρόπον εἶπε.
τοῦτο τεσσαρακοστὸν καὶ πέμπτον ἔτος, ἀφ' οὗ

ἐλάλησε κύριος τὸ ῥῆμα τοῦτο πρὸς Μωυσῆν.
καὶ ἐπορεύθη Ἰσραὴλ ἐν τῇ ἐρήμῳ, καὶ νῦν
ἰδοὺ ἐγὼ σήμερον ὀδοῶντα καὶ πέντε ἔτων.

Au. Ver.—10 And now, behold, the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered [Heb., walked] in the wilderness: and now, lo, I am this day fourscore and five years old.

Rosen.—*Per quos ambulavit*, versatus est *Israel in deserto*, in quo æquales mei plerique omnes conciderunt. Sed quum Israelitæ post emissos exploratores triginta octo annos duntaxat in deserto versati essent; Græcus Alexandrinus non expresso אֲשֶׁר Hebræa sic reddidit: καὶ ἐπορεύθη Ἰσραὴλ ἐν τῇ ἐρήμῳ. Hieronymus: *quando ambulabat Israel per solitudinem*. Chaldæus: דָּאָרְצָא אֲשֶׁר בָּרַכָהּ, *qui, Moses, ambulavit cum Israel in deserto*. Ita legitur in Bibliis Complutensibus, et affert Chaldæi verba Kimchi. Sed in Bibliis Antverpensibus et Londinensibus deest עַם. Arabicus interpres: وَتَدَّ هَلَكَ بَنُو إِسْرَائِيلَ فِي الْبَرِّيَّةِ ,

et jam perierunt filii Israelis in deserto. Videlicet Hebræo הָלַךְ consonum Arabicum

הָלַךְ, denotat *periit*, nec desunt loca in codice Hebræo, quibus הָלַךְ, *abiit* idem est ac *evanuit, interiit*, veluti Ps. lxxviii. 39; Job. vii. 9. Neque tamen necesse est, ut הָלַךְ eo significatu hic capiamus. Nam observant Hebræi illos quinque et quadraginta annis comprehendi præter triginta octo, quibus in deserta versabantur Israelitæ, et septem annos, quibus in subigenda terra occupati fuerunt.

Ver. 12.

וַעֲתָה תִּהְיֶה לִי אֶת-הַחֵתֶּר הַזֶּה אֲשֶׁר-
דָּבַר יְהוָה בְּיוֹם הַהוּא כִּיאֲתָה שְׁמַעְתִּי
בְּיוֹם הַחַוּא כִּי-עָנִימִי שָׁם וְעַרְמִי
בְּלָלוֹת בְּצֹחוֹת אֶגְלִי יְהוָה אוֹתִי
וְהוֹרֵשְׁתִּים כִּיאֲשֶׁר דָּבַר יְהוָה :

καὶ νῦν αἰτοῦμαι σε τὸ ὄρος τοῦτο καθὰ εἶπε
κύριος τῇ ἡμέρᾳ ἐκείνῃ, ὅτι σὺ ἀκήκοας τὸ
ῥῆμα τοῦτο ἐν τῇ ἡμέρᾳ ἐκείνῃ. νῦν δὲ οἱ
Ἑνακίμ ἐκεῖ εἰσι πόλεις ὄχυραὶ καὶ μεγάλαι.
ἐὰν οὖν κύριος μετ' ἐμοῦ ᾤ, ἐξολοθρεύσω
αὐτοὺς ὃν τρόπον εἶπέ μοι κύριος.

Au. Ver.—12 Now therefore give me this

mountain, whereof the Lord spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said.

Ged., Booth.—12 Now therefore, give to me this mountain which Jehovah promised on that day, for on that day thou heardest [Ged., in thine own hearing]. Although the Anakites are there, and although the cities are great and fortified, Jehovah being with me, as he hath said, I shall be able to drive them out.

In thine own hearing. I have followed the Greek and Vulgate. Others refer the words to what follows; and render, *For thou, then, heardest that the Anakites were there.*—*Ged.*

Houb.—12 Tu igitur concede mihi, quæso, istum montem, quem Dominus eo tempore, designabat. Quod verò tu eodem tempore audivisti esse illic Enacæos, urbesque esse magnas et munitas, ego confido Deum esse mecum, meque eos, ut Dominus mandavit, expulsurum. Cum supra narretur, xi. 21, 22, Josuam expulisse Enacæos ex monte Hebron, nec ullos fuisse superstitis nisi in Gath, in Gaza, et in Ashdod, satis intelligitur quæ in hoc capite narrantur antea evenisse quàm quæ in fine cap. xi. Nec tamen propterea crediderim ordinem fuisse perturbatum. Nam hæc de Caleb memorantur, occasione acceptâ, de sortibus quæ ducendæ erant; ut lectores doceantur, quomodo Caleb Hebron possedisset; nempe non sorte, sed Mosis de eo promissis re complendis, et quanquam regio in quâ est Hebron, tribui Judæ in quâ natus erat Caleb, non sorte obtigisset, tamen futurum fuisse ut Caleb Hebron possideret, ne non staret id quod Moses promiserat. Sed sortes Deus ita temperavit ut promissa Mosis starent. Denique non pugnat id quod narratur cap. xi., Josuam expulisse Enacæos, cum eo quod hic promittit Caleb se eos expulsurum. Nam recte attribuitur Josuæ id, quod ipso imperante fecit Caleb, et quod ipse Caleb non fecisset, nisi ei Josua copias suppeditasset.

Rosen.—Nam tu audivisti illo die, quod Anakæi ibi sunt, et urbes magnæ munitæ, vid. supra xi. 21; Num. xiii. 23, 28. A rei, quam ambit, conditione argumentum ducit Calebus, quippe quæ sit ejusmodi, ut etiamsi impetret, nihil nisi quod cum summa dif-

ficultate, periculis, laboribus conjunctum sit, accepisse videri possit. At dicat aliquis, absurdum esse, si Josuam *audivisse de Anakæis deque munitis urbibus* dicat, quasi non una cum aliis exploratoribus ipse illuc accesserit. Verum responderi potest, *audire* pro *cognoscere* positum esse, aut, Calebem ad duodecim viros divisionis faciundæ verba ista facere, quorum præter Josuam nemo Anakæos viderat.

Ver. 15.

וַיֵּשֶׁב הַכְּנָזִי לְפָנֵים קִדְרִית אֶרְבֶּעַ
הָאָדָם הַגָּדוֹל בְּעַנְקָיִם הָיָא וְהָאָרֶץ
נִשְׁקְטָה מִמְּלֶחֶמָה :

τὸ δὲ ὄνομα τῆς Χεβρών ἦν τὸ πρότερον πόλις Ἀργόβ μητρόπολις τῶν Ἐνακίμ αὕτη. καὶ ἡ γῆ ἐκόπασε τοῦ πολέμου.

Au. Ver.—15 And the name of Hebron before was Kirjath-arba; which Arba was a great man among the Anakims. And the land had rest from war.

Kirjath-arba.

Ken.—One is much surprised here, at reading, *the name of Hebron before was Kirjath-arba*, (which Arba was) *a great man among the Anakims*. But, strange as this version is, it is the more strange, because it is corrected in ver. 13 of the very next chapter, *the city of ARBA, the father of Anak, which city is Hebron*: and again, in xxi. 11, *the city of ARBA, the father of Anak*.

Dr. A. Clarke.—*And the name of Hebron before was Kirjath-arba.*] That is, *the city of Arba*, or rather, *the city of the four*, for thus אַרְבֶּעַ אָנָקִים may be literally translated. It is very likely that this city had its name from *four* Anakim, gigantic or powerful men, probably *brothers*, who built or conquered it. This conjecture receives considerable strength from chap. xv. 14, where it is said that Caleb drove from Hebron the *three sons of Anak, Sheshai, Ahiman, and Talmi*: now it is quite possible that Hebron had its former name, *Kirjath-arba*, the *city of the four*, from these *three* sons and their *father*, who, being men of uncommon stature or abilities, had rendered themselves famous by acts proportioned to their strength and influence in the country. It appears however from chap. xv. 13 that *Arba* was a proper name, as there he is called the *father of Anak*. The Septuagint call Hebron *the metropolis of the Enakim*, *μητρόπολις των Ἐνακίμ*. It was probably the seat of govern-

ment, being the *residence* of the above chiefs from whose *conjoint* authority and power it might have been called דברן; as the word דבר literally signifies to *associate*, to *join in fellowship*, and appears to be used, Job xli. 6, for “associated merchants, or merchant’s companions, who travelled in the same caravan.” Both these names are expressive, and serve to confirm the above conjecture. No notice need be taken of the tradition that this city was called the *city of the four* because it was the burial-place of *Adam, Abraham, Isaac, and Jacob*. Such traditions confute themselves.

A great man.

Rosen., Ged.—The greatest man. *Homō ille maximus inter Anakæos erat.* הַגִּבּוֹר cum articulo est ut superlativus capiendum, ut 1 Sam. xvii. 14. הָיָה דָּוִד הַגִּבּוֹר, *David erat minimus.* Cf. Gesenii *Lehrgeb.*, p. 691. Cur autem vir ille *maximus* intersuos dicatur, an quia corporis mole in illo gigantum genere excelluerit, an vero quia penes eum fuerit apud eam gentem principatus, non satis explicata res est. Sunt qui eum אֲרִכְיָה quasi *quadratum* dictum existiment a *statura perfecta*, quomodo Græci τετραγώνον ἄνδρα *virum perfectum*, et τετραγώνον σώμα *corpus perfectum* vocare solent. *Quadratus* frequens est inter nomina et cognomina Romanorum ab amplo corporis habitu. Infra xv. 13; xxi. 11. Arba dicitur הַגִּבּוֹר, pater *Anakis. Anakæorum*, quod non de generis origine, sed de imperio intelligendum videtur, ut 1 Chron. ii. 21. אֲרִכְיָה גִבּוֹר; vid. quæ supra e Masio attulimus, Fuerat autem urbs, quæ postea Hebron, ab Arba vocata, quod eam condidit, uti videtur. De Anakæis vid. ad xi. 21. Pro Hebraicis הַגִּבּוֹר הַזֶּה Alexandrinus interpres reddidit hæc Græca: μετὰ πόλιν τῶν Ἐνακίμ αὐτῇ, quasi legisset: הַגִּבּוֹר הַזֶּה הַגִּבּוֹר הַזֶּה, et *per terram maximam inter Anaakeos* videtur Hebronem ejusque confinia intellexisse, quæ inter illorum civitates sit habita maxima. Longius a fonte Hebræo recedit Hieronymus, qui verba illa sic reddidit: *Adam maximus ibi inter Enakim situs est.* Ex hoc loco colligit Hieronymus in Quæstionibus in Genesin, et in Commentario ad Matth. xxvii., item in Epitaphio Paulæ, et in locis Hebraicis, ubi de Arboch loquitur, Adamum, humani generis parentem, Hebrone sepultum esse. Addit vero idem, Carjath-Arbe ita dictam esse *civitatem quatuor*, quia in ea quatuor patriarchæ, Adam, Abraham, Isaac, et Jacob, fuerint sepulti. Quam opinionem ab Hebræis

traditam Hieronymus sua illa versione stabilire voluit; siquidem quum Hebræa vox אָרָם esse possit vel proprium nomen primi parentis, vel possit appellative sumi, et in genere *hominem* significare; maluit ipse ut nomen proprium retinere. Porro quum de situ aut sepultura in Hebræo ne vestigium quidem sit, visum est ei, de suo addere: *ibi situs est.*—*Rosen.*

CHAP. XV. 1.

וַיְהִי הַגִּבּוֹר לְמִשְׁפַּחַת אֶל־נָבִיאל בֶּן־נִינְהָה מִקְצֵה תִּמָּן לְמִשְׁפַּחַתָּם אֶל־נָבִיאל בֶּן־נִינְהָה מִקְצֵה תִּמָּן :

καὶ ἐγένετο τὰ ὅρια φυλῆς Ἰούδα κατὰ δῆμους αὐτῶν ἀπὸ τῶν ὀρίων τῆς Ἰδουμαίας ἀπὸ τῆς ἐρήμου Σιν ἕως Κάδης πρὸς λίβα.

Au. Ver.—1 *This* then was the lot of the tribe of the children of Judah by their families; *even* to the border of Edom the wilderness of Zin southward *was* the uttermost part of the south coast.

Ged., Booth.—1 Now when the land had rest from war [transposed from ch. xiv. 15], this was the lot of the tribe of Judah, according to their families. On the south, to the border of Edom, *their boundary was* the wilderness of Zin, from the extremity of Teman.

I have followed the Arabic translator and Houbigant, who take Theman for a proper name. Compare Gen. xxxvi. 15, 34.—*Ged.*

Bp. Horsley.—*This then was the lot*, &c. Rather, “Now the lot of the tribe of the children of Judah according to their families was upon the border of Edom, towards the wilderness of Zin southward, at the southernmost extremity [of the whole land].”

This first verse is a general account of the situation of the lot of the tribe of Judah. The writer then proceeds to a particular description of its limits.

Houb.—1 *Sors igitur, quæ ducta est pro tribu filiorum Judæ, per familias ipsorum singulas, fuit versus terminum Edom ad desertum Sin, in meridie, ad fines Theman.*

נוֹכַח מִקְצֵה הַיָּם, Nos, *in meridie, ad fines Theman*: ne, si diceremus, *ad fines meridiei*, eandem rem inutiliter iteraremus, quam Hebræicè non iterari docet 1o. ipsum verbum נִכְחַד post נִכְחַד positum; nam iteraretur נִכְחַד si *meridies* iterum significaretur; 2o. ipsum מִקְצֵה quod solet esse ad nomen loci adjunctum, ut sequenti versu, מִקְצֵה יָם מֵלֶחֶם, *ab extremo salsi maris*, non autem ad aliquam

unam quatuor mundi plagarum. Denique appositè *Theman*, quæ urbs sita est prope terminos *Edom*, in latere tribus Judæ meridionali.... למשפחותם unus Codex. Orat. למשפחותם plenè, ut convenit in numero plurali.

Rosen.—*Fuitque sors tribui filiorum Judæ pro familiis eorum, ad fines Idumææ desertum Zin meridiem versus, ab extremitate Austri.* Græcus Alexandrinus pro tribus postremis versus hujus verbis hæc Græca dedit: *ἕως Κάδης πρὸς Δίβα, usque ad Kades ad Africum*, quæ non respondent Hebræis si verba spectes; at si rem spectes, idem fere dicunt quod Hebræa: nam Kadesch-Barnea (vs. 3), quod Græcus interpret per Κάδης intelligit, in finibus Judææ Australibus erat.

Ver. 2.

Au. Ver.—2 And their south border was from the shore of the salt sea, from the bay [Heb., tongue] that looketh southward.

And.

Houb., Ged., Booth.—Thus.

The bay.

Rosen.—Nomen הַיָּם Chaldæus ܒܝܬܐ reddidit, quod quum *petram* denotare constet, Masius hic rupem aliquam significari existimavit, quæ in illa Mortui maris extremitate extiterit. Certe Latini *linguas* et *lingulas* vocarunt promontoria instar linguæ in mare projecta. Festus in: *lingua: non solum corporis pars dicitur, sed etiam differentia sermonum, promontorii quoque genus, non excellentis, sed molliter in planum devexi.* Sed ܒܝܬܐ et *litus* denotat, ut Genes. xxii. 17, ubi Hebraica אֶרֶץ סוּפֹת הַיָּם, *ad oram maris* Onkelos reddidit אֶרֶץ הַיָּם. Græcus Alexandrinus nostra verba sic transtulit: ἀπὸ τῆς λοφίας τῆς φερούσης ἐπὶ νότον, *a summitate quæ fertur, i. e., vergit ad austrum.* Sed non dubium, *linguam*, quando de mari dicitur, sinum significare, quo in continentem angustior pars excurrit linguæ specie. Sic enim Jesajas quoque לָשׁוֹן usurpavit, cum xi. 15 canit: *perdet Jova linguam maris Ægypti.* De eo enim mari loquitur, quod sinus Arabici pars est, quæ linguæ figura Ægyptum alluit. Arabes quoque consonum Hebraico nomini لسان, *lingua* de sinu maris usurpare solent.

Ver. 4.

Au. Ver.—4 From thence it passed toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast.

And the goings out of that coast were at the sea.

Rosen.—*Pergitque ad Azmon.* הַיָּם הַמֶּלֶח; *Et exit, progreditur ad torrentem Ægypti*, quo nomine designatur rivus quidam æstate exsiccatus, qui haud procul a Rhinocorura, hodie العريش, *el-Arisch*, in confiniis Ægypti et Palæstinæ in mare effunditur, haud confundendus cum הַיָּם הַמֶּלֶח, *fluvio Ægypti*, i. e., Nilo, Genes. xv. 18. Cf. *Bibl. Alterthumsk.*, vol. ii., P. i., pp. 86, 88. הַיָּם הַמֶּלֶח הַיָּם הַמֶּלֶח, *Suntque exitus termini ad mare*, i. e., finiuntur limites Australes ad Mare Mediterraneum. Pro הַיָּם ethic et Num. xxxiv. 4, Masorethæ ad marginem legi jubent הַיָּם, ut tollatur discrepantia nominis feminini pluralis הַיָּם et verbi masculini singularis cum illo constructi. Verum est hæc constructio nequaquam musitata, præsertim cum verbum præcedit, explicanda ex usu impersonali et neutrali tertiæ verborum personæ, vid. N. G. Schræderi *Institutt. ad fundamm.*, L. H. Syntax., reg. lxii. b., et Gesenii. *Lehrgeb.*, p. 713, b).

This shall be your south coast.

Houb., Horsley, Ged., Booth.—This was their [LXX] southern boundary.

Rosen.—הַיָּם הַמֶּלֶח, *Hic sit vobis, Judæis, limes Austri.* Mira videri possit hæc apostrophe. Sed observat Masius, alludi ad illa verba, quibus Num. xxxiv. 2, 6, 7, hi ipsi fines describuntur, alloquitur enim illic Moses Israelitas. Græcus Alexandrinus pro secunda persona posuit tertiam, αὐτῶν (τὰ ὅρια), tanquam הַיָּם pro לָשׁוֹן legerit, quam personarum enallagen probat Kimchi.

Ver. 6.

Au. Ver.—6 And the border went up to Beth-hogla, and passed along by the north of Beth-arabah; and the border went up to the stone of Bohan the son of Reuben.

Rosen.—6 הַיָּם הַמֶּלֶח, *Ascenditque limes ad Beth-Chogla*, quod nomen locum *perdicis*, i. e., perdicibus abundantem denotat. Sed quum הַיָּם et nomen proprium feminæ sit, ut filiæ Zelophchadi, Num. xxvi. 33; posset et *domicilium Chogla* eundem significare. Infra xviii. 21 recensetur Beth-Chogla inter urbes tribus Benjamin, quæ finitimam habuit tribum Judæ ad Austrum. וְיָצַק מִצְפֹּן לְבֵית הַחֲרָדָה, *Et progreditur a Septentrione ad Beth-Haaraba*, i. e., limes nonnihil ad aquilonem deflectens venit *Beth-Haarabam*. Nomen denotat *domicilium*

planitie, aut *solitudinis*, haud dubio a situ. Nam infra vs. 61 recensetur inter eas urbes, quæ in *deserto*, בְּסִדְרָה, sitæ sint. Appellatur et nudo עֲבָדָה, et cum articulo הַעֲבָדָה infra xviii. 18. Hæc urbs infra xviii. 22 commemoratur inter urbes tribus Benjamin. In hoc vero capite vs. 61 tribui Judæ accensetur. Quamobrem sunt qui dubitent, an unus idemque sit locus. Sed verisimile est, fuisse in confiniis utriusque tribus, quum sæpe urbes in eo situ positæ duabus tribubus adscribantur; non quod dubii essent fines, tempore Josuæ, sed quod earum urbium ager esset inter duas tribus divisus. Vix dubium, quin eadem sit Beth-Haaraba, quæ utrobique memoratur; nam hic proxime sequitur Beth-Coghlam, et infra xviii. 22 similiter in eodem tractu collocatur. וַעֲלָה הַגִּבְלָה אֶת־הַבְּרִיחַ אֲשֶׁר־בְּנֶגֶב־בְּנֵי־בִּנְיָמִן, *Et ascendit limes ad lapidem Bohanis, filii Rubenis*. Videtur hoc nomen accepisse a quodam Rubenita, qui Bohan i. e., pollex (quod et Romanis nomen erat proprium, vid. Ciceronis *Epist. ad Attic.*, l. xiii., ep. 44) appellatus fuerit. Ex quo efficitur, id nomen recens esse, et ab Israelitarum in eas regiones adventu impositum esse.

Ver. 7.

וַעֲלָה הַגִּבְלָה וְדִבְרָה מֵעֵמֶק עֲכוֹרָה וְצִפּוֹנָהּ פָּנָה אֶל־הַגִּלְגָּל אֲשֶׁר־נִכְחָ לְמַעְלָה אֲדָמִים אֲשֶׁר מִנְּגֵב לְפָנָהּ וְעַבְרָה הַגִּבְלָה אֶל־מִן עֵין־שֶׁמֶשׁ וְהָיוּ הַצְּאֵתָיו אֶל־עֵין רֹגֵל :

καὶ προσαναβαίνει τὰ ὄρια ἐπὶ τὸ τέταρτον τῆς φάραγγος Ἀχὼρ, καὶ καταβαίνει ἐπὶ Γαλγὰλ, ἣ ἐστὶν ἀπέναντι τῆς προσβάσεως Ἀδαμὺν, ἣ ἐστὶ κατὰ λίβα τῇ φάραγγι, καὶ διεκβάλλει ἐπὶ τὸ ὕδωρ τῆς πηγῆς τοῦ ἡλίου. καὶ ἔσται αὐτοῦ ἡ διεξόδος πηγῇ Ῥωγὴλ.

Au. Ver.—7 And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, that is before the going up to Adummim, which is on the south side of the river: and the border passed toward the waters of Enshemesh, and the goings out thereof were at Enrogel.

Gilgal.

Masius, Le Clerc, Ged., Booth.—Geliloth [Syr.].

Masius, Le Clerc, and others, adopt this reading of the Syr. as genuine; for Gilgal, in the plain of Jericho, cannot be meant.—*Booth.*

Rosen.—7 *Ascenditque limes Debiram*

versus ex valle Achor, i. e., progreditur, pertransita valle Achor, usque ad Debiram. Quod oppidum tertium est hujus nominis; primi in sorte tribus Judæ, haud procul ab Hebrone, mentio est facta supra x. 38; xi. 21; xii. 13, secundi, in tribu Gad, cis Jordanem, ad Jabbokum, fluvium, xiii. 26. Quod hic habetur haud longe ab Hierichunte situm fuit. Græcus Alexandrinus pro דִּבְרָה, s. דִּבְרָה videtur παραπαραμυτισμῷ deceptus legisse רִבְעָה. Nam dedit hanc interpretationem: καὶ προσαναβαίνει τὰ ὄρια ἐπὶ τὸ τέταρτον τῆς φάραγγος Ἀχὼρ, *ascendit limes ad quartam partem vallis Achor*. De ea vid. supra vii. 24. וְצִפּוֹנָהּ פָּנָה אֶל־הַגִּלְגָּל, *Et Septentrionem versus adspicit ad Gilgalem*, i. e., attingit eam, nec tamen eam amplectitur, nec intro recipit. Gilgalem, ubi Israelitæ stativa sua castra habebant, sitam fuisse Jordanem inter et Hierichuntem, vidimus supra ad iv. 19. Itaque eam, quæ hic memoratur, Gilgalem, quæ infra xviii. 17. גִּלְיָה vocatur, aliam esse oportuit, quum Hierichunti ad Occidentem esset; illa vero erat Hierichunti ad Orientem. Ut quæ hic habetur Gilgal aliam esse ab ea, qua castra erant, indicaret, addit אֲשֶׁר־נִכְחָ לְמַעְלָה אֲדָמִים, *quæ est e regione adscensus rubentium*. De hoc loco Hieronymus in *Locis Hebraicis* hæc habet: *Adummim, quondam villula, nunc ruinæ, in sorte tribus Judæ, quæ locus usque hodie vocatur Maledomim (מַלְדוֹמִים) et Græce dicitur ἀνάβασις πυρρῶν, Latine autem appellari potest ascensus ruforum, seu rubentium; propter sanguinem, qui illic crebro a latronibus funditur. Est autem confinium tribus Judæ et Benjamin, descendantibus ab Ælia [Hierosolyma], ubi et castellum militum situm est, ob auxilia viatorum. Potuit vico illi nomen inditum esse a rubicundis rupibus, quemadmodum oppidulum prope Romam Saxa Rubra appellatum fuit, alias Rubræ scil. petreæ, vid. Ciceronis *Philipp.* ii., cap. 71. אֲשֶׁר מִנְּגֵב לְפָנָהּ, *Qui adscensus a meridie est*. Is quanam fuerit haud constat. Ideo nonnulli, post Græcum Alexandrinum (κατὰ νότον φάραγγι), *vallem* verti volunt. וְעַבְרָה הַגִּבְלָה אֶל־מִן עֵין־שֶׁמֶשׁ, *Et progreditur limes ad aquas Aen-Schemesch*. Nomen compositum denotat fontem solis. Credibile est, inquit Clericus, illic fuisse fontem a Cananæis soli consecratum. Talis *aqua solis* apud Ammonios, ut auctor est Curtius l. iii., cap. 7, § 22. וְהָיוּ הַצְּאֵתָיו אֶל־מִן עֵין רֹגֵל, *Suntque exitus ejus scil. הַגִּבְלָה, limitis (vs. 4) ad aquas fontis fullonis*. Ita dictus forsan, quod exceptæ*

helicibus ejus aquæ fullonum officinis serviebant. Fuisse hunc fontem proxime ad urbem Hierosolymam, colligitur ex epulo illo regali Adoniæ, Davidis filii, quod is apud illum fontem fratribus sociis suis dabat, cum illuc usque tubarum crepitus et urbis plausus de creato Salomone rege audiretur, 1 Reg. i. 9. Mentio fit illius fontis et 2 Sam. xvii. 17. Aqua illius forsitan postea collecta fuit in piscinam, quæ erat in via agri fullonis ad austrum Hierosolymæ, 2 Reg. xviii. 17.

Ver. 8.

וְעָלָה הַגְּבֹול גַּי בֶּן-הַנֶּחֱם אֶל-בְּתָרָה
הַיְבוּסִי מִפְּנֵי הָיָא יְרֵשָׁלָם וְגו'

καὶ ἀναβαίνει τὰ ὄρια εἰς φάραγγα Ἐννὸμ ἐπὶ νότου τοῦ Ἰεβοῦς ἀπὸ λιβάς. αὕτη ἐστὶν Ἱερουσαλήμ, κ.τ.λ.

Au. Ver.—8 And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same is Jerusalem: and the border went up to the top of the mountain that *lieth* before the valley of Hinnom westward, which is at the end of the valley of the giants northward.

The Jebusite. So Rosen.

Houbigant, Ged., Booth.—Jebus [LXX., Chald]. “Lege *היבוסי*, Jebus; ut legunt Græci Intt. qui Ἰεβοῦς, et ut Chaldæus, יבוס, Jebus. Nam sequitur, hæc est Jerusalem, quod de civitate ipsâ Jebus dicitur, non de ejus civibus *Jebusæis*. Cur ‘ adderetur, occasio fuit in verbo ipso *היבוסי* quod in Sacris Codicibus sæpius recurrit, quodque adeo in memoriâ Descriptoris præsens aderat, non item יבוס quod paucis in locis legitur.

Rosen.—*Ad latus Jebusæi*, Jebusæorum, a meridie, i. e., ita ut relinquat Jebusæos ad Septentriones. Hic est *בניץ* in nostris codicibus, ut fuit in codice Hieronymi, qui *Jebusæi* habet; nam gentium nomina passim in singulari numero exprimuntur. Urbis nomen est יבוס, vid. Jud. xix. 10; 1 Par. xi. 4. Sane Græcus Alexandrinus hic posuit Ἰεβοῦς. Hæc est Jerusalem, i. e., urbs quæ illic est, in agro Jebusæorum, vocatur nunc Jerusalem.

Giants. See notes on xii. 4.

Ver. 9.

Au. Ver.—9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoth, and went out to the

cities of mount Ephron; and the border was drawn to Balah, which is Kirjath-jearim.

Rosen.—וְהָיָה הַגְּבֹול מִרֹאשׁ הָהָר אֶל-מִצְעָן מִי נֶפְתָּח, Et describitur limes a vertice montis illius ad fontem aquarum Nephtoth usque. Ejus fontis nusquam alias fit mentio, Hitzig in libro *Begriff der Kritik* cet., p. 133. נֶפְתָּח pro nomine appellativo habet *naphtham* significante, coll. 2 Macc. i. 36, Νέφθαρ, Νεφθαέλ. Verbum הָיָא Hebræi fere interpretantur *agi* in obliquum, *gyrare*, *circumire*, Chaldæum sequuti, qui pro illo verbum *רַס*, *circumire* ponit. Græcus Alexandrinus et Aquila διεκβάλλειν, *pertransire*, *trajicere*, quod Hieronymus sequutus. Idem denotat נָפַד, quo Arabicus interpret est usus.

Syrus: ܡܠܐ, respicit. Sed Hebraicum verbum significat *describere*, *figurare*, *ductis lineis designare*. Hoc vero loco, ut mox vs. 11 et xviii. 14, 17 ponitur impersonaliter pro: *describitur*, propr. *describit* scil. *describens*. Cf. Gesenii *Lehrgeb.*, p. 797, 3 a). וְהָיָה הַגְּבֹול הָיָא קֶרֶת יָרֵם, et describitur limes per Baalah, quæ est Kirjath-jearim.

Ver. 10.

וְנָסַב הַגְּבֹול מִבְּעֵלָה יָמָּה אֶל-יָרֵם
שֵׁעִיר וְעָרָר אֶל-בְּתָרָה הַר-יָרֵם
מִצְפֹּנָה הָיָא כְּסֵלֹן וְיָרָד בֵּית-שֶׁמֶשׁ
וְעָרָר הַמְּנָה :

καὶ περιελύσεται ὄριον ἀπὸ Βαὰλ ἐπὶ θάλασσαν, καὶ παρελεύσεται εἰς ὄρος Ἀσθάρ ἐπὶ νότου πόλιν Ἰαρὶν ἀπὸ βορρᾶ. αὕτη ἐστὶ Χασλὼν. καὶ καταβήσεται ἐπὶ πόλιν ἡλίου, καὶ παρελεύσεται ἐπὶ λίβα.

Au. Ver.—10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which is Chesalon, on the north side, and went down to Beth-shemesh, and passed on to Timnah.

Houb.—הַר יָרֵם, Vulgatus: *montis Jarim*. Græci omittunt הַר, *montis*. Nos *Her-jarim*, ut sit nomen urbis, ut *Cariathiarim*, quia sequitur, hæc est Cheslon; quod quidem monti non convenit, urbi convenit.

Rosen.—Tum convertit se limes a Baalah ad montem Seir, qui plane diversus est a Seire Idumæorum monte. Videtur ei a *coma*, id est, arboribus fruticibusque, nomen inditum fuisse. *Præteritque ad latus montis Jearim*, i. e., sylvarum ab ea parte quæ est

septentrionem versus, id est Cesalon. כְּסִלֹן
quum hic sit nomen urbis, ut ostendit pro-
nomen feminæ generis כְּסִי, quod referendum
ad nomen כְּסִי subauditum, non ad כְּסִי, quod
est masculini, non videtur velle scriptor,
montem Jearim dictum etiam כְּסִלֹן, sed ad
illum montem hanc urbem sitam fuisse.
Græcus Alexandrinus pro כְּסִי posuit
πόλιν Ἰαρίμ, quasi pro כְּסִי legisset כְּסִי.

Arabicus interpres: *جبل النيران*, mons
en Naran. וְיָרַד בֵּית־שֶׁמֶשׁ, Et descendit ad
Beth-Schemesch, i. e., domum, sive templum
solis. Non longe abfuisse a Kirjath-jearim,
tum Josephus auctor est *Antiqq.* l. vi., cap. i.,
§ 4, tum ex historia receptæ a Philisthæis
arcæ sacræ, 1 Sam. vi. 19.

Ver. 12.

וַיָּבֹא לָם הַיָּמָה הַגְּדֹל וַיָּבֹא לָם
בְּבִיר־הַיְּהוּדָה סָבִיב לְמִשְׁפַּחָתָם:
καὶ τὰ ὅρια αὐτῶν ἀπὸ θαλάσσης. ἡ θά-
λασσα ἡ μεγάλη ὀρίει. ταῦτα τὰ ὅρια υἱὸν
Ἰούδα κύκλῳ κατὰ δῆμους αὐτῶν.

Au. Ver.—12 And the west border was to
the great sea, and the coast thereof. This is
the coast of the children of Judah round
about according to their families.

Houb.—הַיָּמָה הַגְּדֹל. Verbum
hoc loco est adverbium quod significat ad
occidentem; סָבִיב autem, nomen substantivum,
quod, mare; ut constet ordinem legitimum
esse הַיָּמָה הַגְּדֹל, et terminus occidentalis,
mare magnum, qui ordo erat in codice Græ-
corum Intt. qui sic, ἀπὸ θαλάσσης ἡ θάλασσα
μεγάλη, a mari, sive ab occidente, mare
magnum.

Rosen.—וַיָּבֹא לָם הַיָּמָה הַגְּדֹל וַיָּבֹא, Et ter-
minus maris, i. e., occidentalis ad mare
magnum, i. e., Mediterraneum contendit, et
ipsum est terminus. Kimchi postremum
וַיָּבֹא interpretatur regionem finitimam mari
Mediterraneo, q. d. mare Mediterraneum et
regio ei finitima efficiunt limites occidentales
tribus Judæ. Cf. eandem phrasin infra
vs. 47.

Ver. 13.

וַיָּלֶכְלֵב בְּנֵי־יִשָּׁאָה בְּתוֹן חֶלֶק בְּתוֹךְ
בְּנֵי־הַיְּהוּדָה אֶל־כִּי יִהְיֶה לַיהוֹשֻׁעַ אֶת־
חֶרֶת אֶרֶצָּה אֲבִי הַשֵּׁנָה הִיא חֶבְרוֹן:
καὶ τῷ Χάλεβ υἱῷ Ἰεφονῆ ἔδωκε μερίδα ἐν
μέσῳ υἱῶν Ἰούδα διὰ προστάγματος τοῦ θεοῦ.
καὶ ἔδωκεν αὐτῷ Ἰησοῦς τὴν πόλιν Ἀρβὺκ
μητρόπολιν Ἐνάκ αὕτη ἐστὶ Χεβρών.

Au. Ver.—13 And unto Caleb the son of
Jephunneh he gave a part among the chil-
dren of Judah, according to the command-
ment of the Lord to Joshua, even the city of
Arba [or, Kirjath-arba] the father of Anak,
which city is Hebron.

14 And Caleb drove thence the three sons
of Anak, Sheshai, and Ahiman, and Talmi,
the children of Anak.

13 He gave.

Bp. Patrick.—Or rather, he (that is,
Joshua) had given him a part in this country,
which by lot fell to the tribe of Judah. See
the foregoing chapter, xiv. 6, 7, &c. where
we read how Caleb petitioned for it, and
founded his petition on a grant made to him
of it, long ago, by God himself.

Rosen., Ged., Booth.—Was given.

וַיָּלֶכְלֵב בְּנֵי־יִשָּׁאָה בְּתוֹן חֶלֶק בְּתוֹךְ
autem, filio Jephunneh, dedit scil. dans, i. e.,
data est pars, portio, in medio filiorum Judæ,
i. e., in eo terræ tractu, qui tribui Judæ
obtigit.—*Rosen.*

Houb.—13 Caleb autem, filio Jephone,
dedit Josue possessionem inter filios Judæ,
juxta Domini mandatum; dedit ei civitatem
Arbe, patris Enach: (Hæc est Hebron.)
אֶל כִּי יִהְיֶה לַיהוֹשֻׁעַ, Juxta verbum Domini ad
Josue. Moyses, non Josue, promiserat ex
Dei verbis terram eam, quam Caleb ex-
plorârat, ei datam iri. Præterea hæc lo-
quendi forma, אֶל כִּי יִהְיֶה, solet usurpari
sine addito. Itaque ille dandi casus in
mendo est, et legendum, vel cum Syro יוֹשֻׁעַ
in recto casu, Josue. כִּי, dedit, vel cum
Græcis Intt. iterandum, וְכִי לֹא יוֹשֻׁעַ, et dedit
illi Josue, quæ verba Græci Intt. non ite-
rarent, nisi et legerent. Prior scriptio magis
placet, quia hod. Codici similior.

14 Anak, Sheshai, and Ahimai, and Talmi.
See notes on Numb. xiii. 22, vol. i., p. 554.

Ver. 15.

Au. Ver.—15 And he went up thence to
the inhabitants of Debir: and the name of
Debir before was Kirjath-sepher.

Rosen.—וַיֵּלֶךְ מִשָּׁם אֶל־יִשָּׁאָה דְּבִיר, Ascenditque,
i. e., expeditionem suscepit (vid. not. supra
ad vi. 5) inde, ex agro Hebronitico (vs. 13),
ad, contra incolas Debiræ, vid. supra x. 38.
וַיֵּלֶךְ דְּבִיר לְפָנִים קִרְיַת־סֵפֶר, Et nomen Debiræ
antehac fuerat Kirjath-Sefer, i. e., urbs libri,
sive collective, librorum. Græcus Alex-
andrinus πόλις γραμμάτων, Vulgatus urbs
litterarum reddidit. Chaldaeus: קִרְיַת סֵפֶר,
quæ verba Buxtorfius in *Lexico Chald.*

Talmud., p. 218, *civitatem principum* vertit. Sed monuerat Masius, verba Chaldaica de notare πόλιν ἀρχαίων, urbem archivorum, ubi acta publica, aut multa vetustatis monumenta descripta asservarentur. A פֶּסֶר nomen נָרִי significatu non esse diversum dicunt veteres Hebræorum magistri in Gemara Tractatus Talmudici עֲבִירָה נָרִי, de cultu alieno, cap. 2, נָרִי Persice librum significare perhibentes. Sed Persicum דָּבִיר non librum sed scribam, notarium denotat. Cf. Relandi *Dissertat. Miscell.*, P. ii., p. 285. Sed nomen Persicum urbi illi inditum fuisse Josuæ ætate, vix esse credibile. Nomen נָרִי quum de postica templi parte, penetrali ejus, sæpe in V. T. dicatur (vid. not. ad Ps. xxviii. 2), Masius, Hebræorum traditionem sequutus, illam urbem, in qua tabellaria sive archiva fuissent, נָרִי appellatam inde existimat, quod ἀρχαία secretissima et quasi sacrosancta haberi solerent.

Ver. 17.

וַיִּתֵּן לָהּ אֶחְסָה בְּתוּלָתָא וְיָתִיבָהּ
וַיִּתֵּן לָהּ אֶחְסָה בְּתוּלָתָא וְיָתִיבָהּ

καὶ ἔλαβεν αὐτὴν Γοθονιῆλ υἱὸς Κενέζ ἀδελφοῦ Χάλεβ. καὶ ἔδωκεν αὐτῇ τὴν Ἀσχαὺν θυγατέρα αὐτοῦ γυναῖκα.

Au. I'er.—17 And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife.

Brother.

Gen., Booth.—Younger brother [some copies of LXX, Vulg., Arab., with one MS., and p. p. Jud. i. 13].

Bp. Patrick.—He gave him Achsah his daughter to wife.] Some think this was not lawful, because he was her uncle: but this is a mistake, for Othniel was not Caleb's brother, but Kenaz, who was Othniel's father. For Caleb is constantly called the son of Jephunneh, and Othniel the son of Kenaz. Therefore they had not the same father, but were very near of kin; which is all the word *brother* signifies in many places.

Rosen.—Cepit vero, expugnavit eam, urbem Kirjath-Sepher, Othniel, filius Kenasi, frater Calebi. Sed nomen נָרִי hic plures existimant gignendi casu reddi omnino debere, ne matrimonium lege vetitum hæc narratio videatur approbare. Est enim Hebraicorum verborum constructio ambigua. Et sane Græcus Alexandrinus ἀδελφοῦ habet, quo fiat, ut Othniel et Achsa patruels sint,

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quos non erat nefas matrimonio jungi. Nam fratris filiam ducere uxorem etsi connubiales leges quæ in Levitico sunt scriptæ capp. xviii. et xx. aperte non vetent, tamen id tacite faciunt, consecrariâ quadam ratione, cum amitam, item materteram, item patru uxorem duci prohibent; sunt enim illæ paris cum fratris filia propinquitatis necessitudine nobis conjunctæ. Sed accentus Tiphcha voci נָרִי appositus distinguit eam ab אֶחְסָה, ita ut hæc nomina cum eo quod antecedit non possint in statu regiminis jungi. Præterea, ut recte a R. Mose Nachmani fil. est observatum ad Num. x. 29, ea nomina quæ in istiuscemodi verborum constructionibus posita ultimis locis, referenda sunt ad id nomen, cujus in ea oratione præcipua mentio est. Veluti cum scriptum est Jesaj. xxxvii. 2: יִשְׁכָּנִי בְּרָצִיּוֹן הַזֶּה, sensus est: *Jesajas, filius Amози, propheta*, non *propheta*; de Jesaja enim potissimum illic agitur. Similiter Jerem. xxviii. 1, חַנַּנְיָה בֶּן-אֲשּׁוּר, *Chananjah, filius Assuri, propheta*. Vid. et 2 Reg. xvi. 7. Denique Num. x. 29, וְיָתִיבָהּ בְּרָצִיּוֹן הַזֶּה, *ad Chobabum, filium Reguelie Midianitam*. Quare nostra verba Hieronymus recte sic reddidit: *Othniel filius Cenez, frater Caleb junior*, quam postremam vocem addidit e loco parallelo Jud. i. 13, ubi נָרִי בְּרָצִיּוֹן קָנִיז legitur. Ut vero ab Othniele removeatur culpa matrimonii cum fratris filia initi, quod, ut antea diximus, illicitum habendum erat; *fratris* nomine hoc loco *cognatus* designari volunt, nec obstare dicunt, quod Othniel allato libri Judicum loco *frater Calebi eo minor* dicitur; neque enim inter liberos unius parentis comparisonem fieri; sed propter Calebi ætatem, quæ tum erat annorum plus octoginta quinque, *minorem* illum vocari, qui novus fit maritus, et illius alterius gener. Vid. J. D. Michaëlis *Abhandlung von den Ehegesetzen Moses*, p. 17, ed. sec. Quæ ratio nobis videtur justo artificiosior esse. Sed quum matrimonium cum fratris filia in legibus connubialibus a Mose promulgatis non esset expressis verbis vetitum, illud senioribus demum temporibus consecrariâ, ut diximus, quadam ratione illicitis connubiis adnumeratum fuisse.

Ver. 18, 19.

וַיִּתֵּן לָהּ אֶחְסָה בְּתוּלָתָא וְיָתִיבָהּ
וַיִּתֵּן לָהּ אֶחְסָה בְּתוּלָתָא וְיָתִיבָהּ
וַיִּתֵּן לָהּ אֶחְסָה בְּתוּלָתָא וְיָתִיבָהּ

וַתִּתֵּן־לִי בְרָכָה כִּי אָרַץ הַנֶּגֶב נִתְּנָה
וַתִּתֵּן־לִי גֵלֶת מִיָּמִים וַיִּתְּנָהָ אֶת גֵּלֶת
עַל־זֶת וְאֶת גֵּלֶת תַּחְתָּיוֹת :

18 καὶ ἐγένετο ἐν τῷ ἐκπορεύεσθαι αὐτὴν καὶ συνεβουλεύσατο αὐτῷ, λέγουσα. αἰτήσομαι τὸν πατέρα μου ἀγρόν. καὶ ἐβόησεν ἐκ τοῦ ὄνου. καὶ εἶπεν αὐτῇ Χάλεβ. τί ἐστὶ σοι; 19 καὶ εἶπεν αὐτῷ. δὸς μοι εὐλογίαν, ὅτι εἰς γῆν Ναγέβ δέδωκάς με. δὸς μοι τὴν Βορθανίς. καὶ ἔδωκεν αὐτῇ τὴν Γοναιθλὰν τὴν ἄνω καὶ τὴν Γοναιθλὰν τὴν κάτω.

Au. Ver.—18 And it came to pass, as she came unto him, that she moved him to ask of her father a field: and she lighted off her ass; and Caleb said unto her, What wouldst thou?

19 Who answered, Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.

As she came unto him.

Pool.—*As she came unto him*, or, *as she went*, to wit, from her father's house to her husband's, as the manner was.

She moved him to ask.

Houb., Pool, Horsley, Ged., Booth.—She persuaded him to let her ask.

Vulgatus, et *suasa est à viro suo*, fortasse legens וַתִּתֵּן, et *persuasit ei* (vir). Sed scriptura hod. legitima *persuasit ei ut...* seu *ab eo impetravit ut peteret*, quia id petere mulier non auderet, viro non annuente.—*Houb.*

Bp. Patrick.—*That she moved him to ask of her father a field.*] Desired her husband, unto whom she thought her father at this time would deny nothing, to bestow a field upon her. Or, perhaps, she moved him to give her leave to ask it of her father; as she did, either by his permission, or by his desire; who might tell her, it was more proper for her to ask it than himself.

She lighted off her ass. So *Rosen., Gesen., Lee*, and most commentators.

Bp. Patrick.—*She lighted off her ass; and Caleb said unto her, What wouldst thou?*] He seems to have prevented her request; knowing, by her posture, she had something to desire of him. But *Ludov. de Dieu* takes it quite otherwise; that when she came to her husband's house she did not alight from her ass, but continued still sitting upon it. Which her father observing, and asking her the reason, why she did

not come down and go to her husband; she told him, she had first a thing to beg of him. And thus both the LXX and the Vulgar translate it, as if she did not alight, but sighed and cried, ἐκ τοῦ ὄνου, from the ass on which she sat.

Rosen.—18 וַתִּתֵּן לִי בְרָכָה, *Factumque est cum veniret*, s. *ingrederetur ipsa scilicet domum sponsi*, cum deduceretur in domum sponsi sui. וַתִּתֵּן לִי גֵלֶת מִיָּמִים וַיִּתְּנָהָ אֶת גֵּלֶת עַל־זֶת וְאֶת גֵּלֶת תַּחְתָּיוֹת, *Tunc incitavit eum*, Othnielem, sponsum suum, uti res ipsa docet, *ad petendum*, ut peteret, *a patre ipsius agrum* aliquem arabilem et fertilem. Quum autem mox dicatur, Achsam ipsam rogasse, id Græcum Alexandrinum interpretem eo adduxit, ut Hebraica sic redderet: συνεβουλεύσατο αὐτῷ λέγουσα, αἰτήσομαι τὸν πατέρα μου ἀγρόν, *consilium cum eo habuit, dicens: rogabo patrem meum agrum ut mihi det*. Sed in parallelo loco libri Judicum i. 14 in Alexandrina interpretatione hæc habentur: καὶ ἐπέσειεν αὐτὴν ὁ Γοθουὶλ αἰτήσαι παρὰ τοῦ πατρὸς αὐτῆς τὸν ἀγρόν, *impulitque eam Othniel petere a patre suo agrum*. Quæ ipsa interpretationis varietas credere suadet, interpretes utrobique haud aliter legisse quam nos hodie, sed ex re ipsa et conjectura illos aliter transtulisse. Constantior illis est *Vulgatus*, sive *Hieronymus*. Is enim in hoc Josuæ loco Hebræa sic reddidit: *suasa est a viro suo ut peteret*. In *Judicum* libro ita: *monuit vir suus ut peteret*. Expressit in sua interpretatione *Hieronymus* וַיִּתֵּן, quod tamen olim lectum non fuisse, ostendit utriusque loci Græca interpretatio. וַיִּתֵּן לִי בְרָכָה, *Dixitque ei Caleb: quid tibi? quid cupis?* Quum vero proxime antea dictum esset, Achsam incitasse sponsum, ut a patre agrum peteret; mirum videri debet, non referri quid sponsus fecerit, sed de Achsa tantum pergere narrationem. *R. Levi Gersonis* fil. rem hoc modo explicat: petiisse sponsæ monitu Othnielem dotem a suo socero, atque impetrasse etiam; sed quum ager siccior doti dictus esset, illam insuper aquas poposcisse, quibus rigari fundus totalis posset, eamque ad rem temporis occasione usam esse. *Masius* observat, posse, omissa conjunctione discretiva, reddi verbum *incitandi* tempore non perfecte præterito: *cum veniret ipsa*, i. e., cum sponso suo domum duceretur, *incitabat sponsum ad petendum a parente agrum* meliorem, sua tergiversatione scilicet, cum se rursus de jumento demitteret. Sed magis verisimile fuerit, Achsam incitasse quidem sponsum, ut

agrum a patre peteret, sed quum ille hoc potius ab ipsa fieri debere dixisset, ipsam petiise.

What wouldest thou?

Ged., Booth.—What wouldest thou, my daughter [Syr.]?

19 *A blessing.*

Patrick, Rosen., Lee, Ged., Booth.—A gift.

A south land.

Rosen.—*בְּיָמֵינוּ הָיָה אֶרֶץ הַנֶּגֶב*, *Nam terram siccitatis dedisti mihi*, q. d., nam illud terrenum, quod doti dixisti, siccus est, quam ut fructuosum esse possit. Nomen נֶגֶב h. l. non, ut alias sæpissime, *australem plagam* denotare, sed primam suam significationem, *siccitatis* (cf. not. ad Ps. cxxvi. 4), obtinere, docet res ipsa. Græcus Alexandrinus Hebræa sic transtulit: *ὅτι εἰς γῆν Ναγὲβ δέδωκάς με*, et Jud. i. 14, ita: *ὅτι εἰς γῆν νότου ἐδέδωκαί με*, in *terram australem dedisti me*.

Similiter Arabicus interpres: زوجتني ,

matrimonio me junxisti in terra australi; sensu nequaquam commodo. Sed recte Jarchi observat, נֶגֶב hic poni pro לֵי נֶגֶב, *dedisti mihi*, ut statim sequitur. Maurer confert Latinum *donare aliquem aliqua re*. Convenit vernaculum *jemanden beschenken mit etwas*. Eodem modo Jarchi notat Genes. xxxvii. 4 dici בָּרָא pro אָלַי, *loqui ad eum*, et 1 Reg. xix. 21, בָּשָׁל לָהֶם pro בָּשָׁלָם, *coxit eis*.

And he gave her.

Ged., Booth.—And Caleb [forty MSS., Syr., Vulg., and some copies of LXX] gave her.

The upper springs and the nether springs.

Gesen.—גִּלּוֹת וְנָלוֹת, *Gulloth*, Upper and Lower, pr. n. of two towns not far from Hebron, Judg. i. 15. In the parall. passage Josh. xv. 19 it is: גִּלּוֹת וְנָלוֹת, *Gulloth*.

Rosen.—*Deditque ei scaturigines superiores et scaturigines inferiores*. Post גִּלּוֹת in loco parallelo Jud. i. 15 additur נָלוֹת, quod et h. l. plures codices et libri exhibent, nec non Græcus Alexandrinus et Syrus. Auxit ergo Calebus filiæ dotem duobus fontibus cum agris in quibus oriebantur, quorum alter superiore loco, alter inferiore situs fuit. Sunt, qui *scaturiginibus superioribus* fontes erumpentes e terra, *inferioribus* autem puteos significari existiment. Sed designatur locorum situs, quemadmodum infra xvi. 3, 5,

oppidum *Beth-Choron inferius et superius* memoratur.

Ver. 21.

וַיְהִי הָעָרִים מְהֵרָה לְמַטֵּה בְנֵי יְהוּדָה אֶל־יַבְדִּיאל אֶדוֹם בְּנֵגְבָה קַבְצֵאל וְעֵדֶר וַיָּגֹר :

ἐγενήθησαν δὲ πόλεις αὐτῶν πρὸς τῇ φυλῇ υἱῶν Ἰούδα ἐφ' ὁρίων Ἐδῶμ ἐπὶ τῆς ἐρήμου, καὶ Βαισελεῖλ, καὶ Ἀρά, καὶ Ἀσῶρ.

Au. Ver.—21 And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur.

Rosen.—*Fuerunt urbes ab extremitate tribus filiorum Judæ ad fines Idumææ in meridie hæ.*

Ver. 25.

וַחֲצֹר וְהַרְיֹת הַחֲצֹרֹן הִיא חֲצֹר :

καὶ αἱ πόλεις Ἀσερών, Ἀτῶρ, Ἀσῶρ.

Au. Ver.—25 And Hazor, Hadattah, and Kerioth, and Hezron, which is Hazor.

Ged., Booth.—25 And New-hazor, and Kerioth-hezron (which is also called Hazor).

Rosen.—25 חֲצֹר הַחֲצֹרֹן Hieronymus *Asor nova* transtulit. Sane חֲצֹרֹן est Chaldaice pro חֲצֹרָה. Sunt, qui חֲצֹרָה pro nomine alterius urbis habeant. Sed quum in toto hoc catalogo diversorum oppidorum nomina præmissa singulis copulâ ὃ invicem discernantur, non est credibile, eam hoc solo loco omissam esse. Præmittunt quidem illam Syrus et Arabs, qui حِمْصَرٌ et

حَدَثٌ posuerunt; sed perquam incertum est, legerintne illam in suis codicibus, an vero ex sua conjectura addiderint. Atque hoc quidem est magis verisimile, quum Chaldæus et Hieronymus nullam copulam reperierint, nec in codicibus quotquot hodie exstant, illa legatur. Præterea חֲצֹר per accentum conjunctivum *Mahpach* cum proximo חֲצֹרָה arctius conjungitur, ut adjectivum suo nomini. Quod autem hoc adjectivum Aramaicæ est formæ, factum est forsan hinc, quod oppidum illud a Phœniciis aut Syris huc delatis conditum fuerit. In Græca Alexandrina translatione duo hæc nomina non leguntur expressa, ut omnino inde a versu 23, urbium nomina valde sunt corrupta et confusa. חֲצֹרֹת R. Jesajas existimat non esse proprium unius urbis nomen,

וְחֲצֹרֹת

sed *urbes* significare, eas videlicet, quæ deinceps annumerantur. Sed nulla causa intelligitur, cur iis hic medio in catalogo illud nomen præmittatur. Estque *קִרְיֹת* nomen proprium alius urbis in Moabide sitæ Jerem. xlviii. 24. Quod sequitur oppidum *קִרְיֹת* supra vs. 3, in descriptione finium australium tribus *Judæ* memoratum est. Hic additur : *הַיָּחָזֹר* hoc est *Chazor*, i. e., id oppidum et *Chazor* appellatur. Syrus *ܡܕܢܬܐ ܚܙܪܐ*, *civitas Chezron*, sive *Chezronis* reddidit, sed omissis verbis *הַיָּחָזֹר*. Verba *קִרְיֹת* et *קִרְיֹת* jungit et Maurer vertitque *urbes Chezronis*, repugnantibus accentibus ; quum *קִרְיֹת* accentu distinctivo majori *Sa-kephkaton* a *קִרְיֹת* disjungatur.

Ver. 32.

וּלְבָאֹת וְשִׁלְחִים וְעֵגוֹ וְרִמּוֹן כָּל-
עָרֵים עֲשָׂרִים וְתֵשַׁע וְחִצְרֵיהֶן :

kai Λαβῶς, *kai* Σαλή, *kai* Ἐρωμῶθ· πόλεις
εἰκοσιεννέα, *kai* αἱ κῶμαι αὐτῶν.

Au. Ver.—32 And Lebaath, and Shilhim, and Ain, and Rimmon: all the cities are twenty and nine, with their villages.

And Ain and Rimmon.

Ged.—*And En-rimon* [so one MS. and equivalently LXX].

Twenty and nine.

Ged., Booth.—Thirty-six. So Syr. rightly. The rest, *twenty-nine*; which agrees with none of the catalogues.—*Ged.*

Bp. Patrick.—*All the cities are twenty and nine, with their villages.* If the foregoing places be told, there are no less than thirty and eight of them. But there were only twenty and nine of them (as some solve the difficulty), that could be called cities; the other being only villages. Or, the meaning is (as the Jews generally think) that twenty and nine only belonged to the tribe of Judah; the rest being afterward given to the tribe of Simeon, as we find in the nineteenth chapter; where nine of these very cities here mentioned are said to be in that tribe, viz., Beer-sheba, Moladah, Hazar-shual, Baalah, Azem, Hormah, Ziklag, Ain, and Rimmon: which nine, with the twenty and nine here set down as the sum total make just thirty and eight. And this seems to be the truer account, because the villages of other cities are mentioned ver. 36 and 41, and yet none of them set down by name, as is supposed in the first interpretation of these words.



Houb.—*Omnes urbes viginti novem, præter vicos suos; vel, et præterea vici earum.* Non annumerantur urbes vicis, ut liquet ex versu 41 ubi numerantur *sedecim urbes et vici ejus*, postquam urbes *sedecim* sunt nominatæ, et ex versu 4 ubi *novem*, postquam *novem*. Itaque hoc versu 32 numerus tot urbium debet esse, quot antea nominatæ sunt urbes. Atqui nominatæ sunt *triginta septem*, non ut hic *viginti novem*; ergo alteruter locus mendo affectus, seu in numero ipso *viginti novem*, seu in urbibus supra nominatis. “Videtur Clerico, addita fuisse aliquot urbium nomina, post divisionis tempora conditarum, nec tamen mutatam summam antiquiorum;” cui conjecturæ adversantur hæc, quæ mox notavimus de summis urbium, quæ notatæ sunt, ut erant notandæ. Facilius fuit, ut scribæ aberrarent in numero ipso *viginti novem* notando, cum numeri per compendia scribebantur.

Rosen.—*Omnes urbes inde a versu 21, enumeratæ sunt viginti novem et villæ earum.* Nequaquam recte subducta est ista urbium summa, quando non viginti novem, sed triginta septem, aut, ut R. Jesajas vult, triginta sex (ex sua interpretatione verborum *קִרְיֹת*, vid. not. ad vs. 25), sunt enumeratæ. Et hanc quidem summam posuit Syrus, qui pro eo numero qui in

Hebræo est *לְבָאֹת וְשִׁלְחִים וְעֵגוֹ וְרִמּוֹן כָּל-עָרֵים עֲשָׂרִים וְתֵשַׁע*, *triginta et sex*

posuit, ex sua haud dubie conjectura; nam codices omnes et ceteri veteres interpretes consentiunt in numero viginti novem. Interpretes Hebræi hunc nodum fere ita solvunt, ut dicant, solas viginti novem in illis enumeratis urbibus fuisse Judæorum, ceteras vero novem, quæ infra xix. 2—7, recensentur, Simeonitarum. Verum primum hic de Simeonitis, quorum sors nondum jacta erat, sermo nullus est; mera est collectio summæ urbium, quorum recitata sunt nomina. Deinde non novem harum urbium, sed decem cesserunt Simeoniticæ tribui, ut liquet ex cap. xix. Hinc Masius existimat, in ista recensione quosdam etiam pagos, sive vicos celebriores commemoratos esse, aut alia municipia; at quæ loca urbium nomine digna essent, ea viginti novem fuisse. Sed quum nulla sit distinctio, neque vicorum mentio ulla, verisimilius est quod Clericus conjicit, esse in hoc catalogo nomina aliquot addita urbium, post divisionis tempora conditarum, aut instauratarum; nec tamen

mutatam summam antiquiorem. Relandus quoque *Palæst.* p. 144, fatetur, vix fieri posse hodie, ut accurate urbium viginti novem nomina ex serie uti nunc habetur, eruantur. Antiquissimis jam temporibus in hunc catalogum menda quædam irrepsisse necesse est, quorum rationem reddere non possumus, antiquis codicibus destituti. Præstat itaque, nonnulla incerta et obscura nobis confiteri, quam ea pro certis lectori obtrudere.

Ver. 33.

Au. Ver.—In the valley.

Ged.—In the plain country.

Rosen.—בְּשִׁפְלָה, *In humili*, i. e., in plano et campestri tractu.

Ver. 36.

וְשָׂרַיִם וְעִדְיָהוּם וְהַגְּדֵרָה וְהַגְּדֵרָה
עָרִים אַרְבַּע-עָשָׂרָה וְחִצְרֵיהֶן :

καὶ Σακαρίμ, καὶ Γάδθηρα, καὶ αἱ ἐπαύλεις αὐτῆς, πόλεις δεκατέσσαρες. καὶ αἱ κῶμαι αὐτῶν.

Au. Ver.—36 And Sharaim, and Adithaim, and Gederah, and [or, or] Gederothaim; fourteen cities with their villages.

Fourteen.

Ged., Booth.—Fifteen [Syr.].

Pool.—Fourteen cities.] *Object.* There are fifteen numbered. *Answ.* Either one of them was no city strictly called; or *Gederah* and *Gederothaim* is put for *Gederah* or *Gederothaim* [so Patrick], so called, possibly, because the city was double, as there want not instances of one city divided into two parts, called the old and the new city. So the conjunction *and* is put for the disjunctive *or*, whereof examples have been given before.

Houb.—*Urbes quatuordecim.* Græci Intt. ponunt a versu 33 urbes tantum *quatuordecim*; quippe omittunt *Gederothaim*. Et credibile est duo verba, הגדרה ויורחם, alterum significare urbem alterum regionem.

Rosen.—*Urbes quatuordecim et villæ earum.* Neque hæc summa recensio par est. Sunt enim urbes quinque decem enumeratæ. Igitur Kimchi censet, *Gedera* et *Gederothaim* unius urbis duo nomina esse. Rursus Jarchi et R. Jesajas existimant, *Enam* non esse urbis appellationem, sed fontis apud urbem *Tappuach*, cujus infra xvii. 7, 8, mentio. Verum illud incertissima conjectura nititur; hoc vero vix credibile est, quum ea *Thappuach*, quæ fontem habebat,

non intra Judaicos fines, sed apud Josephitas sita fuit, vid. loc. citatum. Masius et hic, ut supra ad vs. 32, conjicit, inter ista nomina unum aliquod esse, quod non urbem, sed pagum, sive aliud municipium significet. Sed obstat pluralis וְחִצְרֵיהֶן; nam unus tantum vicus esset additus; nec credibile est, quatuordecim urbium unum tantum vicum fuisse.

Ver. 47.

וְהַגְּדֵרָה וְהַגְּדֵרָה
וְהַגְּדֵרָה :

הגדול קר

— ἕως τοῦ χειμάρρου Αἰγύπτου, καὶ ἡ θάλασσα ἡ μεγάλη διορίζει.

Au. Ver.—47 Ashdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great sea, and the border thereof.

River of Egypt. See note on xv. 4.

Houb., Horsley, Booth.—*And the great sea was the boundary.* "Read הגדול הזה הגבול."—*Bp. Horsley.*

Rosen.—הַגְּדֵרָה וְהַגְּדֵרָה, *Et mare magnum, et terminus ejus, וְהַחֲבִיכָה*, ut transtulit recte Chaldæus, adjecto pronomine suffixo. *Terminus* autem *maris* est ipsum *maris* littus cum suis urbibus et pagis villisque. Jarchi *insulas* intelligendas existimat *maris*. Sed prorsus similiter supra xiii. 23, 27, de Jordane הגבול scriptum est, quod sane de insulis, quæ nullæ in Jordane sunt, accipi non potest. Pro הגבול, quod in plerisque codicibus et libris typis expressis exstat, non est dubium legendum esse הגדול, quod ad marginem notatur, et in codicibus quam pluribus in textu comparet. Exprimitur quoque a veteribus omnibus.

Ver. 49.

Au. Ver.—49 And Dannah, and Kirjath-sannah, which is Debir.

Dannah.

Rosen.—Pro דָּנָה, quod nostri codices habent, atque Vulgatus quoque et Chaldæus exprimunt, Alexandrinus et Syrus דְּבִיר, per *Resch*, legerunt; ille enim Δεβίρα, hic דְּבִירָה posuit.

Kirjath-sannah. So the Heb. and versions.

Ged.—Kirjath-sepher. See ver. 15.

Rosen.—קִרְיַת־סֵפֶר הַזֶּה, *Kirjath-Sannah*, id est *Debir*, supra vs. 15, ubi eam urbem olim קִרְיַת־סֵפֶר dictam fuisse dicitur. Ejusdem significationis esse quod hic affertur nomen,

קִרְיָתֶיךָ, existimat Masius, literâ *Samech* pro *Schin* positâ. Verbum קִרְיָתֶיךָ autem ad literarum hominum disceptationes spectare monet Deut. vi. 7, atque apud recentiores Hebræos, et hinc Græcum Alexandrinum utramque illam appellationem eodem modo πόλιν γραμμάτων interpretatum esse. Similiter Bochartus *Canaan*, l. ii., cap. 17, p. 855 de Sanchoniathone agens hæc scripsit: "קִרְיָתֶיךָ decurtatum est ex קִרְיָתֶיךָ. Id Phœnicibus

idem fuit quod Arabibus سُنَّةٌ, *lex, doctrina, jus canonicum*. Hinc Phœnicia urbs eadem modo appellatur קִרְיָתֶיךָ, *urbs literarum, modo קִרְיָתֶיךָ, urbs doctrinæ, seu legis*. Radix سָנַן Arabibus primo est *acuere, deinde exquirere docere*, ita ut acutior fiat et perspicacior is qui docetur. Atque id ipsum est Hebræis קָנַן, unde est, quod de legis mandatis dicitur Deut. vi. 7, וְשָׁנַנְתָּם לְבָנֶיךָ, *et explanate docebis ea filios tuos*. Jonathan תַּנְכִּינִן, et LXX: καὶ προβαδάσεις αὐτὰ, *Vulgatus, narrabis ea*."

Ver. 52.

Au. Ver.—Dumah.

Rosen.—In pluribus codicibus legitur דִּמְחָה, per *Resch*, eodemque modo legerunt Græci Alexandrinus, Syrus, et *Vulgatus*. Memoratur Rumah locus natalis matris Jojakimi, regis Judæorum, 2 Reg. xxiii. 36. Sunt, qui Rumah eundem locum existiment, qui Jud. ix. 41 דִּמְחָה dicitur. Sed is prope Sichem situs erat.

Ver. 54.

Au. Ver.—Kirjath-Arbah. See notes on xiv. 15.

Ver. 59.

וּמַעֲרַת וּבֵית-עֲנֹת וְאֶלְתָּאן עָרִים
שֵׁשׁ וְיָחִידֵיהֶן :

καὶ Μαγαρόθ, καὶ Βαιθανάρ, καὶ Θεκοῦμ, πόλεις ἑξ, καὶ αἱ κῶμαι αὐτῶν. Θεκῶ, καὶ Ἐφραθά. αὐτὴ ἐστὶ Βαιθλεέμ. καὶ Φαγώρ, καὶ Αἰτάν, καὶ Κουλὸν, καὶ Τατὰμ, καὶ Ὡβήης, καὶ Καρέμ, καὶ Γαλέμ, καὶ Θεθήρ, καὶ Μανοχώ, πόλεις ἑνδεκα, καὶ αἱ κῶμαι αὐτῶν.

Au. Ver.—59 And Maarath, and Beth-anoth, and Eltekon; six cities with their villages.

Dr. A. Clarke.—In this place the Alexandrian MS. of the Septuagint and the Codex Vaticanus add the *eleven* following towns: *Theca and Ephratha* (that is, Bethlehem), *and Phagor, and Etan, and Kulon,*

and Tatam, and Thebes, and Karam, and Galam, and Thether, and Mancho; eleven cities and their villages. St. Jerome, on Mich. v. 1, mentions them, so that we find they were in the copies he used. Dr. Kennicott contends that they should be restored to the text.

Ken.—St. Jerom (commenting on the celebrated prophecy in Mic. v. 2) takes notice of the eleven cities, which are mentioned in the version of the LXX, but not in the present Hebrew text, Josh. xv. 59. These cities, he thinks, may have been omitted by the ancient Jews, out of malice to Christianity; because Bethlehem-Ephratah (the place of Christ's nativity) is one of these cities, and is described as in the tribe of Judah. Dr. Wall, in his "Critical Notes," says, "These cities were doubtless in the Hebrew copy of the LXX." And indeed they are of such a nature that 'tis scarce possible to think them an interpolation. 'Tis true: this critic supposes the omission to have been occasioned by the same word חֲבֵרָתָם (*and their villages*) occurring immediately before and at the end of the words thus omitted: and indeed the same word occurring in different places has been the cause of many and great omissions in the Hebrew MSS. He thinks it the less likely, that the Jews should designedly omit Bethlehem here; because that place is mentioned, as belonging to Judah, in several other parts of Scripture. But then; though Bethlehem is elsewhere mentioned as belonging to Judah, yet (I believe) *Bethlehem-Ephratah* is nowhere mentioned in that manner, excepting here and in the prophecy of Micah before referred to. And, therefore, though this remarkable omission was probably owing at first to some transcriber's mistake; its not being re-inserted might be owing to the reason specified by St. Jerom.

Rosen.—Post hunc versum interpretatio Græca Alexandrina habet quædam inserta, quæ e codice Vaticano afferemus, additis in uncinis codicis Alexandrini, editionis Aldinæ, et Hieronymi ex suo ad Mich. v. 1, Commentario varietatibus: Θεκῶ καὶ Ἐφραθὰ αὐτὴ ἐστὶ Βαιθλεείμ, καὶ Φαγώρ καὶ Αἰτάν (Alex. Ald. Αἰτάν, Hieron. *Ælham*), καὶ Κουλὸν καὶ Τατὰμ (Alex. Τατάμι, Hieron. *Tami*), καὶ Θεσβήης (Alex. Ald. *Σωρήs*, Hieron. *Soris*), καὶ Καρίμ, καὶ Γαλέμ, καὶ Τεθήρ (Alex. Γαλλίμ καὶ Βαιθήρ, Ald. Βηθήρ, Hieron. *Gallim et Bacther*), καὶ Μανοχώ,

πολεῖς ἑνδεκα, καὶ αἱ κώμαι αὐτῶν. In editione Complutensi, et in iis quæ ex ea fluxerunt, male hæc sunt ommissa. Hieronymus ad hæc verba Michæ prophetæ: *et tu Bethlehem Ephrata* rel. hæc scripsit: “Legimus juxta LXX dumtaxat interpretes in Jesu Nave, ubi tribus Judæe urbes et oppida describuntur, inter cetera etiam hæc scripta: *Thæco et Ephrata.....et viculi eorum*, quod nec in Hebraico, nec apud alium invenitur interpretem, et sive de veteribus libris erasum sit malitiâ Judæorum, ne Jesus Christus de tribu Juda ortus videretur, sive a LXX additum, nequaquam liquido cognoscentes certum quid novimus.” Sed recte judicat Clericus, non esse, cur a Judæis verba illa erasa credamus ea de causa, quam Hieronymus attulit, quum sit alias in V. T. sat frequens mentio Bethlemi, Davidis patriæ. Existimat Clericus cum Lud. Cappello *Crit. S.*, l. iv., cap. 5, § 3, exstitisse olim illud additamentum in codicibus Hebraicis, sed casu omissum esse, quia hæc pericope voce *הָיָה* desinebat, ut aliæ plures in hoc catalogo. Sed quum nec in translationibus Orientalibus, nec in codicibus qui hodie exstant, illius additamenti vestigium reperiatur; magis verisimile statuere Buxtorfius videtur *Anticrit.*, p. 691, fuisse illa ab interprete Græco, aut potius a quodam alio, ex aliis diversis V. T. locis collecta, et ad marginem primo adscripta, postea in textum ipsum infulta, ad pleniorum recensionem urbium tribus Judæe. Constat, in illis catalogis possessionum singularum tribuum, non omnium urbium, pagorum, villarum mentionem fieri, sed longe plures fuisse.

CHAP. XVI. 1—8.

וַיָּצֵא הַנֹּזֵל לִבְנֵי יוֹסֵף מִיַּרְיָחוֹ
וַיְרִיחוֹ לְמִי יְרִיחוֹ מִזִּמְרָה הַמִּדְבָּר עַל־הָ
מִירְיָחוֹ בְּהָרֵי בֵּית-אֵל : 2 וַיָּצֵא מִבֵּית-
אֵל לְיִזְחָה וְעֵבֶר אֶל-יָנֹכָל הָאֲרָצִי
עֲמֹרָה : 3 וַיֵּרֶד לְמָה אֶל-יָנֹכָל
הַמִּלְכָּי עַד-יָנֹכָל בֵּית-חֶרֶן תַּחְתָּיו
וְעַד-גִּזְרֹר וְהִי הָאֲחָתָא יָמָה : 4 וַיִּנְחְלוּ
בְּגִירֹתָם מִנְּשָׂאָה וְאֶפְרַיִם : 5 וְהִי
יָנֹכָל בְּגִירֹתָם לְמִשְׁפַּחָם וְהִי יָנֹכָל
נִחְלָתָם מִזִּמְרָה עֲמֹרָה אֲחֵר עַד-בֵּית
חֶרֶן עַל־יוֹן : 6 וַיָּצֵא הַנֹּזֵל הַיָּמָה
הַמִּקְמָתָה מִצִּפּוֹן וְנִסָּב הַיָּנֹכָל מִזִּמְרָה
תַּאֲנַת שְׁלָה וְעֵבֶר אוֹתוֹ מִיָּנֹכָל

יְנִיחָה : 7 וַיֵּרֶד מִיָּנֹכָה עֲמֹרָה
וְנִעְרָתָה וַיָּבֵל קִירִיחוֹ וַיָּצֵא הַיָּרְדֵּן :
8 מִתַּפְּחוֹ יִלְךְ הַנֹּזֵל לְמָה נִחְל קָנָה
וְהִי הָאֲחָתָא הַיָּמָה זֹאת נִחְלָה מִיָּמָה
בְּגִירֹתָם לְמִשְׁפַּחָם :

v. 3. הַנֹּזֵל יוֹסֵף

1 καὶ ἐγένετο τὰ ὅρια υἱῶν Ἰωσήφ ἀπὸ τοῦ Ἰορδάνου τοῦ κατὰ Ἱεριχώ ἀπὸ ἀνατολῶν καὶ ἀναβήσεται ἀπὸ Ἱεριχώ εἰς τὴν ὀρεινὴν, τὴν ἔρημον, εἰς Βαιθὴλ Λουζά. 2 καὶ ἐξελεύσεται εἰς Βαιθὴλ, καὶ παρελεύσεται ἐπὶ τὰ ὅρια τοῦ Ἀχαταρωθ. 3 καὶ διελεύσεται ἐπὶ τὴν θάλασσαν ἐπὶ τὰ ὅρια Ἀπαλὶμ ὥς τῶν ὀρίων Βαιθωρῶν τὴν κάτω, καὶ ἔσται ἡ διέξοδος αὐτῶν ἐπὶ τὴν θάλασσαν. 4 καὶ ἐκκληρονομήσαν οἱ υἱοὶ Ἰωσήφ, Ἐφραὶμ καὶ Μανασσῆ. 5 καὶ ἐγενήθη ὅρια υἱῶν Ἐφραὶμ κατὰ δήμους αὐτῶν καὶ ἐγενήθη τὰ ὅρια τῆς κληρονομίας αὐτῶν ἀπ’ ἀνατολῶν Ἀταρώθ, καὶ Ἐρώκ ὥς Βαιθωρῶν τὴν ἄνω, καὶ Γαζαρά. 6 καὶ ἐλεύσεται τὰ ὅρια ἐπὶ τὴν θάλασσαν εἰς Ἰκασμὼν ἀπὸ Βορρᾶ Θερμᾶ περιελεύσεται ἐπ’ ἀνατολὰς εἰς Θηνασά, καὶ Σέλλης, καὶ παρελεύσεται ἀπ’ ἀνατολῶν εἰς Ἰανωκά, 7 καὶ εἰς Μαχὼ, καὶ Ἀταρώθ, καὶ αἱ κώμαι αὐτῶν καὶ ἐλεύσεται ἐπὶ Ἱεριχώ, καὶ διεκβαλεῖ ἐπὶ τὸν Ἰορδάνην. 8 καὶ ἀπὸ Τάφου πορεύσεται τὰ ὅρια ἐπὶ θάλασσαν ἐπὶ Σελκανά καὶ ἔσται ἡ διέξοδος αὐτῶν ἐπὶ θάλασσαν αὕτη ἡ κληρονομία φυλῆς Ἐφραὶμ κατὰ δήμους αὐτῶν.

Au. Ter.—1 And the lot of the children of Joseph fell [Heb., went forth] from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Beth-el,

2 And goeth out from Beth-el to Luz, and passeth along unto the borders of Archi to Ataroth,

3 And goeth down westward to the coast of Japhleti, unto the coast of Beth-horon the nether, and to Gezer: and the goings out thereof are at the sea.

4 So the children of Joseph, Manasseh and Ephraim, took their inheritance.

5 And the border of the children of Ephraim according to their families was *thus*: even the border of their inheritance on the east side was Ataroth-addar, unto Beth-horon the upper;

6 And the border went out toward the sea to Michmethah on the north side; and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah;

7 And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan.

8 The border went out from Tappuah westward unto the river Kanah; and the goings out thereof were at the sea. This is the inheritance of the tribe of the children of Ephraim by their families.

2 From Bethel to Luz. So Rosen. See below.

Pool.—From Bethel to Luz, or from Bethel-luzah, as the LXX here join the words; for Beth-el was anciently called Luz, Gen. xxviii. 19; xlviii. 3; though some think this was another Luz, spoken of Judg. i. 26. Others make Beth-el and Luz two neighbouring towns, which afterwards being more built and inhabited, became one, as oft hath happened.

Bp. Patrick.—Goeth out from Bethel to Luz.] Beth-el was a place so called, because Jacob there had the famous Divine vision, mentioned Gen. xviii. It was nigh to the city Luz, as appears from the nineteenth verse of that chapter; but was distinct from the city itself, being in the neighbouring fields, where Jacob lay all night; though, being so near, it is likely afterward they became one city. But they who would hence infer, that this book could not be written by Joshua, because Luz was built after his death in the land of the Hittites (Judg. i. 26), do merely trifle: for it is plain he doth not speak here of that Luz, but of the old one; for the country of the Hittites belonged to Hebron and Beer-sheba, and the neighbouring places in the land of Judah; unto which the author of this book could have no respect here in the description of the land of Ephraim. Therefore, when Luz and Beth-el are said to be the same (xviii. 13, and Judg. i. 23), the meaning can be no more, but that in length of time they were united; the inhabitants of Luz going into Beth-el. And of such coalitions of two cities into one, there are six hundred examples, as Huetius speaks in his Demonstr. Evang., propos. iv., and therefore, I think Du Pin well translates this whole verse, in this manner, "From Beth-el-Luz the border passeth along to Archi-Ataroth."

Passeth along unto the borders of Archi to Ataroth.] Or rather, "the borders of Archi-Ataroth" [so Rosen., Ged., Booth.], as both the LXX and the Vulgar translate it; and as the words are in the Hebrew;

this being the same city which is afterward called Ataroth, ver. 7, it being usual to cut off the former part of the names of cities, as Bochartus observes in abundance of instances; and gives this for one, in Phaleg., lib. ii., cap. 24.

3 Coast.

Rosen., Ged., Booth.—Border.

Houb.—1 *Et exiit sors.* Hoc in capite non mirum sacros sudasse Interpretes. Inter quos Joan. Clericus confitetur Ephraim limites describi "per miros ambages, et quos minimè (inquit) assequor." Idemque sic pergit: "aut vehementer fallor, aut hic est aliquid corruptum librariorum negligentia, aut longinquitate temporis, quod nunc a nobis sanari nequit." Post Clericum Edm. Calmet sic etiam confitebatur ad versum 8. *En general les limites de ces deux tribus sont assez confusées.* Nos quidem hujus capitis perturbationes sanari posse credimus, hoc assumpto, quod mox liquebit, versuum et ipsorum verborum ordinem fuisse toto hoc capite sus deque versum. Nam, si eadem verba, alio ordine cum digesta fuerint, poterunt ad tabulas geographicas accommodari, magnum signum erit, ordinem eum, quo id præstabitur, esse legitimum. Fieri enim vix potest, ut certus aliquis ordo verborum geographicorum limites regionum eo modo finiat, quo sunt finiendi, nisi eundem ordinem tenuerit is scriptor, qui eos limites describere se velle profitebatur. Ordinem fuisse perturbatum sic quidem probatur. 1. Versu 1 dicitur, sortes fuisse ductas filiis Joseph; deinde versibus 2 et 3 describitur terminus Ephraim tantum, non terminus Manasse; postea versu 4 subjungitur, possessionem fuisse datam filiis Joseph, Manasse et Ephraim. Nemo non videt, præposterè tangi duos filios, postquam de terminis unius Ephraim dictum fuit. 2. Aguntur hoc in capite limites Ephraim, et verbum ipsum, *limites*, quod in singulis recurrit, declarat sacri scriptoris non aliam mentem et voluntatem fuisse, quam ut *limites* Ephraim, quales fuerint, demonstraret. Atqui tamen hoc capite notantur tribus Ephraim non modò extremæ oræ, sed ipsa ejusdem tribus præcordia. 3. Urbium situs, ut nunc jacent, congruere non possunt cum tabulis terræ Chanaan geographicis, ut neque cum consuetâ limitum serie describendorum. Exempli causâ, vs. 2 terminus Ephraim, postquam ductus est ex Bethel in Luzam, ab oriente nempe in occidentem, illico in septentrionem avertitur

versus *Atharoth*, tribus ipsius non extremas oras, ut in limitibus describendis fieri solet, sed mediam et intimam partem peragrans. Hic obiter notamus, urbem *Atharoth* non esse *Atharoth Adar*, de quâ mox dicitur, etsi hoc vult Edm. Calmet. Nam *Atharoth Adar* sita erat ad orientem, ut notatur versu 5, et prope Jordanem; limites vero hic notantur per lineam quæ ab oriente profiscitur, porrigiturque ad occidentem, jamque ad *Luzam* pervenit; non igitur reditus fit ad orientem, ubi *Atharoth Adar*. Et præterea diversa nomina cum sint hoc ipso in capite, positaque in diversâ limitum notatione, non licet statuere urbem eam, quæ versu 5 nominatur *Atharoth Adar*, esse eandem cum illâ alterâ, quæ versu 2 *Atharoth* non addito *Adar*. Ergo ea *Atharoth*, versu 2 intelligitur, quæ sita est ad septentrionem tribus Ephraim; quod ipsum demonstrat vel illud הארצי quod antecedit *Atharoth*. Nam ex *Luzâ*, unde linea, quæ describitur, profiscitur, ibatur per *Archi* (seu *Arcon*) ad *Atharoth*. 4. Versu 3 eadem linea, quæ ab *Atharoth* profiscitur, descendit ad occidentem...versus *Bethoron inferiorem*; cum tamen debeat descendere in meridiem. Nam *Atharoth* sita est ad Aquilonem Tribus Ephraim; *Bethoron inferior*, ad meridiem. 5. Versu 5 linea, quæ profecta est ab oriente ex *Atharoth Adar*, in *Bethoron superiorem*, ad occidentem, illico septentrionem versus porrigitur ad *Machmetath*, quamquam nondum pervenerit ad partem extremam occidentalem: nam *Bethoron superior* sita est in tribus Ephraim umbilico, non in extremâ orâ. Denique non servatur ordo idem limitum describendorum, qui capite superiori vigeat, in limitibus Juda describendis. Hæc incommoda vitantur, si ordo talis servatur:—

(1) ויצא גורל לבני יוסף : (4) וינחלו בני יוסף מנשה ואפרים : (5) ויהי גבול בני אפרים למשפחותם • ויהי גבול נחלתם מזרחם : (1) מירדן יריחו למי יריחו מזרחם המדבר • ועלה מיריחו בהר בית אל : (2) ויצא מבית אל לזוה : (3) וירד ימה אל גבול היפלאמי עד גבול בית חרון תחתון : (6) ונסב הגבול מצפון : (2) אל גבול הארני עד בית חרון עליון : (6) תחת שלה • ויצא הגבול הימה אל תפוח : (8) מתפוח ילך

VOL. II.

הגבול ימה נחל קנה • ותוצאתיו הימה (6) ועבר (3) עד גזר (2) ועמורת (6) ומכמתת וינוה ממזרח (7) וירד מינוה (5) עדרות אדר (7) ונערתה יופגע ביריחו ויצא הירדן :

(1) Et exiit sors filiis Joseph, (4) et acceperunt hæreditatem filii Joseph Manasse et Ephraim, (5) et fuit terminus filiorum Ephraim secundum familias suas. Et fuit terminus possessionis eorum ad orientem. (1) A Jordane versus Jericho, ad aquas Jericho, ad orientem, desertum; et ascendit ab Jericho ad montem in Bethel, (2) et exit de Bethel ad Luzam, (3) et descendit versus occidentem ad terminum Phelthi usque ad terminum Bethoron inferioris, (6) et gyrat terminus ab Aquilone, (2) ad terminum Archi (vel Arcon) usque ad Bethoron superiorem, (6) sub Silo; et exit terminus ad occidentem versus Taphue, (8) ex Taphue vadit terminus ad occidentem ad torrentem arundinum, et exitus ejus ad mare, (6) et transit, (3) ad Gazer, (2) ad Atharoth, (6) ad Machmetath, ad Inoe ad orientem, (7) et descendit ex Inoe, (5) ad Atharoth-Adar, (7) et ad Naaratha, et incurrit in Jericho, et exit in Jordanem.

Ordine sic constituto, quadrant omnia sive in S. Scripturæ consuetum stylum, sive in tabulas ipsas, quales habemus, Geographicas, easque Calmetianas, quæ quidem nobis videntur cæteris emendatioribus. Nam in tali ordine non jam singulæ res prius exponuntur, quam rerum genus ipsum, sed rerum ab ipso genere ad singulas res descenditur. Nimirum primum dicitur sortem fuisse ductam filiis Joseph, nempe Manasse et Ephraim; tum declaratur possessionem accepisse filios Ephraim secundum familias suas, denique singulalim describuntur Ephraim limites. Dico, etiam in tabulas, quas habemus, Geographicas. Nam eas tabulas cum ordine eo, quem sequimur, si contuleris, videbis Scriptorem Sacrum describere limites eo modo, ut primum terminum meridionalem sequatur ab oriente in occidentem, deinde ut ex eo termino meridionali ascendat in septentrionem, uno flexu ad occidentem facto, et deinde ad septentrionem redeunte, ut à septentrione descendat ad eandem orientis plagam, eamque inferiorem, ex quâ fuerat primum profectus. Quod quidem Lector apertius videbit, adhibita tabula Calmetiana, et legendo capite sequenti: In eo

P

autem ordine singula verba recenseamus, præter hæc, והוצאתו ימה, *et exitus ejus ad mare*, quæ bis leguntur, nempe versibus 3 et 8, quæque semel tantum legi convenit, quia linea una et eadem, quæ describit semel tantum *in mare desinit*. Deinde hæc verba חתח, תאנה שלה, versu 6, legimus cum Syro, חתח שלה, *sub Silo*, quoniam Bethoron superior sub Silo sita est, et quia, quid sit urbs *Thanathselo*, Geographi prorsus ignorant. Denique, versu 6, addimus אל תפוח, *ad Taphue*, quæ verba fuisse omitta indicat illud כתפוח, *ex Taphue*, quod sequitur [versu 8]. Nam antea nominari solet terminus *ad quem*, quam idem terminus notetur, ut terminus *a quo*. Denique versu 6 omittimus אחר, *eum*, vel *illud*; quia nullam id habet sententiam, neque a Syro legitur, nec a Græcis Interpretibus. Quæ quidem paucissima per nos seu addita, seu omissa, seu permutata, non sunt tanti, ut propter hæc reprehendamus, si limites Ephraim, quales alibi notantur, exhibemus; cum præsertim in maxima omnium verborum perturbatione fieri vix posset, quin Librarii quædam seu omitterent, seu adderent, seu immutarent.

Rosen.—1 וַיֵּצֵא הַנֶּזֶל לְנָנִי יוֹסֵף כְּמִנְחָן יְרִיחוֹ, *Exitque sors filii, posteris, Josephi a Jordane Jerichuntis*, i. e., ab ea parte Jordanis, quæ e regione Jerichuntis est, ut Num. xxxv. 1; xxxvi. 13. Verba הַנֶּזֶל Clericus interpretatur ita: *exitque sors ex urna*, puta, aut casside, in qua agitatæ sunt sortes. Sed נֶזֶל, *sors* hic denotat terræ tractum eum, qui sorte Josephitis obtigit, ut Jud. i. 3, *ascende mecum בְּנֶזֶלִי, in sortem meam*, i. e., in terram quæ mihi sorte obtigit. Vid. et supra xv. 1; Jesaj. lvii. 6; Ps. cxxv. 3. Hinc וַיֵּצֵא h. l. intelligendum de limite qui excurrit, sive procurrit e certo loco, ut xv. 3, 4, et infra vs. 2, 6. Est igitur וַיֵּצֵא הַנֶּזֶל pro וַיֵּצֵא נְהַל הַנֶּזֶל, cf. vs. 6. Sensus Græcus Alexandrinus sic expressit: καὶ ἐγένετο τὰ ὅρια ἰσὼν Ἰωσήφ ἀπὸ τοῦ Ἰορδάνου τοῦ κατὰ Ἱεριχὼ. לְנִי יְרִיחוֹ, *Ad aquas Jerichuntis*. Intelligitur fons ille, cujus aquas amaras Elisa, propheta, sanavit injecto sale, 2 Reg. ii. 23. Ex eo fonte uberrimo per helices et lacunas tota Jerichuntis regio rigabatur, eaque opobalsami, palmarum aliorumque præstantissimorum fructuum ferax efficiebatur. Verba לְנִי יְרִיחוֹ Græcus Alexandrinus non expressit. Additum כְּמִנְחָן non est *ad Orientem* vertendum, sed: *Orientem versus*. Id enim significatur, hanc finium

designationem inchoari ab Oriente. Progredditur limes בְּנֶזֶל בֵּיתֵאל, *ad desertum ascendens in monte Bethel*, i. e., in desertum illud, quod sursum porrigitur e Jerichunte per montem Bethel. Est autem desertum illud non aliud ac Bethhavenicum; nam infra xviii. 12, cum aquilonaris Benjaminitarum terminus describitur, pari modo dicitur terminus ille a latere septentrionali Jerichuntis ad montana adscendere, et pervenire ad desertum Bethavenis, priusquam Luzam perveniat. Ejusdem deserti mentio facta supra viii. 15. Ceterum nota, בְּנֶזֶל בֵּיתֵאל non esse vertendum *in montem Bethelis*, sed: *in monte* qui est *Bethel*, sive: *ad Bethel*; est enim בֵּיתֵאל per accentum distinctivum *Tiphcha* a בָּרָר separatum.

וַיֵּצֵא מִבֵּיתֵאל לִזְמָן, *Et progressus est Bethel Luzam*. In Jacobi historia Genes. xxviii. 19 dicitur, eum locum, qui olim Luza, postea Bethel, de Jacobi viso, dictum esse. Hic vero duo hæc loca distinguuntur. Sed Bethel proprie ager ille vocatus fuisse, in quo Jacobus pernoctavit, et divinum visum ei se patefecit, non procul quidem ab urbe Luz situs, sed tamen ita remotus, ut dici possint fines Bethel Luzam versus tendisse. Posteris temporibus vero Bethel adeo est celebratus quadam religionis opinione, ut Luzæ propinquæ nomen diluerit atque obscuraverit. Itaque cum adhuc Bethelis nomen minime pervagatum esset, dicebat Jacobus Genes. xlviii. 3, *se in Luza visum vidisse*, quamvis vix dubium sit, non in oppido, sed in agro dormienti illud apparuisse. Aliam Luzam fuisse apud Chitthæos conditam a veteris Luzæ proditore, narratur Jud. i. 26. Ea vero ubi sita fuerit haud constat. Nequaquam autem hæc est ea, quæ hic memoratur, uti Hasse, de Wette, et Maurer statuunt. Ceterum Bethel aberat ab Hierosolyma, ut prodidit Eusebius, duodecim millia passuum, relinquebaturque ad dextram ab iis qui Neapolim ibant. וַיַּעַבְרֵן אֶל־נְהַל אֶרְצֵי עֶשְׂרוֹת, *Et progreditur limes ad limitem Archi-Ataroth*. Chaldaeus dividit hæc nomina, tanquam duorum locorum appellationes. Hæc enim ponit pro Hebraicis: וַיַּעַבְרֵן אֶרְצֵי לְעֶשְׂרוֹת, *et progreditur ad limitem Archi ad Ataroth*. Pro duobus locis habuit et Syrus: סֹכְרִי, אֶל־מִסְכָּן, בְּבֶרֶן, סִבְלָהֶלֶת, *transitque ad limitem Ebroy et Atarothæ*. Pro אֶרְצֵי per Caph legit אֶרְצֵי per Beth. Scernenda esse duo illa nomina indicare videtur accentus distinctivus *Tiphcha* no-

mini אֶרְצִי appositus. Sed pro unius loci appellatione voces illas habuit Græcus, qui Ἀρχιαταρῶθ posuit, quem sequutus est Hieronymus. Iis accensendus est Arabicus interpres, cui אֶרְצִי appellativum est; sic

enim reddidit: *إلى تخم الأولي عطاروت*,

ad terminum anteriorem Ataroth. Sed אֶרְצִי videtur nomen gentilitium populi alicujus Cananæi esse, ut verba ita sint transferenda: *transit limes ad terminum Arcæi*, sive *Arcæorem Atarothæ*, i. e., qui Atarothas incolunt. Neque vero alius videtur hic locus esse ab eo, qui infra vs. 5, et xviii. 13, dicitur אֶרְצִי אֶרְצִי; siquidem quum terminus hic Ephraimitarum Australis dicatur progredi Bethle Luzam, et inde ad Arcæos Atarothis; infra vero cap. xviii. terminus Aquilonaris Benjaminitarum communis item ipsi cum Ephraimitis dicatur transire juxta Luzam, et inde descendere in Atrothaddar, satis perspicue datur intelligi, eundem hic, tum illic locum indicari. Eusebius duarum Ataroth meminit; alteram ait Ramæ vicinam urbem esse, alteram quatuor millia passuum a Sebaste, id est, Samaria, repræsentari vico, cui nomen est Atharus. Harum igitur prior absque dubitatione nostra est.

5 *Eratque limes filiorum secundum familias eorum* is, qualis jam describitur. Cf. infra versus octavi hemistichium posterius. *Eratque limes hereditatis*, s. *possessionis eorum ad Orientem versus Atrothaddar usque ad Beth-choron superiorem*. Quum quorum hoc versu mentio fit oppida in australibus Josephitarum limitibus, occasum versus, sita fuerint (vs. 2, 3); haud intelligitur, quomodo eadem oppida hic in orientali Ephraimitarum limite, quem scriptor jam describere velle dicit, sita dici possint? Masius quidem hunc nodum ita solvere conatur, ut Bethchoron superiore collocata ad fines tribus Ephraim septentrionales, sumat, describi hic latitudinem agrorum tribus Ephraim ab Austro in Aquilonem. Sed vere monet Clericus, primum, hoc in descriptione finium fieri non solere, ubi extrema duntaxat regionis ora describitur, non latitudo et longitudo. Deinde, latitudinem, ab Austro in Aquilonem, nequaquam dici posse בְּיָדָה בְּיָדָה גְּבֻלָּה, *limes hereditatis ad Orientem*, quum limes ille fuerit Jordanes, isque aliquot miliaribus ad orientem remotus. Videntur in tota hac finium tribus Ephraim

descriptione quædam vel librariorum culpa, vel alia de causa nobis ignota, vel corrupta esse, vel excidisse; quæ a nobis tam longo temporum et locorum intervallo ab eo qui hunc catalogum consignavit, dissitis, et subsidiis destitutis, non possunt in integrum restitui. Sanare quidem pericopam, quæ septem prioribus hujus capituli versibus continetur, Hubigantius, restituto, ut sibi persuadet, singulorum Commatum genuino ordine, quem nunc misere perturbatum dicit. Hoc autem ordine sistit Hebraica [see above]. Præterea alia quædam in nostro textu mutat vel ex conjectura, vel ex Syriaca translatione, de quibus suis locis videbimus. Sed quis credat, ordinem, quo Hubigantius hanc pericopam sistit, et quem genuinum existimat, ita plane evanuisse, ut nec in uno alterove codice, nec in vetere aliqua interpretatione ne levissimum quidem ejus vestigium relictum fuerit? Veteres vero interpretes etsi nomina nonnulla aliter exprimant, quam in nostris codicibus Hebræis leguntur, eundem tamen ordinem servant, quem nostri codices exhibent.

6 *Et exibat terminus versus mare, sive Occasum, Michmethath ab Aquilone. Et vertit se limes Ortum versus ad Taanath Siluntis*, i. e., quæ haud procul a Silunte est

sita. Syrus vertit: *من حذو سِلُونَة إلى حذو مِيحْمَثَاث*, ab ortu sub Silunte, quæsi מִיְדֵי סִלֻנְתָּה

legisset, quod comprobat Hubigantius (vid. supra ad vs. 5), “quoniam,” inquit, “Bethchoron superior sub Silo sita est, et quia quid sit urbs Taanath-Schilo Geographi ignorant.” וְיָצָא אֹרֶז מִכְּנֻזָּה גְּבֻלָּה, *Et transit limes eum locum ab Oriente Janoachum*. Hubigantius אֹרֶז omittendum censet, quod nullum sensum habeat; nec exprimitur a Syro, nec a Græcis interpretibus. Sed referri videtur אֹרֶז ad גְּבֻלָּה, quod quamvis ut nomen proprium urbis sit femininum, tamen ob formam grammaticam ut masculinum construitur.

8 *E Thappuah ibat limes Mare, s. occidentem versus ad torrentem Kanah, erantque exitus ejus ad Mare*. Videtur in describendis finibus Aquilonaribus tribus Ephraim versari, inde a Machmethath ad Mare Mediterraneum. Nam בְּיָדָה illic loci fuisse, certum est in descriptione finium Menassitarum infra xvii. 8. Credibile est igitur, Tappuacham haud procul abfuisse a Machmethath, neque longe a Tappuacha torrentem s. *vallem Kanah*,

i. e., arundinem, sive torrentem caricosum, eumque inde usque in mare Mediterraneum descendisse haud procul a Cæsarea Palestina, sive Stratonis turri. Græcus Alexandrinus in codice Vaticano et Alexandrino exhibet ἐπὶ Χελκανά, quasi כהלקה scriptum reperisset. Sed in Aldino et Complutensi est ἐπὶ χειμάρρον Kanà, quæ videtur emendatio. Vulgatus legit ut nos; vertit enim in vallem arundineti. Cf. infra xvii. 9. Pro יפד Hieronymus posuit ad mare salsissimum, quomodo vocare solet lacum Asphaltitem; quæ causa fuit, ut multi suspicarentur, torrentem קנה esse eundem qui 1 Reg. xvii. 2 קנה dicitur, ad quem Elias latuit. Sed fines Ephraimitarum nequaquam ad Mare Mortuum pertinebant. Et refellitur illa interpretatio aperte finium Manassensium descriptione, infra xvii. 9.

Ver. 9.

וְהַעֲרִים הַמְּבְדֻלוֹת לִבְנֵי אֶפְרַיִם
בְּתוֹךְ נַחֲלַת בְּנֵי־מְנַשֶּׁה פְּלִי־הָעָרִים
וְחִצְרֵיהֶן :

καὶ αἱ πόλεις αἱ ἀφορισθεῖσαι τοῖς υἱοῖς
Ἐφραὶμ ἀναμέσον τῆς κληρονομίας υἱῶν Μα-
νασσὴ, πᾶσαι αἱ πόλεις καὶ αἱ κῶμαι αὐτῶν.

Au. Ver.—9 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages.

Geddes.—8 — such was the inheritance of the children of Ephraim according to their families: 9 Besides all the separate cities with their dependent villages, which the children of Ephraim had in the inheritance of the children of Manasseh.

Rosen.—9 *Et urbes separationes*, quæ sunt separatæ filiis Ephraim in medio hereditatis filiorum Manassis. Fuisse quasdam urbes intra Manassensium positas fines, quas tamen Ephraimitæ possederunt, dicitur et infra xvii. 9. Satis probabiliter coniecit Masius, quum ante privatam istam sortitionem universa hereditas, quæ simul Manassensibus et Ephraimitis obtigerat (vid. supra vs. 1), divisa fuisset in duas partes; pro locorum ratione, neque illæ viderentur æquales; tum alteri adjectas esse aliquot urbes intra alterius limites positas, atque ita exæquatas esse ambas sortes; eam autem partem, cui hoc additamenti accesserat, obtigisse sortito Ephraimitis. פְּלִי־הָעָרִים וְחִצְרֵיהֶן, Omnes, inquam, urbes, quæ ad eos pertinent, et villas earum.

CHAP. XVII. 1.

וַיְהִי הַנֹּדָל לְמִנְשֶׁה מְנַשֶּׁה בִּיְהוּא
בְּכֹר יוֹסֵף לְמַכִּיר בְּכֹר מְנַשֶּׁה אָבִי
הַגִּלְעָד כִּי הוּא הָיָה אִישׁ מִלְחָמָה
וַיְהִי־לֹו הַגִּלְעָד וְהַבָּשָׁן :

καὶ ἐγένετο τὰ ὄρια φυλῆς υἱῶν Μανασσῆ, ὅτι οὗτος πρωτότοκος τῷ Ἰωσήφ, τῷ Μαχὶρ πρωτότοκῳ Μανασσῆ πατρὶ Γαλαὰδ, ἀνὴρ γὰρ πολέμωτος ἦν, ἐν τῇ Γαλααδίτιδι καὶ ἐν τῇ Βασανίτιδι.

Au. Ver.—1 There was also a lot for the tribe of Manasseh; for he was the firstborn of Joseph; to wit, for Machir the firstborn of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan.

There was also.

Ged., Booth.—Here was also.

For he was the firstborn of Joseph.

Bp. Patrick.—For he was the firstborn of Joseph.] I cannot make any sense of this; and therefore think the particle *ki* should be translated *though*, not *for*. And then the meaning is plain enough, that the lot of Manasseh came up after that of Ephraim (not before it), though he was the first-born of Joseph; for Jacob had preferred Ephraim before him (Gen. xlviii. 19, 20).

Pool.—He was the firstborn of Joseph: the sense is, though Ephraim was to be more potent and numerous, yet Manasseh was the first-born, and had the privilege of the first-born, which was translated to Joseph, to wit, a double portion; and therefore though this were but half the tribe of Manasseh, yet they are not made inmates to Ephraim, but have a distinct lot of their own, as their brethren or other half tribe had beyond Jordan.

Houb.—Obtigit autem sors tribui Manasse quia ille erat primogenitus Joseph. Sententia hæc est: cum sortes ductæ sunt pro Manasse et pro Ephraim, exiisse sortem Manasse, quia Manasse erat filius Joseph primogenitus. Nam eodem ordine et eodem Dei consilio factum fuerat, ut tribus Juda sortem suam haberet ante cæteras tribus. Et maxime credibile est, ea quæ hoc capite de sorte et de finibus Manasse narrantur, antecessisse antiquis in Codicibus ea, quæ de tribu Ephraim capite superiori dicta sunt, et ordinem rei narratæ in Autographis fuisse talem (cap. xvi., vers. 1): *Et exiit sors filii Joseph (xvi. 4) possessionemque acceperunt filii Joseph, Manasse et Ephraim.* (xvii. 1.)

Contigit autem sors tribui Manasse, quia Manasse primogenitus erat Joseph, et quæ sequuntur usque ad versum 14 in quibus agitur sors Manasse, ejusque limites notantur; deinde sequi debere (cap. xvi., vers. 5). Et fuit terminus filiorum Ephraim, usque ad finem ejusdem capitis decimi sexti. In eo ordine exit primum sors filiis Joseph, quâ sorte illis assignatus fuit mons Ephraim, de quo infrâ. Deinde divisim ducuntur sortes. Et primum quidem tribui Manasse, cujus limites hoc capite describuntur; deinde tribui Ephraim, de cujus limitibus dictum est capite superiori. Manasse autem ex solâ meridionali parte limites describuntur, in quâ parte erat limes Ephraim; non quòd Ephraim possessionem suam prius habuerit, quam Manasse, sed quod utriusque tribus jam facti limites erant, cum hæc Sacer Historicus narrabat.

Because he was a man of war.

Pool, Patrick.—He, i. e., Machir.

Houb.—Ille nempe Galaad.

Geddes, Boothroyd.—For Gilead was a man of war, and had obtained Gilead and Basan.

*Rosen.—Fuitque, obtigit autem sors tribui Manasse. Post descriptos Ephraimiticæ tribus fines, consequens est, ut Manassensis tribus hereditas suis limitibus determinetur, non quidem undique, sed quaparte affinis erat Ephraimiticæ. Sed quia tribus Manassensis se in duas partes diviserat, alteraque trans Jordanem remanserat (xiii. 29, seqq.), hoc primum hic explicatur, ut intelligatur, alteri duntaxat parti hic jam esse assignandam portionem. Pro יִזְרְאֵל unus quidam De Rossii Codex habet יִזְרְאֵל, *prodiitque* sors, ut initio capitis xvi. exstat. Sed illic יִזְרְאֵל alio sensu capiendum esse, docebunt quæ ibi notavimus. פִּרְדָּא בְּכֹר יוֹסֵף, *Nam erat primogenitus Josephi.* Quod id ut causa, cur ei sors obtigerit, adducitur, Masius existimat hinc factum, quod nascendi conditio commemoraretur tanquam causa tantæ opulentiae, qua est Manasse a Deo amplificatus, acceptis et eis et trans Jordanem possessionibus, quum magni fuerit apud priscos illos homines momenti, primum natum esse. Sed inde quod Manassitarum portio divisa erat, nequaquam recte colligitur, eos reliquis tribubus opulentiores fuisse. Verisimile potius erat, causam insinuari, cur Manasse, qui non erat e filiis Jacobi, in partem tamen Cananæ terræ æquali jure cum ceteris Jacobi filiis venerit; videlicet quia Josephi*

*filius erat, idemque ejus primogenitus. Dictum autem erat Josepho a parente Genes. xlviii. 5; Duo filii tui, qui tibi in Ægypto sunt nati, antequam venirem huc ad te, mei erunt Ephraim et Manasse, sicut Ruben et Simeon reputabuntur mihi. Potuisset eadem addi ratio cum de Ephraimo actum est initio præcedentis capitis, videlicet ideo pari jure cum aliis Jacobi filiis sortem accepisse, quia secundo genitus erat Josephi, cujus duos filios pro suis Jacobus adoptaverat; verum illic id subticuit scriptor, hic expressit, relinquens id similiter de altero colligendum. לְמַכִּיר בְּכֹר מַנַּשֶׁשׁ, *Machiri videlicet primogenito Manassis, i. e., ejus posteris, vid. supra ad xiii. 31. Passim in his finium descriptionibus posterius nomine majorem appellantur. אֲבִי הַגִּלְעָד, Patri Gileadi, Num. xxvi. 29; xxvii. 1. Sed observandum est, nomine גִּלְעָד præmisso articulo fere regionem ita appellatam significari, quæ nomen illud nacta jam Jacobi tempore ab ea re quæ Genes. xxxi. 48 narratur, neque vero a Gileade, de quo hic, filio Machiris, nepotis Manassis, qui in Ægypto, vivo etiamnum avo, natus est, antequam Israelitæ Ægypto exirent, quem, quum tunc temporis annum ætatis centum octoginta acturus fuisset, Gileaditidem occupasse nequaquam credibile est. Etenim tanquam ratio, cur Machir Gileaditidem possederit, additur hæc: הָיָה אִישׁ כַּלְהָכָה, *nam is erat vir bellicosus, qui igitur sua sibi fortitudine illum terræ tractum acquisivit. Quæ quum ita sint, hoc loco vix dubium est, singulorum patrum nominibus representari eorum posteris. אֲבִי הַגִּלְעָד, pater Gileadis vero eodem hic sensu ponitur quo 1 Chron. ii. 24, 45, 49, 50, patres urbium, quarum illic fit mentio, dicuntur qui eos condiderunt, vel colonis instruxerunt, vel possederunt, veluti אֲבִי בִרְדָּא, שְׂכָן אֲבִי הַגִּלְעָד. Itaque hoc versu dicitur, Machiritas, Manassis primogenito oriundos, possedisse Gileaditidem, quam una cum Basanitide, qua fuerint bellica virtute, armis sibi acquisiverint. Bellicosos fuisse Gileadenses, colligitur e 2 Reg. xv. 25. Et Jephtha, Gileadensis, vocatur גִּבּוֹר חַל, *heros fortis, Jud. xi. 1.****

Ver. 4.

Au. Ver.—4 And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The Lord commanded Moses to give us an inheritance among our brethren. Therefore according to the commandment of the Lord

he gave them an inheritance among the brethren of their father.

The princes.

Ged., Booth.—The chiefs of Israel [Syr.].
The Lord commanded Moses.

Rosen. — יְהוָה צִוָּה אֶת־מֹשֶׁה, *Jova jussit Mosen*; pro eo in libris pluribus et manu et typis exaratis legitur בְּיַד־מֹשֶׁה, *per manum Mosis*, et in codice Erfurtensi secundo nostrum אֶת־מֹשֶׁה ex aliis codicibus refertur ad marginem.

He gave them an inheritance.

Ged., Booth.—An inheritance was given them.

Rosen.—וַיָּתֵן יְהוָה חֵלֶק בְּחֶלֶק אֶת־אֲבִיהֶן, *dedit iis*, sive passive, *data est ei secundum os*, *mandatum, Jovæ hereditaria possessio in medio fratrum patris earum*, inter patruos ipsarum.

Ver. 5.

וַיִּפְּלוּ חֵבְלֵי־מַנַּשֶׁה עֶשְׂרֶה לֶבֶד
מֵאֶרֶץ הַגִּלְעָד וְהַבָּשָׁן אֲשֶׁר מֵעֵבֶר
לִירְדֵן :

καὶ ἔπεσεν ὁ σχοινισμός αὐτῶν ἀπὸ Ἀνάσσα, καὶ πεδίον Λαβὲκ ἐκ τῆς γῆς Γαλαὰδ, ἣ ἐστὶ πέραν τοῦ Ἰορδάνου.

Au. Ver.—5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which were on the other side Jordan;

Ged.—5 Hence ten portions fell to Manasseh, &c., i. e., The posterity of Abiezer, Helek, Shechem, and Shemidah, had five portions; Hepher's five daughters, other five: yet equal, it may be supposed, to only a sixth part of the whole. The Greek translator, indeed, seems to have read differently: and Houbigant has attempted to justify his version.

Pool.—Ten portions; either, 1. Six portions for the six sons, whereof one was Hepher; and because he had no sons, his part was subdivided into five equal parts, for each of the daughters [so Masius, Rosen., Patrick]. Or, 2. Ten portions, five for the sons, and five for the daughters; for as for Hepher, both he and his son Zelophehad were dead, and that without sons, and therefore he had no portion; but his daughters had several portions allotted to them.

Houb.—5 *Obtigitque illis pro limitibus ab Anassa planities Labec, de terra Galaad et Basan, quæ est trans Jordanem.*

וַיִּפְּלוּ חֵבְלֵי מַנַּשֶׁה עֶשְׂרֶה, *Et ceciderunt sortes Manasse decem.* Sapiëntius fecissent Inter-

pretes, si ad Græcos Codices ivissent, ut ex eis meliorem scripturam promerent, non autem credidissent explicare se posse, quæ fuerint illæ Manasse *decem sortes*. Erant in tribu Manasse sex tantum familiæ, quæ quidem omnes ex Galaad, filio Machir, ortæ erant, quæque nominantur et suprâ versu 2, et Num. xxvi. 30. Unde igitur pro sex familiis *decem sortes*? Arbitrabatur Edm. Calmet, quinque partes fuisse eorum quinque Galaad filiorum, qui filios mares genuerant; quinque alteras partes, quinque filiarum Salphaad. Tamen quinque illæ filiæ in una tantum sorte censendæ erant, quia filiæ unius Salphaad, filii Hepher. Clericus interpretatur חבלי, *Schaeni*, quæ fuit certa mensura Ægyptiorum, qui *funibus* agros dimetiebantur. Verum vocabulum חבלי in Sacris Codicibus passim de *finibus* ac de *sorte*, nusquam de certâ mensurâ longitudinis, aut verò latitudinis usurpatur. Ergo hæc difficultatem subterfugiant, non solvunt; quam quidem secandam, non solvendam, docet ipsa Pagina sacra. Nam lo. non exponit, quam ob causam fuerint *sortes decem*. 2o. Qui limites Manasse in inferioribus versibus exponuntur, in illis nihil quidquam de *decem sortibus* memoratur, neque ulla re, ullove signo indicatur, totidem sortes fuisse factas. Denique illæ *decem sortes* si relinquuntur, nullam jam consequentiam hæc habebunt, decem sortes fuisse factas, *quæ filiæ Salphaad habuerunt inter fratres suos hæreditatem*, quandoquidem filiæ Salphaad in sexta familia, quæ erat Hepher, censebantur, nec tot erant sortes, quot filiæ. His igitur de causis fuit amplectenda scriptio, quam habuere Græci Interpretes apud quos legimus, καὶ ἔπεσεν ὁ σχοινισμός αὐτῶν ἀπὸ Ἀνασσα καὶ πεδίον Λαβὲκ ἐκ τῆς γῆς Γαλαὰδ, *et cecidit funiculus earum ab Anassa et campus Labec, de terra Galaad*, quique pro eo quod nunc habemus, חבלי מנשה עשרה לֶבֶד, scriptum habuere..... חבלין מַנַּשֶׁה וְדַמְשִׁיר לֶבֶן, *termini earum ab Anassa, et planities Labec*. Qua in scriptura declaratur fuisse filias Salphaad ex fratrum suorum latere collocatas in terra Galaad, Josue procurante, ut jussa Mosis de illis data perficerentur.

Rosen.—Verum vidisse haud dubitamus Masium, observantem, Abieseritas, Chelekitas, Asrielitas, Schechemitas, denique Schemidaitas portiones singulas accepisse, Chepheritas vero nullos fuisse, præter istas quinque filias Zelophchadis, qui fuerat

unicus Chepheris filius (Num. xxvi. 33; xxvii. 1). Jam vero etsi istæ filiæ simul omnes non plus terreni acceperunt, quam ipsarum patrum singuli, tamen quia hæc ipsarum unica portio in quinque dividenda partes erat, quum singulæ viris singulis essent nupturæ, et suam quæque portionem in aliam familiam translaturæ, censentur quinque esse sortes, sive portiones. Huic Masii sententiæ obijci possit, si de portionibus minoribus sermo sit, longe plures in hac tribu exstisise; nam et reliquæ familiæ plures domos habuerunt, in quas quælibet major portio secta est. Sed observandum est, non fuisse Eleazaris, Josuæ, ceterorumque principum, singulis domibus aut patribus familias portiones sortitione decernere; de tribubus enim et familiis tantum facta mentio Num. xxvi. 55, quibus dividenda esset terra; ut proinde verisimile sit, divisionem in portiones minores per domos et patres familias relictam esse cuique tribui, ut ipsi inter se sorte decernerent. Quia tamen de Zelophchadi filiabus peculiariter decretum fuerat, ut in locum patris succederent eisque possessio, quæ parenti obvenisset, distribueretur, feminae autem minus idoneæ essent ad hanc inter se dimensionem et sortitionem peragendam; ideo censuerunt ii, qui tribuum et familiarum sortitioni præerant, se hanc etiam sortium distributionem in singula capita perficere, debere. Hinc exstiterunt decem portiones, quas in tribu Manasse tribuum principes dimensione præmissa diversis sortito attribuerent, non plures. Et hujus rei ratio mox redditur versu sequenti.

Ver. 6.

Au. Ver.—And the rest.

Rosen., Ged., Booth.—But the rest.

Ver. 7.

Au. Ver.—7 And the coast of Manasseh was from Asher to Michmethah, that *lieth* before Shechem; and the border went along on the right hand unto the inhabitants of En-tappuah.

The right hand.

Rosen., Ged., Booth.—The south.

Rosen.—הַיְמָנִית אֲשֶׁר בְּיָמֵינוּ, *Et procedebat terminus ad dextrum*, i. e., austrum, ad incolas *Aen-Tappuach*. יְמִי, *Dextrum* latus hic australem cœli plagam denotat, ut 1 Sam. xxiii. 19, 24. *Aen*, i. e., fons *Tappuach* haud procul ab urbe ejus nominis, supra xvi. 8 commemorata, sita fuisse videtur.

Ver. 8.

Au. Ver.—8 Now Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh belonged to the children of Ephraim.

Rosen., Booth.—8 (For to Manasseh belonged the land of Tappuah; but the city Tappuah on the boundary of Manasseh belonged to the Ephraimites.)

Rosen.—לְמִנְשֵׁה הָהָה אֶרֶץ תַּפּוּחַ וְהַשִּׁיחַ אֶלְנָגַל, *Manassi erat terra Tappuah; at Tappuach urbs ad litem Manassis erat filiis Ephraimi*. Ager Tappuachanus, inquit, cum suis municipiis et pagis, fuit in ditione Manassitarum; at ipsa urbs Tappuach, quamvis Manassitis contermina esset, tamen possidebant Ephraimitæ. Præpositionem הַ sunt qui *in*, *intra* hic reddant. Sed quamvis אֶל haud raro dicitur de eo, qui locum ingreditur, veluti Genes. xix. 3 וַיָּבֵיט אֶל-הַבְּיֵת, *ingressus est domum*, vid. et Genes. vi. 18; vii. 1; dubito tamen, idem valere quod ב, בְּתוֹךְ, בֵּין, *intra*.

Ver. 9, 10, 11.

9 וַיְהִי הַגְּבוּלָה לְחַל מְנַשֶּׁה לְפָחַל עָרִים הָאֵלֶּה לְאֶפְרַיִם בְּרִחוֹת עָרֵי מְנַשֶּׁה וְגְבוּל מְנַשֶּׁה מִצָּפוֹן לְפָחַל וַיְהִי הַצָּפוֹן הַיָּמָה : 10 גְּבוּלָה לְאֶפְרַיִם וְצָפוֹנָה לְמְנַשֶּׁה וַיְהִי הָהָם גְּבוּלָה וּבְאֶשֶׁר יִפְגְּעוּן מִצָּפוֹן וּבְיִשְׁשָׁכָר מִמְּזָרְחָה : 11 וַיְהִי לְמְנַשֶּׁה בְּיִשְׁשָׁכָר וּבְאֶשֶׁר בְּיִשְׁשָׁכָר וּבְנֹתֶיהָ וּבְנֹתֶיהָ דָּאָר וּבְנֹתֶיהָ וּיִשְׁבֵּי עֵינֹדָר וּבְנֹתֶיהָ וּיִשְׁבֵּי הַעֲנָה וּבְנֹתֶיהָ וּיִשְׁבֵּי מְגֹד וּבְנֹתֶיהָ שְׁלֹשָׁה הַנָּחַל :

9 καὶ καταβήσεται τὰ ὅρια ἐπὶ φάραγγα Καρανὰ ἐπὶ λίβη κατὰ φάραγγα Ἰαριὴλ τερέμυθος τῷ Ἐφραὶμ ἀναμέσον ποδῶος Μανασσῆ. καὶ ὅρια Μανασσῆ ἐπὶ τὸν βορρᾶν εἰς τὸν χειμάρρουν. καὶ ἔσται αὐτοῦ ἡ διεξόδος θάλασσα. 10 ἀπὸ λιβὸς τῷ Ἐφραὶμ. καὶ ἐπὶ βορρᾶν Μανασσῆ. καὶ ἔσται ἡ θάλασσα ὅρια αὐτοῖς. καὶ ἐπὶ Ἀσιῇ συνάψουσιν ἐπὶ βορρᾶν. καὶ τῷ Ἰσάχαρ ἀπὸ ἀνατολῶν. 11 καὶ ἔσται Μανασσῆ ἐν Ἰσάχαρ καὶ ἐν Ἀσιῇ Βαιθρὰν καὶ αἱ κώμαι αὐτῶν, καὶ τοὺς κατοικοῦντας Δῶρ, καὶ τὰς κώμας αὐτῆς, καὶ τοὺς κατοικοῦντας Μαγεδδῶ, καὶ τὰς κώμας αὐτῆς, καὶ τὸ τρίτον τῆς Μαφετὰ, καὶ τὰς κώμας αὐτῆς.

Au. Ver.—9 And the coast descended unto the river Kanah [or, brook of reeds], southward of the river: these cities of Ephraim are among the cities of Manasseh: the coast of Manasseh also was on the north side of the river, and the outgoings of it were at the sea:

10 Southward it was Ephraim's, and northward it was Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.

11 And Manasseh had in Issachar and in Asher Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of Endor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, even three countries.

11 *Countries.* See notes on מִדְּבָר, xi. 2, page 69.

Pool.—9 *These cities of Ephraim; Tapuah,* and the cities upon the coast descending to the river, &c., last mentioned. *Are among the cities of Manasseh,* i. e., are intermixed with their cities, which was not strange nor unfit, these two being linked together by a nearer alliance than the rest [so Patrick].

10 *His border;* either, 1. Manasseh's, whose portion is here described, and whose name was last mentioned. Or, 2. Ephraim's and Manasseh's, both expressed in the foregoing words, and implied in the following, *they.* In Asher, i. e., upon the tribe of Asher; for though Zebulun came between Asher and them for the greatest part of their land, yet it seems there were some necks or parcels of land, both of Ephraim's and of Manasseh's, which jutted out farther than the rest, and touched the borders of Asher. And it is certain there were many such incursions of the land of one tribe upon some parcels of another, although they were otherwise considerably distant one from the other. See Josh. xix. 34. And you must not judge of these things by the present maps, which are drawn according to the opinions of late authors, which many times are false; but they are to be judged by the Scripture, and not the Scripture by them; and that part of Manasseh did reach to Asher, appears from hence, that Dor, a city of Manasseh, ver. 11, was, as Josephus witnesseth, near Carmel, which belonged to Asher, Josh. xix. 26.

11 *In Issachar and in Asher;* either,

1. Bordering upon them, as in Asher is taken, ver. 10, and as Aaron's rod is said to be in the ark, i. e., close by it, Heb. ix. 4; or, 2. Properly in them, as Ephraim had some cities in the tribe of Manasseh, Josh. xvi. 9, and as it was not unusual, when the place allotted to any tribe was too narrow for it, and the next too large, to give away part from the larger to the less portion; nay, sometimes one whole tribe was taken into another, as Simeon was into Judah's portion, when it was found too large for Judah, Josh. xix. 9. *The inhabitants of Dor;* not the places only, but the people; whom, contrary to God's command, they spared and used for servants, whom therefore they are said to have or possess. *Three countries;* this may be referred either to some, to wit, the three last places, or to all the places named in this verse, which are here said either to have three countries or tracts of land belonging to them, or to be in three several countries or portions, as they seem to have been, some in Issachar, and some in Asher, and yet both belonging to Manasseh. Or, the words may be rendered *the third part of that country;* for the Hebrew word is of the singular number, and the article seems emphatical; and so the meaning may be, that the cities and towns here mentioned are a third part of that country, i. e., of that part of Issachar's and Asher's portion, in which those places lay.

Bp. Patrick.—11 *Even three countries.*] Or rather, three parts of these countries before mentioned.

Ged.—9 Thence the boundary went down to the torrent Kanah; on the south side of which, the cities of Ephraim were intermingled with the cities of Manasseh: but the real boundary of Manasseh was along the north side of the torrent, and terminated at the great sea. 10 The south part of the lot was Ephraim's, and the north part was Manasseh's; and the great sea was their common boundary. With Asher they were contiguous on the north, and with Issachar on the north-east. 11 In Issachar, and in Asher, Manasseh had Beth-shean, with its towns; and Ibleam, with its towns; and the inhabitants of Dor, with its towns; and the inhabitants of En-dor, with its towns; and the inhabitants of Taanach, with its towns; and the inhabitants of Megiddo, with its towns: three districts.

11 *Three districts.* There are *five* mentioned in the text; unless we suppose Bethshean to be excluded, and Dor and En-dor to be but one. The Greek and Latin translators either read a different text, or understood it differently: and their reading is a probable one.—*Geddes.*

Booth.—9 Thence the boundary descended to the torrent Kanah; south of the torrent, the cities of Ephraim are among the cities of Manasseh; but the boundary was on the north side of the torrent, and its termination was at the *great sea*. 10 The south part belonged to Ephraim, and north to Manasseh, and the great sea was their boundary. And they were contiguous to Asher on the north and to Issachar on the south. 11 And Manasseh had in Issachar, and in Asher, Bethshan and its towns, and Ibleam and its towns, and the inhabitants of Endor and its towns, and the inhabitants of Taanach and its towns, and the inhabitants of Megiddo and its towns, a third part of Nopheth [LXX].

Houb.—9 *Illæ erant urbes Ephraim inter urbes Manasse; descendeatque terminus ad torrentem arundinum (10) ad meridiem torrentis, Ephraimo; ad septentrionem, Manassi:* (9) *Itaque terminus Manasse erat torrenti ad aquilonem, exitusque ejus ad mare. (10) Erat mare terminus ejus. (11) Habuere autem Manassitæ in Issachar et in Aser, Betsan, vicisque ejus; Jeblaem, vicisque ejus; habitatores Dar, vicisque ejus; habitatores En-Dor, vicisque ejus; habitatores Thenac, vicisque ejus; et habitatores Mageddo, vicisque ejus; nempe eos sex tractus, (10) qui quidem incurrebant in Aser, ab aquilone; in Issachar ab oriente. (12) Cæterum, &c.*

נגדה לנהל, ad meridiem torrentis. Multæ res sunt quæ attento lectori persuadeant, et hunc versum et eos, qui sequuntur, cubare in multis mendis. Nam 1o. ערים האלה, *illæ urbes*, de quibus urbibus dicatur, supradicta non demonstrant; urbs enim Taphue sola nominata est, quæ esset Ephraimitarum, in sorte Manassitarum. 2o. Terminus Manasse dicitur descendere ad *meridiem torrentis arundinum*, cum tamen infra, hoc eodem versu, idem terminus dicatur esse ad *aquilone torrentis*, et similiter ver. 10. 3o. Id quod dicitur ver. 10, *in terminum Aser incurrebant ab aquilone, et in Issachar ab oriente*, explicari vix potest. Nam plur. numerus *incurrebant*, nescitur de quo efferatur.

Quidam id *incurrebant*, accipiunt de tribubus duabus Manasse et Ephraim, neque explicant, qui fieri potuerit, ut duæ illæ tribus haberent tribum *Issachar ad orientem*, ubi constat duas illas tribus, ut et tribum *Issachar*, pertinuisse usque ad Jordanem ad orientem. Nos quidem sic existimamus, quemadmodum infra ver. 11 exponitur, quas urbes tribus Manasse in tribubus *Issachar et Aser* possederit, sic hoc versu 9, declarari, quas urbes tribus Ephraim in tribu Manasse habuerit possidendas, earum urbium esse unam Taphue, cæteras a Librariis fuisse omissas, de quibus urbibus post dicebatur, *hæ fuerunt urbes Ephraim in medio urbium Manasse*; deinde sic pergere Contextum sacrum, et *descendebat terminus (Manasse) ad torrentem arundinum (10) ad meridiem torrentis Ephraimo; ad septentrionem, Manassi*: id est, terminus urbium illarum, quæ Ephraimi, apud Manasse erant, desinebat in torrentis arundinum ripam meridionalem, pro Ephraim; pro Manasse autem, in septentrionalem, utpote cum Ephraimitæ haberent ex suo latere ripam torrentis meridionalem; Manassitæ, septentrionalem; quia tribus Manasse sita erat ad septentrionem tribus Ephraim. Quo ordine restituendo, de medio tollitur id, quod de eadem re contrarie scriptum legebatur, ut terminus Manasse *descenderet ad meridiem torrentis*, idemque deinde *ad septentrionem torrentis*. Vide et confer versionem nostram cum tabulis geographicis, quæ quidem lectoribus non sunt e manibus dimittendæ, si quidem volunt intelligere Josue librum.

10 ובאשר ישיעין, et in Aser incurrebant. Nos hæc verba, et quæ proxime sequuntur, post ver. 11 collocamus, quo versu narratur, quas urbes habuerit Manasse apud Issachar, et apud Aser. Nam urbibus *Dor, En-Dor, Tenac, et Mageddo*, quæ vers. 11 nominantur illud convenit, *incurrebant in Aser ab aquilone, in Issachar ab oriente*; atque id tabulæ geographicæ demonstrant. Supersunt duæ urbes, *Jebblaem et Betsan*. Prioris urbis, qui situs fuerit, ignoratur; forte etiam posterioris. Nam alia nunc *Betsan* agitur, quam ea, quæ in ripâ Jordanis, quæque est *Scytopolis*. Quippe nunc tractus describuntur ad occidentalem plagam positi, ut hæc verba demonstrant, *Issachar ad orientem*.

11 שלשה, tres. Mox fuerunt nominatæ sex urbes, cum totidem urbium vicis. Itaque legendum *sex, ser*, extrito ל. Nam numerus notatur urbium vicorumque, de

quibus mox dictum fuit. Omittunt שלשה Græci Intt. in Codice Alex. et Interpretes Arabs. Simile mendum correximus suprâ ex Sam. Pentateucho.

Rosen.—9 *Descenditque limes ad torrentem arundinis ad austrum torrenti. Descendere dicitur limes, quia mare versus procedit, ut in fine versus, ubi terræ et fluviorum descendens esse solet. De נַחַל קָנָה vid. ad xvi. 8. Urbes illæ, quæ sunt a Tappuach usque ad torrentem arundinis, sunt Ephraimitis in medio urbium Manasses. יִזְבִּיל בְּנֵשֶׁחַ, Et limes Manassis a septentrione torrenti. Itaque limes, qui discernebat fratrum istorum possessiones, ambiebat quidem torrentem arundinis a meridie, eumque attribuebat Manassensibus; verumtamen urbes, quæ illi torrenti ab austro adiacebant, etsi essent intra Manassensium positæ terminos, nihilominus jure fuerunt Ephraimitarum; quæ vero a septentrione torrentis exstabant, eas obtinebant Manassenses. Hieronymi interpretationi: in meridiem torrentis civitatum Ephraim, adversatur quod voci לִיזְבִּיל appositus est accentus distinctivus Rbhia. Pro עֲרִים Græcus Alexandrinus habet 'Iaëip, ut est in codice Vaticano et Alexandrino, et pro הָאֵלֶּה posuit ἡ τρεῖς πόλεις, quasi יָאִיר et הָאֵלֶּה sive הָאֵלֶּה legisset. הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה, Suntque exitus ejus, limitis, mare s. occasum versus; cf. xvi. 8, et de constructione verbi masculini singularis cum nomine feminini pluralis not. ad xv. 4.*

10 *Austrum versus sita est quæ Ephraïm obtigit regio, et ad septentrionem quæ Manassi, eratque mare terminus ejus. Hieronymus: ita ut possessio Ephraïm sit ab austro, et ab aquilone Manasse et utramque claudat mare Mediterraneum. יִזְבִּיל בְּנֵשֶׁחַ, Atque in Ascher incur-runt a septentrione, et in Issaschar ab oriente. Verbum pluralis numeri יִזְבִּיל Masius spectare existimat ad Josephitas universe, observans, Manassenses prope Doram incidere in Ascheritas, quum illic attingant montem Carmelum, ad quem pertinere etiam Ascheritas dicitur infra xix. 26. Monte igitur illo tanquam communi confinio conjunctas fuisse istas duas tribus, eo loquendi modo, quo xix. 34. Naphthalitæ dicuntur attingere Judæos ab Oriente, propter Jordanem utrique tribui communem, quum sint alioqui magno locorum intervallo, et aliquot aliarum tribuum interpositis possessionibus separatæ. Clericus vero verbum יִזְבִּיל refert ad subaudiendum nomen גְּבֻלִים, limites, et sane ad*

שלשה refertur פָּנֵי supra xvi. 7. Ad Ephraïmum et Manassen verbum illud nequit referri; nam sola tribus Manasse potuit attingere Ascherem et Issascharem: erat enim inter hasce et Ephraïmum. Hieronymus: et conjungantur sibi in tribu Aser ab Aquilone, et in tribu Issaschar ab oriente. Male. Fieri enim non potuit, ut hæ tribus dicerentur conjungi in duabus aliis, aut eas attingere.

11 *לְמַנְשֶׁה בְּיִזְבִּיל בְּנֵשֶׁחַ, Fuitque Manassi in Issaschar et in Ascher id quod sequitur. Hieronymus: fuitque hereditas Manasse in Issaschar et in Aser, i. e., qua parte dimidia tribus Manasse contingebat duas illas tribus, Issascharem et Aserem, hanc habuit hereditatem, urbes videlicet, quæ sequuntur, quæ duabus illis tribubus erant conterminæ. יִזְבִּיל בְּנֵשֶׁחַ urbs olim celeberrima, sita erat haud procul ab extrema ora lacus Genesareth, quâ Jordanes effluit, inter hunc fluvium, et montem Gilboæ, in amœna planitie. Eusebius nomen Hebraicum denotare οἶκος ἐχθροῦ ait; id Hebraice שֵׁנָה foret. Sed יִזְבִּיל בְּנֵשֶׁחַ est domus quietis. Et cum incolis Aen-Doræ, i. e., fontis Doræ. Existebat hæc urbs in jugo, quod a monte Tabor decurrit austrum versus atque Hermonem minorem. שְׁלֶשֶׁת הַנָּחַל Græcus Alexandrinus reddidit τὸ τρίτον τῆς Ναφεθα, tertiam partem regionis Napheta. Hieronymus: tertia pars urbis Nopheth. Sed nulla hujus urbis mentio. Chaldaeus: תְּלָתָא בְּלָחִין, tres regiones. Sane יִזְבִּיל hic collective positum videtur pro יִזְבִּיל, coll. xi. 2 דור יִזְבִּיל, ubi vid. not. Vix dubium, significari hic tres illas urbes, Aen-Doræ, Thaanach, et Megiddo, cum suis quamque municipiis et pagis, quia sunt tres regiones in tractu illo Dorio ad Manassen pertinentes. Nam etsi יִזְבִּיל quemvis tractum terræ significat, tamen peculiariter interdum usurpatur de sola illa regione, in qua Doræ municipia exstant, nonnunquam vero latius de universo tractu Doræ. Arabicus interpres non expresso שְׁלֶשֶׁת sic reddidit:*

وَمَا حَوْلَهَا مِنَ الصِّيَاغِ et quod circa eam (Megiddonem) de agris, s. prædiis.

Ver. 15.

Au. Ver.—Giants. See notes on xii. 4.

Ver. 16.

וַיִּמְרְרוּ בְּנֵי יִזְבִּיל בְּנֵשֶׁחַ לְבֵנֵי הָהָרִים וַיִּבְנוּ בְּרִיזִל בְּכָל-הַפְּנֵעֵי הַיָּשָׁב בְּאֶרֶץ-

הַלְעָמָה לְאִשֶּׁר בְּבֵית־שֹׁאֵן וּבְנֵה־יָהוּ
וְלְאִשֶּׁר בְּעֵמֶק יֶזְרְעֵאל :

καὶ εἶπαν. οὐκ ἀρέσκει ἡμῖν τὸ ὄρος τὸ Ἐφραῖμ. καὶ ἵππος ἐπὶ λεκτος, καὶ σίδηρος τῷ Χαναναίῳ τῷ κατοικοῦντι ἐν αὐτῷ ἐν Βαιθ-σαν, καὶ ἐν ταῖς κώμαις αὐτῆς, ἐν τῇ κοιλάδι Ἰσραὴλ.

Au. Ver.—16. And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are of Beth-shean and her towns, and they who are of the valley of Jezreel.

The hill is not enough for us.

Rosen., Gesen., Lee.—The hill will not be obtained by us.

Rosen.—16 *Dixeruntque filii Josephi: non inveniatur nobis mons ille, non obtineri a nobis poterit regio illa montana.* Hieronymus: *non poterimus ad montana conscendere.* Sed Chaldaeus et Syrus: לֹא סָפֵק לָנוּ מֹנֶס, *non sufficit nobis mons.* Ita et Græcus Alexandrinus: οὐκ ἀρέσκει (sic enim legendum pro ἀρέσκει, ut est in codice

Vaticano) ἡμῖν τὸ ὄρος, et Arabs: لَا يَكْفِينَا

الجبل. Ut dicant Josephitæ, nequaquam satis loci esse utrique tribui in montanis Ephraim. Sed *sufficiendi* significatum verbum סָפֵק nonnisi in Kal obtinet; vid. Num. xi. 22; Jud. xxi. 14. *Et curvus ferri sunt inter omnes Canaanæos, qui habitant in terra convallis.* In duas diversas sententias commode accipi posse hunc versum Masius observat. Earum altera est hæc: tu nos jubes loca sylva excolere: atqui ea si montosa sunt, non poterimus expugnare; facilius enim montes ab hostibus defenduntur: sin plana; ne ea quidem eripere nostris adversariis quibimus, quippe qui ista falcatis obtinent curribus armati. Altera est, quam R. Jesajas probat, ut copula nomini רָכֵב causam significet, hoc sensu: hortaris nos, ut in terram a Pheresæis Rephaimisque habitatam, id est, in montem quendam incultum, qui in nostris finibus exstat, conscendamus, eumque repurgemus. Sed non est in nostris viribus positum, ut eum obtinere queamus; nam Cananæi aditus omnes ad eum montem tuentur falciferis quadrigis. Eæ enim curribus ferreis significari, vidimus supra ad xi. 4. *Iis Cananæorum scil. sunt curvus ferrei, qui in Bethsehean et fliabus, municipiis ejus, et in convalle Isreel habitant.*

Hinc colligitur, per אֶרְצֵהֶמָּה, *terram campestrem* intelligi ingentem illam vallem a septentrione in austrum juxta Jordanem, hodie الغور, *el-Gaur*, sive *el-Gor*; in ea enim valle sita erat Bethschean, sive Scythopolis, de qua vid. ad vs. 11. Hieronymus nostra verba ita reddidit: *in quâ sitæ sunt Bethsan cum viculis suis, et Jezreel medium possidens vallem.* Cepit Isreel pro nomine urbis in valle sive planitie in ea sitæ, ad pedem montis Gilboæ occidentalem. Attributa est tribui Issaschar, vid. infra xix. 18.

Ver. 18.

כִּי הָר יִהְיֶה־לָּךְ כִּי־יִצֹר הוּא
וּבְרֵאחָיו יִהְיֶה לָּךְ תַּשְׂאֲתָיו כִּי־חֲרוּשִׁים
אֶת־הַפְּנִיעֵי כִּי רָכֵב בְּרִגְלָא לֹא כִּי חֲזָק
הוּא :

ὁ γὰρ δρυμὸς ἔσται σοι, ὅτι δρυμὸς ἐστί, καὶ ἐκκαθαρίεις αὐτὸν, καὶ ἔσται σοι. καὶ ὅταν ἐξολοθρεύῃς τὸν Χαναναῖον, ὅτι ἵππος ἐπὶ λεκτος αὐτῷ ἐστί. σὺ γὰρ ὑπερισχύεις αὐτοῦ.

Au. Ver.—18 But the mountain shall be thine; for it is a wood, and thou shalt cut it down; and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong.

For it is a wood, and thou shalt cut it down, &c.

Gesen., Patrick, Booth.—But the mountain shall be thine, וְכִי־יִצֹר הוּא יִהְיֶה לָּךְ, and although it be a forest, yet thou shalt cut it down.

Geddes.—For ye have a hilly woodland country, which ye may clear.

Rosen.—18 Rationem porro exponit, cur Josephitis non sit querendum sibi angustiora spatia obtigisse. כִּי הָר יִהְיֶה־לָּךְ כִּי־יִצֹר הוּא וּבְרֵאחָיו יִהְיֶה לָּךְ תַּשְׂאֲתָיו, *Nam mons erit tibi*, montanam regionem si expugnaveris, eam habitare poteris, *quia sylva ille mons est, cæde eam*, i. e., quia regio illa sylvis est obsita, eas cæde. וּבְרֵאחָיו בְּרֵאחָיו præpositum ἀπόδοσιν indicat, *vel itaque valet. Et ita erunt tibi exitus*, fines ejus, montis cum sylva, i. e., comparabis tibi omnem illum tractum montanum, quem habitare poteris. וְכִי־יִצֹר הוּא hic sunt *exitus* limitum, eorum extremi termini, uti supra xv. 4, 11; Numeri xxxiv. 4, 5. Aliis *exitus* hic sunt valles et campi, in quos e montibus descenditur. De constructione verbi singularis masculini יִצֹר cum nomine plurali feminino בְּרֵאחָיו vid. supra.

inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the Lord gave them.

8 And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the Lord in Shiloh.

6 *Ye shall therefore describe.*

Rosen., Ged., Booth.—But ye shall describe.

The land.

Ged., Booth.—The rest of the land.

7 *But the Levites.*

Rosen., Geddes, Booth.—For the Levites.

Nam non est pars Levitis in medio vestri.

Ratio hic redditur, cur septem duntaxat partes jubeantur describi; siquidem duæ jam aliæ tribus cum dimidia, ut præmissum est, possessiones acceperant, Levitæ a sortitione exclusi erant, vid. supra xiii. 14, 33, ceteræ duæ tribus, Gad et Ruben, cum dimidia tribu Manasse possessionem trans Jordanem acceperant.—*Rosen.*

Bp. Horsley.—4—8, This part of the narrative seems to have suffered great disarrangement. Houbigant has brought it into better order.

iv. 4 Give out from among you three men for such tribe, (vi.) and bring them hither to me, (iv.) and I will send them, and they shall arise, and go through the land, and describe it according to your inheritances, and return to me.

v. 5 And they shall divide it into seven parts, (vii.) for the Levites shall have no part among you, for the priesthood of Jehovah is their inheritance; and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance east by Jordan, which Moses the servant of Jehovah gave them.

v. 6 Judah shall abide upon his territory in the south, and the house of Joseph shall abide upon their territory to the north, (vi.) and I will cast lots for you here before Jehovah our God.

viii. 7 So the men arose, and set out. And Joshua charged them that went to describe the land, saying,

viii. 8 Go, and walk through the land,

and describe it. (vi.) Ye shall describe the land in seven parts, (viii.) and return unto me. And I will cast lots for you here before Jehovah in Shiloh.

Houb.—Ordo fuit perturbatus. Josue versu 4 omnem Israel alloquens, dixit, *sumite viros tres...qui terram describant*; deinde versu 5 in tertia persona, et *divident terram in septem portiones*. Quonam igitur pacto potuit dicere, hoc versu 6 *vos terram describite*, persona secunda, quasi alloquens metatores, qui tamen coram eo nondum sistuntur. Præterea versu 8 ubi Josue mandata dat metatoribus mox profecturis, expectabatur ut eis diceret, *dividite terram in septem portiones*, nec ut eis tantum diceret, *describite terram*. Nam *septem portiones* caput erant mandatorum ipsis factorum. Tamen omittit Josue versu 8 mandare de *septem portionibus*, quod mandatum mox fecit versu 6 alieno in loco. Existimabat Masius, ad concionem verba fieri, cum Josue versu 6 sic mandat, *describite terram*. Sed pugnantia hæc videntur, ut Josue jubeat eligi unaquaque in tribu *viros tres*, qui terram describant, et ut mandatum idem per eum detur *omni concioni*. Clericus id cum videret, statuit ad metatores ipsos verba fieri versu 6, sed eadem mandata versu 6 data, ab ipso Josue versu 8 ad eosdem metatores iterari. Quam otiosam iterationem Clericus ut aliquo veritatis colore induat, sic ait: "Superiora repetuntur more Hebræorum, qui, cum sat pauca narrant, pauca illa sæpius repetunt, pro antiquissimorum temporum simplicitate." Supererat ut adderet Clericus, fuisse ex antiquissimorum temporum simplicitate ut, quos homines quis accersivisset, eos alloqueretur, priusquam advenissent. Nam ante hunc, in quo sumus, versum 6 non dictum est adstitisse ante Josue illos metatores. Sed aliud etiam signum est, versu 7 factæ hic perturbationis. Nam hæc verba, *quia non erit possessio Levitis apud vos*, consequentiam non habent cum his, *jaciam hic sortes coram Domino*, quæ proxime antecedunt, cum contra, si ordo sit talis, *divident terram in septem portiones*, nam non erat portio Levitis...et tribus Gad et Ruben et dimidia tribus Manasse receperunt hæreditatem, bona erit series orationis, in qua declarabitur, cur terra dividenda sit in septem tantum portiones. Quapropter nos ordinem hujus loci talem constituimus:

(4) הָבוּ לָכֶם שְׁלֹשָׁה אַנְשִׁים לְשֵׁבֶט •

(6) והבאתם אתם אלי הנה •
 (4) ואשלחם ויקמו • ויתהלכו בארץ •
 ויכתבו אתה לפי נחלתכם • ויבאו
 אלי • (5) והתחלקו אתה לשבעה
 חלקים • (7) כי אין חלק ללוים
 בקרבכם • כי כהנת יהוה נחלתם וגד
 וראובן וחצי שבט המנשה לקחו
 נחלתם מעבר לירדן מזרחה • אשר
 נתן להם משה עבד יהוה • (5) יהודה
 יעמד על גבולו מנגב • ובית יוסף
 יעמדו על גבולם מצפון • (6) ויריתי
 לכם גורל פה לפני יהוה אלהינו •
 (8) ויקמו האנשים וילכו • ויצו יהושע
 את ההלכים לכתב את הארץ לאמר •
 לכו והתהלכו בארץ • (6) וכתבו
 אתה לשבעה חלקים • (8) ושובו אלי •

ופה אשליך לכם גורל :

[For the translation of these verses thus arranged, see note of Bp. Horsley above.]
 In ordine eo restituendo, Josue non jam loquitur ad metatores, qui nondum adsunt, nec eis loquens non omittenda omittit, nimirum ut terram dividant in septem portiones. Non jam ad eosdem mandata eadem iterantur, sed iterationes tales sunt, quales esse solent Hebraicæ in historiâ. Denique non jam dissociantur, quæ simul jungenda sunt; nempe jungenda hæc fuerunt, in septem duntaxat partes dividendam esse terram, quia Gad et Ruben dimidiaque tribus Manasse sortem suam jam habuerunt, et quia Levi tribus non est annumeranda; quia denique Juda et Joseph limites eos tenebunt, qui fuerunt eis assignati. Versu 7 legitur נחלתו cum affixo sing. etsi antecessit לויים, *Levitis*, nomen plur. Legendum cum Chaldæo et cum Syro, נחלתם, *hereditas eorum*. Multæ ejusmodi sunt hoc in libro versuum et verborum perturbationes; quas qui sentiunt, conferre debent in scribas, non in sacrum scriptorem, ordinemque adeo in melius mutare.

Ver. 13.

וַעֲבַר מִשָּׁם הַגְּבֹל לַיהוָה אֶל־בֵּיתֶהָ
 לַיהוָה יִגְבֶּהּ הִיא בֵּית אֵל וְגו'

καὶ διελεύσεται ἐκείθεν τὰ ὄρια Λουζᾶ ἐπὶ νότου Λουζᾶ ἀπὸ Λιβὸς αὐτῆς· αὕτη ἐστὶ Βαιθήλ, κ.τ.λ.

Au. Ver.—13 And the border went over from thence toward Luz, to the side of Luz, which is Beth-el, southward.

Ged., Booth.—13 And the boundary thence passed on towards Luz, to the south side of Luz, (which is Bethel), &c.

Ver. 14.

וְתָאָר הַגְּבֹל וְנָסַב לַפְּאִתַּיִם לְגִבְהַ
 מִן־הַתָּהָר אֲשֶׁר עַל־פְּנֵי בֵּית־הֶחָיִץ לְגִבְהַ
 הַתָּהָה הַצָּאֲתָיו אֶל־קִרְיַת־בַּעַל הִיא
 קִרְיַת יִעָרִים עִיר פְּנֵי יְהוּדָה זֹאת
 פְּאִתַּיִם :

דיו קרי

καὶ διελεύσεται τὰ ὄρια καὶ παρελεύσεται ἐπὶ τὸ μέρος τὸ βλέπον παρὰ θάλασσαν ἀπὸ Λιβὸς ἀπὸ τοῦ ὄρους ἐπὶ πρόσωπον Βαιθωρὼν Δίβα· καὶ ἔσται αὐτοῦ ἡ διέξοδος εἰς Καριάθ Βαάλ· αὕτη ἐστὶ Καριαθιארὶν, πόλις υἱῶν Ἰούδα· τοῦτο ἐστὶ τὸ μέρος τὸ πρὸς θάλασσαν.

Au. Ver.—14 And the border was drawn thence, and compassed the corner of the sea southward, from the hill that lieth before Beth-horon southward; and the goings out thereof were at Kirjath-baal, which is Kirjath-jearim, a city of the children of the children of Judah: this was the west quarter.

Bp. Horsley.—And the border was drawn thence, and compassed the corner of the sea southward from the hill, &c. Rather, And the border on the west side was drawn, and went round to the south from the hill, &c.

Ged.—14 From the hill that lieth to the south of nether Beth-horon, the boundary made a winding to the south-west, and terminated at Kirjath-baal (which is Kirjath-jearim), a city of the children of Judah: this was the most western corner.

Booth.—14 And the boundary was drawn, and winded south-west from the hill that lieth south of nether Beth-horon; and its termination was at Kirjath-baal (which is Kirjath-jearim), a city of the children of Judah: this was the west corner.

Rosen.—Et describitur limes (vid. ad xv. 9) vertitque se ad plagam maris, i. e., occidentem, Meridiem versus, i. e., occidentalem-australem. A monte, qui est e regione Beth-Choronis Meridiem versus. Est idem ille mons, cujus facta est mentio versu præcedente. Dicitur autem hic terminus inclinari et circuire ad Meridiem illius montis, quia ab hoc monte inflexus ulterius protrahitur versus Meridiem, quod omnino fieri necesse est, ut linea sua ab aquilone versus Meridiem cum aliquo flexu sensim protracta incipiat describere limum occidentalem.

“Observandum est, verbum נֶפְתּוֹאֵחַ, quod his hoc versu scriptum est, priore quidem loco significare *versus Meridiem*, sive *austrum*, posteriore vero, a *Meridie*, sive *ab austro*. Nam hujus loco dicebatur superiore versiculo נֶפְתּוֹאֵחַ, cum illius montis apud Beth-Choron positus describeretur. Sed non observarunt istam rem aut LXX aut Latinus, quorum illi perverso ordine sunt interpretati hæc verba [ἐπὶ τὸ μέρος τὸ βλέπον εἰς θάλασσαν ἀπὸ λιβὸς ἀπὸ τοῦ ὄρους ἐπὶ πρόσωπον Βαιθωρῶν λίβα], hic prius non satis commode reddidit, posterius vero prorsus omisit. At recte Chaldæus; nam is pro priore dixit לְרֹקֵא, *versus austrum*, pro altero רֹקֵא, a *parte australi*. Sic enim absque præpositione perpetuo ille loqui solet Chaldæus.” Masius. וְהָיָה הָאֵחָד אֶל־הַיָּרֵחַ וְהָאֵחָד אֶל־הַיָּרֵחַ, *Erantque exitus ejus, limitis, i. e., finiebat terminus occidentalis* (vid. ad vs. 12), *ad Kirjath-baal, quæ est Kirjath-jearim.* וְהָיָה הָאֵחָד אֶל־הַיָּרֵחַ, *Hæc est plaga maris, i. e., occidentis.*

Ver. 15.

וּפְתָחֵהּ מִן־הַיָּרֵחַ וְהָיָה הָאֵחָד אֶל־הַיָּרֵחַ וְהָאֵחָד אֶל־הַיָּרֵחַ
וְהָיָה הָאֵחָד אֶל־הַיָּרֵחַ וְהָאֵחָד אֶל־הַיָּרֵחַ
וְהָיָה הָאֵחָד אֶל־הַיָּרֵחַ וְהָאֵחָד אֶל־הַיָּרֵחַ

καὶ μέρος τὸ πρὸς Λίβα ἀπὸ μέρους Καριὰθ Βαὰλ· καὶ διελεύσεται ὄρια εἰς Γασὶν, ἐπὶ πηγῇ ὕδατος Ναφθὼ.

Au. Ver.—15 And the south quarter was from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of Nephtoah.

Bp. Horsley.—And the south quarter was from the end of Kirjath-jearim, and the border went out on the west. Rather, *And the south side was from the extremity of Kirjath-jearim, where the western boundary ended.*

Ged.—15 On the south side, the boundary went south-westward, from the end of Kirjath-jearim, to the water-spring of Naphthoh.

Booth.—15 And the south side from the end of Kirjath-jearim, the boundary went westward, and went on to the water-spring of Nephtoah.

Rosen.—*Et plaga austrum versus incipit ab extremo, s. a fine urbis Kirjath-jearim, i. e., inde ab urbe Kirjath-jearim, et exit terminus mare s. occidentem versus, i. e., ab occidente, ut supra xv. 1 מִן־הַיָּרֵחַ, ab oriente.* Erat enim Kirjath-jearim in ultima Benjaminitarum ora versus occidentem, sed ita, ut intra Judæorum fines existeret. Clericus interpretatur *versus mare salsum*. Male.

Ei enim, quod infra vs. 19 יַסְחִימָח vocatur, hic nullus plane est locus. *Progrediturque ad fontem aquarum Nephtoach.*

Ver. 16.

Au. Ver.—Which is in the valley of the giants on the north.

Ged., Booth.—Which is to the north of the valley of the Rephaites. See notes on xii. 4.

Ver. 18.

וְעָבַר אֶל־פְּתָחַיָּה מִן־הַיָּרֵחַ וְהָיָה הָאֵחָד אֶל־הַיָּרֵחַ
וְהָיָה הָאֵחָד אֶל־הַיָּרֵחַ וְהָאֵחָד אֶל־הַיָּרֵחַ

καὶ διελεύσεται κατὰ νότον Βαιθώρα ἀπὸ βορρᾶ, καὶ καταβήσεται 19 ἐπὶ τὰ ὄρια ἐπὶ νότον θάλασσαν ἀπὸ βορρᾶ.

Au. Ver.—18 And passed along toward the side over against Arabah [*or, the plain*] northward, and went down unto Arabah.

Houb.—18 *Deinde prætergredebatur ad latus Mol-Arbe ad aquilonem, descendeatque ad Arbe.* וְעָבַר אֶל־הַיָּרֵחַ, *Nos, deinde prætergredebatur ad latus Mol-Arba, nomine proprio interpretantes, ut postea, plerique nomen הַיָּרֵחַ, per nomen proprium convertunt. Nam latus contra planitiem ad aquilonem, nihil quidquam sonat, quomodo etiam Castalio nihil dicit, sic convertens, ad latus positum in fronte septentrionalis campi.*

Rosen.—*Et progressus est ad latus e regione planitie s. deserti septentrionem versus, descenditque ad planitiem.* Dicit, progressum esse limitem a lapide Bochan (vs. 17) orientem versus, secundum illum tractum, qui ad planitiem ab aquilone pertinebat, i. e., ut planities, sive desertum maneret ad dexteram in finibus Judaicis, atque incideret limes tandem in Arabam, i. e., in eam urbem, quæ vs. 22 *Beth-Araba* vocatur. Ita hunc locum Chaldæus fere explicavit, qui tamen pro עָבַר dixit כָּשַׁע, *planitiem*. Sed certum est, urbem Beth-Arabam in deserto, בְּכִדְרָא, sitam fuisse, vid. xv. 61.

Ver. 19.

וְעָבַר הַגְּבֹל מִן־הַיָּרֵחַ וְהָיָה הָאֵחָד אֶל־הַיָּרֵחַ
וְהָיָה הָאֵחָד אֶל־הַיָּרֵחַ וְהָאֵחָד אֶל־הַיָּרֵחַ
וְהָיָה הָאֵחָד אֶל־הַיָּרֵחַ וְהָאֵחָד אֶל־הַיָּרֵחַ

καὶ ἔσται ἡ διέξοδος τῶν ὁρίων ἐπὶ λοφιὰν τῆς θαλάσσης τῶν ἀλῶν ἐπὶ βορρᾶν εἰς μέρος τοῦ Ἰορδάνου ἀπὸ λιβός. ταῦτα τὰ ὄρια εἰσιν ἀπὸ λιβός.

Au. Ver.—19 And the border passed along to the side of Beth-hoglah northward: and the out-goings of the border were at the north bay [Heb., tongue] of the salt sea at the south end of Jordan: this was the south coast.

Rosen.—19 *Progressusque est limes ad latus Beth-Choglæ aquilonem versus.* Quod non ita intelligendum est, limitem ab aquilonari urbis Beth-Choglæ latere productum esse; ita enim exclusisset eam a Benjaminica ditone, quum esse includendam ostendat urbium recensio, quæ mox sequitur, vs. 21; sed ut significetur, eum tractum, quo ex Beth-Araba ad Beth-Choglam pergitur, non prorsum rectum in orientem vergere, verum nonnihil ad septentrionem declinare. Ad reliqua hujus versus cf. notata ad xv. 2, 5.

Coast.

Ged., Booth.—Boundary.

Ver. 20.

Au. Ver.—By the coasts thereof round about, &c.

Ged., Booth.—With its surrounding boundaries.

Ver. 21.

Au. Ver.—21 Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz.

The valley of Keziz.

Ged., Booth.—Emek-keziz.

Rosen.—De בִּית הַחֵיָּזֶה vid. not. ad xv. 6. Nomen עֵקֶק קֶזִּיז denotat *vallem abscissionis*, unde nonnulli conjecerunt, fuisse illic balsami arbores, quæ incisione corticis succum illum pretiosum emittebant. Alii explicant *vallem detonsionis*, tonsam, in qua nullæ arbores apparent, quales valles Virgilius *Georg. iv.*, 277, *valles tonsas* vocat. Sed poterat קֶזִּיז et viri nomen esse, qui in valle illa olim sedem habuerat. Quod in codicibus nonnullis et libris typis excusis legitur, קֶזִּיז, mendum esse videtur.

Ver. 24.

וּבְכָר הָעֲמֹנִי וְהָעַנִּי וְגִבְעָ עָרִים
שְׁתֵּים-עָשָׂרָה וְחֲצָרֵיהֶן :

הַעֲמֹנָה קִרְיָה

καὶ Καραφὰ, καὶ Κεφίρᾱ, καὶ Μοῦνι, καὶ Γαβαά. πόλεις δώδεκα, καὶ αἱ κῶμαι αὐτῶν.

Au. Ver.—24 And Chephar-haammonai, and Ophni, and Gaba; twelve cities with their villages.

Rosen.—כָּפַר הָעֲמֹנִי וְהָעַנִּי, *Pagus Ammonitæ s. Ammonitica et Ophnitica* alias non commemorantur. Pro הָעֲמֹנִי, quod est in textu, ad marginem הָעֲמֹנִי legendum præcipitur, quod inter veteres et Chaldæus expressit. גִּבְעָ, i. e., *collis* distabat haud longe a Michmasch, ubi Philisthæi castra fecerant, quando obsidebant Saulem in Gibeā. Michmasch vero sita erat ab oriente Beth-Avenis, vid. 1 Sam. xiii. 5, 16. Sacerdotibus esse datam, dicitur infra xxi. 17. Pro שְׁתֵּים-עָשָׂרָה עָרִים, *urbes duodecim*, Syrus posuit אַרְבָּעִים, *urbes quatuordecim*. Videlicet duas urbes Beth-chogla et Emek-keziz cepit pro quatuor urbibus.

Ver. 28.

וְעֵלֶז הָאֶלֶף וְהַיְבוּסִי הָיָה יְרוּשָׁלַם
גִּבְעָתָהּ חֲצֵרָה עָרִים אַרְבַּע-עָשָׂרָה
וְחֲצָרֵיהֶן זֵאת נִחְלָתָה בְּבִרְיָהֶן
לְמִשְׁפַּחָתָם :

καὶ Ἰηβοῦς. αὕτη ἐστὶν Ἱερουσαλήμ. καὶ Γαβαώθ, Ἰαρίμ, πόλεις δεκατρεῖς, καὶ αἱ κῶμαι αὐτῶν. αὕτη ἡ κληρονομία τῶν Βενιαμὴν κατὰ δῆμους αὐτῶν.

Au. Ver.—28 And Zelah, Eleph, and Jebusi, which is Jerusalem, Gibeath, and Kirjath; fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families.

Jebusi.

Ioub.—הַיְבוּסִי lege הַיְבוּס, *Jebus*, ut plerique veteres. Neque enim nomen est nationale, ut supra vers. 16. Sed ipsa urbs *Jebus*, quæ *Jerusalem*.

Kirjath.

Rosen., Ged., Booth.—Kirjath-jearim.

Rosen.—הָאֶלֶף nomen urbis compositum videri possit, *costam s. latus bovis* denotans. Et sic Græcus Alexandrinus, qui Σηλαλέφ posuit. Sed tum quatuordecim urbes ex illa serie effici nequeunt, quas tamen esse hoc ipso versu dicitur. Quum vero singula quæ inde a versu 25 recensentur urbium nomina præmisso ἢ ab invicem discernantur; credibile est, illud et nomini הָאֶלֶף præmissum esse, si id esset nomen urbis a ἢ diversæ.

Syrus pro הָאֶלֶף habet גִּבְעָתָהּ, et *Gebira*.

Sed urbs גִּבְעָתָהּ nomine in V. T. libris haud memoratur. Ceterum גִּבְעָתָהּ quod attinet, apud eam urbem ossa Saulis et Jonathanis sepulta esse, 2 Sam. xxi. 14 dicitur. Nomen

gentilitium יהושע, *Jebusæus* hic ponitur pro *עיר יהושע*, *urbs Jebusæorum*, ut legitur Jud. xix. 11. Cf. supra ad xv. 8. קָרָה videtur pro pleno קָרָה positum, quæ urbs supra ix. 17 cum בְּיָרֹחַ et הַבְּקִיעָה (supra vs. 24, 25) juncta. Esræ ii. 25 urbs illa contracte קָרָה scribitur; hoc vero loco vel קָרָה vel עָרִים ob proxime sequens עָרִים librariorum lapsu facile excidere potuit. Græcus Alexandrinus posuit Ἰαριμ, nomine קָרָה non expresso. Syrus: *ܟܢܢܝܡܐ*. Tres Kenni-

cotti codices pro עָרִים exhibent קָרָה. Magna suspicio est, locum jam ab antiquis inde temporibus mutilatum esse ita restituendum: קָרָה. קָרָה. Nec quo minus קָרָה pro eodem cum קָרָה oppido habeamus, obstat, quod supra xv. 60 קָרָה-יֶעָרִים inter urbes tribus Judæ, hic vero קָרָה inter Benjaminiticæ tribus oppida recensetur. Nam quum Kirjath-jearim in utriusque tribus limite sita esset (vid. supra vs. 15), facile fieri potuit, ut ea urbs a Judæis concessa Benjaminitis fuerit. Pro אַרְבַּע עָרִים, *urbs quatuordecim* Græcus Alexandrinus habet πόλεις δεκατρείς, *urbs tredecim*, quoniam הָעִיר אֵין initio hujus versus pro nomine composito unius ejusdemque urbis habuit; vide notata ad illa verba.

CHAP. XIX. 2.

וַיְהִי לָהֶם בְּנִחְלָתָם בְּאֶרֶץ-שֹׁבַע וַיְמָלְכֻהָ :

καὶ ἐγένεθη ὁ κληρὸς αὐτῶν Βηρσαβέε καὶ Σαμαά, καὶ Καλαδάμ.

Au. Ver.—2 And they had in their inheritance Beersheba, and Sheba, and Moladah.

And Sheba.

Bishop Patrick.—Or rather, *Beer-sheba*, which is *Sheba*: for they were one and the same place; sometimes called at length Beer-sheba, and sometimes contracted into Sheba; nothing being more common than to cut off the beginning of the names of towns and places, as Bochartus hath shown in many instances, in his *Phaleg*, lib. ii., cap. 24, which he repeats in his *Hierozoneon*, par. i., lib. ii., cap. 15. And certainly it is so here; for otherwise it would not have been said (ver. 6), there were thirteen cities in all, but fourteen; for there are so many if Sheba be distinct from Beer-sheba.

Le Clerc, Houb., Rosen., and others reject

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as an error of some scribe who wrote twice.

Ged.—*Sheba*, or *Shema*. So all the copies and versions; making it a different town from *Beersheba*. Houbigant rejects it as an interpolation, because it makes one more than the whole number, ver. 6. Our translators solved the difficulty, by rendering the copulative before it *or* [so Pool, Patrick]; a license which the context seems not to allow. I have retained it as it stands; and hence adopted the Syriac reading in ver. 6, which makes the cities amount to fourteen.

Rosen.—De וַיְמָלְכֻהָ, quod sequitur, interpretum plures satis verisimiliter judicarunt, esse repetitionem duarum præcedentium syllabarum, per scribarum errorem, cum quia alias non mentio est loci nomine שֹׁבַע, tum etiam, quia, si numeretur, erunt quatuordecim urbes, non *tredecim*, in hoc tractu, ut habetur vs. 6. Accedit, quod 1 Chron. iv. 28, ubi recensentur Simeonitarum urbes, alterum שֹׁבַע ut supervacaneum omittitur. Mendosam hanc, uti credibile est, repetitionem perquam vetustam esse, inde apparet, quod jam Græcus Alexandrinus et ceteri interpretes veteres omnes illam exhibent. Deest tamen in duobus Kennicotti totidemque De Rossii bonæ notæ codicibus, ut is in *Scholii critt.* ad h. l. notat. Sunt quidem, qui וַיְמָלְכֻהָ ita defendere studeant, ut dicant, esse eandem urbem, quæ supra xv. 26 שֹׁבַע dicitur. Sed tum summa urbium vs. 6 ducta sibi non constat.

Ver. 6.

Heb., Au. Ver.—Thirteen cities.

Ged.—Fourteen [Syr.] cities. See notes on verse 2.

Ver. 7.

עֵין רִמּוֹן וְעֵתֶר וְעָשֹׁן עָרִים אַרְבַּע וַיְמָלְכֻהָ :

Ἐρεμμὼν, καὶ Θαλχὰ, καὶ Ἰεθέρ, καὶ Ἀσαν, πόλεις τέσσαρες, καὶ αἱ κῶμαι αὐτῶν.

Au. Ver.—7 Ain, Remmon, and Ether, and Ashan; four cities and their villages.

Ain, Remmon.

Houb., Ged., Booth.—Ain-rimmon and Thalcha [LXX] and Ether, &c.

Houb.—*En-remon* uno verbo; sic plerique veteres; neque ulla urbs venit nomine עֵין in sacris codicibus; in quibus עֵין, nomine proprio adhibitum, esse solet inchoatum verbum, ut עֵין גִּי, *Engadai*, &c. Tamen

R

Vulgatus, *Ain et Remmon*, tanquam duæ essent civitates, ne forte numerum *quatuor* urbium non haberet, qui numerus post notatur. Sed Græci Intt. non omittunt urbem *Thalcha*, quæ quarta urbs erat, quæque aberat ab Hieronymi codice Hebræo, ut et nunc à Masoreticis. Nos eam urbem adsciscimus, quam constat scriptam habuisse Græcos Intt.

Rosen.—7 *Ain et Rimmon*, supplenda est copula ante secundum nomen e xv. 32. In loco parallelo 1 Chr. iv. 32 est, ut hic, sine copula *עין רמון*, sed prius nomen superposito accentu distinctivo *Sakeph-katon* a sequenti discernitur. Hoc loco pro *עין רמון* Græcus Alexandrinus in codice Vaticano *Ἐρρέμων* posuit, i. e., *עין רמון*, quemadmodum Nehem. xi. 29 legitur. Quum autem mox *quatuor* urbes fuisse dicatur, Græcus, ut hic numerus sibi constet, addit: καὶ Θαλχά, cujus loci nusquam fit mentio.

Ver. 8.

וְכָל-הַחֲצִיִּים אֲשֶׁר כְּבִיבוֹת הָעָרִים
הָאֵלֶּה עַד-בְּעֵלַת בָּאֵר רָמַת נֶגֶב וְגו'

κύκλω τῶν πόλεων αὐτῶν ἕως Βαλέκ πορευ-
όμενων Βαμὲθ κατὰ λίβα, κ.τ.λ.

Au. Ver.—8 And all the villages that were round about these cities to Baalath-beer, Ramath of the south. This is the inheritance of the tribe of the children of Simeon according to their families.

To Baalath-beer, Ramath of the south. So Rosen. See below.

Ged., Booth.—As far south as to Baalath-beer-Ramath.

Bp. Patrick.—*To Baalath-beer, Ramath.*] This is the name but of one city, called simply Baal in 1 Chron. iv. 33, and is that city in the tribe of Judah, mentioned xv. ver. 24, or ver. 29.

Of the south.] This doth not relate to the situation of the city before mentioned; but of the inheritance of this tribe, which was on the south of Judah.

Rosen.—*Et omnes pagi qui sunt circa urbes illas.* “Insolens est,” inquit Masius, “in ejusmodi orationibus nota universitatis. Quapropter credibile est, hic appositum esse indicium magnæ multitudinis municipiorum, pagorum, villarum, quæ circum istas urbes erant, et in solo fecundissimo fertilissimo-que.” *Usque ad* *בְּעֵלַת בָּאֵר*, quod nomen quum habentem *puleum* denotet, fuerunt, qui hunc locum eundem esse existimarent, qui

alias *שָׁפַע בָּאֵר* dicitur a puteo qui ibi esset. In loco parallelo 1 Chron. iv. 33 pro nomine composito, quod hic, exstat simplex *בְּעֵל*. Erat urbs *בְּעֵלַת* intra fines Daniticæ tribus, quam instaurasse Salomon memoratur 1 Reg. ix. 18. Sed de ea hic nequit cogitari. *רָמַת נֶגֶב* q. d. *Rama meridiei*, ut ea urbs distinguatur a pluribus aliis urbibus, quibus Rama nomen. Memoratur hæc meridionalis Rama 1 Sam. xxx. 27 inter eas Judææ urbes, quibus David munera misit ex spoliis a Philisthæis factis.

Ver. 12.

וְשָׁב מִשְׁחֵיד הָרָמָה מִזֶּרֶחַ הַשָּׁמֶשׁ
עַל-נֶגְבִיל כְּסֵלֶת תָּבוֹר וְיָצָא אֶל-הַדְּבָרָה
וְעָלָה יָרִיעַ :

καὶ ἀνέστρεψεν ἀπὸ Σεδδούκ ἐξ ἐναντίας
ἀπὸ ἀνατολῶν Βαιθσαμὺς ἐπὶ τὰ ὄρια Χασε-
λωθαίθ, καὶ διελεύσεται ἐπὶ Δαβιρῶθ, καὶ
προσαναβήσεται ἐπὶ Φαγγαί.

Au. Ver.—12 And turned from Sarid eastward toward the sunrising unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia.

Rosen.—*Revertebatur autem terminus a Sarid in partem anticam ad ortum solis.* Describuntur jam termini australes, ab occidente orientem versus progrediendo, a Sarid usque ad Rimmon. Verba *מִזֶּרֶחַ הַשָּׁמֶשׁ* Græcus Alexandrinus reddidit ἀπὸ ἀνατολῶν Βαιθσαμὺς, secundum codicem Vaticanum, in Alexandrino est Σαμὲς. Cogitavit de urbe Beth-Schemesch (de qua vid. supra ad xv. 10); plane inepte. *עַל-נֶגְבִיל כְּסֵלֶת תָּבוֹר*, *Ad terminum Cislloth-Thabor*, quo nomine, *lumbos*, s. *ilia Thaboris* montis denotante, Hebræi significari censent eas partes montis istius, quæ circiter medio loco sunt, quas, ut Jarchi ait, Galli vocant *les flancs*, Græci autem τὴν ὑπώρειαν. Alii interpretantur *lumbi*, s. *fiducia Thaboris*, quod urbs esset munita. Non dubium est, *כְּסֵלֶת* esse nomen proprium oppidi monti illi adjacentis. Prodiditque Eusebius, etiamnum exstare pagum ad radices montis Thabor, in campo, octo millium passuum a Diocæsarea, i. e., a Sephori, versus orientem, cui nomen est *Chesalum*. Potest ergo is pagus loci illius monimentum videri, qui locus *תָּבוֹר* quoque dictus sit 1 Chron. vi. 62, inter urbes quas Sebulonitæ sacerdotibus concesserant. Igitur jam perventum est a Sared ad eas montis Thabor partes, quæ ad septentrionem sunt positæ. Hinc vero pergitur ad urbem,

sed ea relinquitur ad dextram inter fines Issacharianos, vid. infra xxi. 28; 1 Chron. vi. 57. וַיַּעֲלֶה יָדָיו, *Et ascendit ad aquilonem ad Japhia*, cujus urbis nusquam alias mentio reperitur. Ex nomine ejus, quod *splendentem* denotat, conjicere licet, illam longe lateque illustrem apparuisse, ut in eminente loco sitam.

Ver. 13.

וַיֵּשֶׁב עַד־בֵּר קִדְמָה מִזִּנְחָה גִּתָּה
הַפֶּזֶר עִתָּה קִצְיוֹ וְיָצָא רִפְזוֹ הַמְּתוֹחַר
הַנֶּעֱצָה :

καὶ ἐκείθεν περιελεύσεται ἔξ ἐναντίας ἐπ' ἀνατολὰς ἐπὶ Γεβερέ ἐπὶ πόλιν Κατασέμ, καὶ διελεύσεται ἐπὶ Ῥεμμωνὰ Μαθαραζά.

Au. Ver.—13 And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-methoar [or, which is drawn] to Neah.

Rosen.—13 *Et inde*, a Japhia, ulterius progrediebatur limes in plagam anticam ortum solis (vs. 12) *versus ad Gath-Chepher*, locum natalem Jonæ, prophetæ, 2 Reg. xiv. 25, et inde porro *ad Eth-Kazin*. *Exiitque ad Rimmon*, i. e., hic locus ultimus erat in hisce finibus australibus versus orientem. *Rimmon* est plurimum locorum nomen a *malis punicis* illis inditum. Qui hic memoratur is 1 Chron. vi. 62 dicitur רִפְזוֹ, et recensetur inter eas urbes, quas Sebulonitæ Levitis concesserant. Quod nomini subjicitur, הַמְּתוֹחַר, Græcus Alexandrinus habuit pro nomine loci proprio, reddiditque Ἀμμαθαρίμ, quod sequutus Hieronymus, qui *Amthar* posuit. Syrus : ܐܡܬܗܪ, *ad*

Mathwam, consentiente Arabe, مَثْوَا, quasi in Hebræo המרה invenissent. Symmachus, ut refert Masius, הַפֶּזֶר existimavit epitheton esse urbis Rimmon; interpretatus est enim utrumque illud nomen *Rimmon inclutam*. Videtur id Masius e codice suo Syro-Hexaplati hausisse: nam in fragmentis veterum Græcorum interpretum a Drusio et Montefalconio collectis illa Symmachi interpretatio non exstat. Chaldaeus: וַיִּפְתַּח בְּקִצְיָה לְנִינְצָה, *et inde gyrum faciebat versus Neam*. In vulgatis Chaldaicis libris est הַפֶּזֶר; sed Jarchi dedit בְּקִצְיָה, recte haud dubie, quum eo verbo Chaldaeus semper uti soleat ad reddendum Hebræum הַפֶּזֶר. Jarchi illum sequutus sic interpretatur: הַפֶּזֶר אל נעח כלומר, *convertit se terminus ad*

Neam, quasi diceret: *exinde flectit se terminus ad Neam*. Sunt, qui הַפֶּזֶר interpretentur: *ad Rimmon definiti circuli*, i. e., Galilææ. Sed verbum הַפֶּזֶר, cujus participium Pyhal est הַפְּהָר, *describere, designare* significare, vidimus supra ad xv. 9. Quare verba נִנְצָה בְּקִצְיָה sic erunt reddenda: *qui, terminus, describitur*, i. e., porrigitur *Neam*, de quo loco nihil constat.

Ver. 14.

וְנָקֵב אֶת־לְבָבָהּ מִצְפּוֹן חֲפָתָהּ וְהָיוּ
הַצְּבָאוֹת גִּי וְפֶתַח־אֵל :

καὶ περιελεύσεται ὅρια ἐπὶ βορρᾶν ἐπὶ Ἀμώθ, καὶ ἔσται ἡ διέξοδος αὐτῶν ἐπὶ Γαυθαήλ.

Au. Ver.—14 And the border compasseth it on the north side to Hannathon; and the outgoings thereof are in the valley of Jiphthah-el.

Ged., Booth.—And the boundary on the north side windeth to Hannathon, and its termination is, &c.

Rosen.—14 *Et vertit se ille ipse terminus a septentrione ad Channathonem*. Describuntur fines aquilonares. Tria prima hujus versus verba sunt qui sic reddant: *et circumivit eum terminus*. Sed non intelligitur, quem locum circumeat terminus. Græcus Alexandrinus: καὶ περιελεύσεται ὅρια ἐπὶ βορρᾶν ἐπὶ Ἀμώθ, *et circumbunt fines ad aquilonem ad Amoth*. Vulgatus: *et circuit ad aquilonem Hanathon*. Chaldaeus: וַיִּקְרָה וַיִּחְזֶר, *et revertitur sibi terminus a septentrione ad Chanathon*. Syrus :

ܫܒܪܐ ܕܗܐ ܠܫܥܬܐ ܕܗܐ ܕܡܫܬܪܝܢܐ, *tum vertit se terminus e septentrione* Chadithunis. Arabs: وَدَارَ بِهِ, *et circumivit*

eam limes a septentrione Chanathutæ. Sed habet hic vim pronominis demonstrativi in nominativo exprimendi, ut idem sit quod הַנֶּבֶל, sive הַנֶּבֶל. Vid. quæ de voce אֵל, et cum suffixis אֵלָה, אֵלִים rel., disseruit Gesenius in *Lex. Mun. Hebr. Lat.*, p. 113. Pro מִצְפּוֹן codices plures et libri typis descripti a De Rossio in *Scholiis critt.* enumerati exhibent מִצְפּוֹן cum Schva sub Zade, ut status constructus sit, et verba *a septentrione Channathonis* sint vertenda, uti Syrus et Arabs fecerunt. Pro חֲפָתָה per *Cheth* non-

P. l., p. 101, seqq. Pro לְבָנוֹת וְיָדוֹר Græcus Alexandrinus posuit Σειώρ καὶ Λαβανᾶθ, et sic Vulgatus, *Sichor et Labanath*, præmissâ secundo nomini copulâ, ut duo loca designentur. Sed propter summam recensitarum urbium versu 30 subductam verisimilius quemadmodum in nostris codicibus legitur. Jam vero quum לְבָנוֹת וְיָדוֹר e duabus vocibus compositum nomen sit, quarum prior, quæ *nigrum, turbidum* significat, in reliquis omnibus V. T. locis Nili fluminis est nomen (vid. supra ad xiii. 3), posterior vero *albedinem, pellucidatam* significat; Masius in hanc delatus est conjecturam, nomine וְיָדוֹר לְבָנוֹת a priscis Cananæis *Belum* rivum, et *Pagida* dictum, vitri arenâ abundantem (Plinio teste *Hist. Nat.*, l. xxxvi., cap. 26, coll. l. v., cap. 19), appellatum fuisse. "Is enim," inquit Masius, "quia supra modum laxo fluit alveo pro aquarum exigua multitudo, quippe cujus latitudinem centum circiter cubitorum esse scripsit Josephus [*de Bello Jud.*, l. ii., cap. 10, § 2], ut vallis potius, quam fluvioli instar habere videatur, mirifice Nilum refert, qui ab Hebræis וְיָדוֹר nominatur. Quia vero vitri fertiles arenas trahit; non potuit aptiore vocabulo nuncupari, quam si לְבָנוֹת diceretur; nam et *crystallum* sic appellant Hebræi. Fuerit igitur וְיָדוֹר לְבָנוֹת, *Nilus chrystallinus*, aut *crystallifer*, si non est inepta mea conjectura." In eandem conjecturam, de Belo rivo nomine illo Hebraico appellato, incidit J. D. Michaëlis, inscius tamen, uti videtur, se Masium in illa præeuntem habere, in *Historia vitri apud Hebræos* (exstat in *Commentarr. Societat. Reg. Gottingens.*, tom. iv., ad annum 1754, *Pars Philolog. et Histor.*) § 11, p. 59, seqq. "In finibus Ascheritarum," inquit, "Carmelus mons, Belum fundens, cum וְיָדוֹר לְבָנוֹת conjungitur, quasi tu *luteum Albæ* dices. Si autem eo nomine fluvium intelligere placeat, quod vel ideo placuisse interpretibus videtur, quia וְיָדוֹר in alio fluvio, Nilo, proprium nomen hæsit, vix alius et nomini aptus et situi erit, præter erumpentem ex Carmeli radicibus nobilissimum rivum, Belum. Ab aquarum luteo colore Nilum, Æthiopico limo imbrisque cum intumescit, turbidum, וְיָדוֹר, vocari, per vulgatum est; verbum enim יָדוֹר non omnem denotat nigredinem, sed luteam illam ac turbidam, quæ post occasum solis et ante ejus ortum nondum certa luce in cælo apparet, unde et crepusculum utrumque atque adeo noctis initium יָדוֹר dicitur! Eodem

autem a luteo colore Belus non minore jure, quam ipse Nilus, וְיָדוֹר dici potuit. Verba habete Plinii: *Lentus currit, insalubri potui, sed ceremoniis sacer* (lustrationibus forsâ in illo peractis), *limosus, vado profundus. Non nisi refuso mari arenas fatetur: fluctibus enim volutata nitescunt, detritis sordibus.* Ab his, quas detritis sordibus fatebatur, arenis, in discrimen ab alio Schichoro, Nilo, candoris cognomen accipere potuit, ac tanquam mirabiliter et paradoxe *Luteus Albæ* vocari." Verum Belus fluvius Carmelo ad aquilonem prope Ptolemaidem in mare profuit; locus לְבָנוֹת וְיָדוֹר dictus autem Carmelo ad austrum fuisse videtur. Relandi conjecturam (*Palæst.*, p. 730), nomine illo Hebraico designari *Crocodilon* flumen, inter Ptolemaïda et Stratonis turrin, cujus mentionem facit Plinius, l. v., cap. 19, refutavit Michaëlis l. 1, p. 60.

Ver. 27.

וְשָׁב מִזֶּרֶחַ הַשָּׁמֶשׁ בֵּית דָּגָן וְיָפְתָּח
בְּזִבְלוֹן וּבְגִי וּפְתַח־אֵל צְפוֹנָה בֵּית
הַעֲמֶק וּנְעִיאל וְיִצְחָא אֶל-כַּבּוּל
: מִשְׁפָּחָל

καὶ ἐπιστρέψει ἀπὸ ἀνατολῶν ἡλίου καὶ
Βαιθεγενέθ, καὶ συνάψει τῷ Ζαβουλῶν καὶ
Ἐκγαί, καὶ Φθαῖηλ κατὰ βορρᾶν, καὶ εἰσελεύ-
σεται ὅρια Σαφθαῖβαθμῆ, καὶ Ἰναήλ, καὶ διε-
λεύσεται εἰς Χωβαμασομέλ.

Au. Ver.—27 And turneth toward the sun-rising to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand.

Ged., Booth.—27 And eastward it turneth to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthabel; on the north side it went on to Beth-emek and Neiel; then more north, it passeth to Cabul.

Rosen.—27 *Revertiturque* scil. limes (cf. vs. 29), i. e., recedit a mari s. ab Occidente *ortum solis versus ad Beth-Dagon*, i. e., fanum Dagonis. *Ceciditque in Sebulonem*, urbem haud procul a Ptolemaïda in Galilæa sitam. *Et in vallem Jiphthach-el*, vs. 14, צְפוֹנָה בֵּית הַעֲמֶק וּנְעִיאל, Hinc vertit se limes *Septentrionem versus ad Beth-haëmak et Neiel*, quorum locorum alias non fit mentio. Symmachum Hieronymus refert in libro De locis Hebraicis s. v. *Beth-emech* nomen וְיָדוֹר לְבָנוֹת interpretatum esse *locum vallis*, i. e.

τόπον κοιλάδος. Sed in Græco Eusebii hodie leguntur hæc tantum verba : Βηθεμὲκ εἰς τὴν κοιλάδα κλήρου Ἀσθήρ. Sed Masius e codice suo, uti videtur, Syriaco-Hexaplati, Symmachum observat verba ad Aquilonem *Beth-haemek* in hanc explanare sententiam, ut dicat, funiculum incidisse in vallis Jiphthach-El partem Aquilonarem, atque in Neiel. "Itaque ille statuit, Neiel ultimum terminum fuisse finium Australium Orienti proximum, a quo deinceps fuerit ascendendum ad septentrionem versus; vallem vero Jiphthach-El partim ad Ascheritas pertinuisse, partim ad Sebulonitas, quâ ad septentrionem, quâ ad austrum. Atqui עֲמֶק non solum *vallem*, sed *planitiem* quoque significare, fateor quidem; sed בֵּית, *locum* dici in hujusmodi verborum constructione, id vero, mihi certe, insolens esse videtur. Quare Symmacho non possum adstipulari, cum ille Beth-haemek existimat esse locum campi illius, qui Jiphthach-El dictus sit aquilonarem. Sed potius censeo hoc urbis esse proprium nomen; quamquam nesciam an alibi ejus mentio sit in S. historia." Pro נַעֲלִי Græcus Alexandrinus posuit Ἀνιήλ, per litterarum metathesin. *Exiitque*, i. e., progressus est *ad Cabul a sinistra*, i. e., מִצְפֵּינָא, *a septentrione*, ut Chaldæus hic reddidit.

Ver. 29.

וְשֵׁב הַנָּבֶל הָרָמָה וְעִדְיָאִיר מְבַצֵּר
עַר וְשֵׁב הַנָּבֶל הָסָה וְיִהְיֶה תְּצִאתָיו
הַיָּמָה מִחֶבֶל אֲחִיבָמָה
הוּא קרי

καὶ ἀναστρέψει τὰ ὅρια εἰς Ῥαμὰ καὶ ἕως πηγῆς Μασφασσὰτ καὶ τῶν Τυρίων, καὶ ἀναστρέψει τὰ ὅρια ἐπὶ Ἰασίφ, καὶ ἔσται ἡ διέξοδος αὐτοῦ ἡ θάλασσα, καὶ Ἀπολέβ, καὶ Ἐχοῦδβ.

Au. Ver.—29 And then the coast turneth to Ramah, and to the strong city Tyre [Hcb., Tzor, 2 Sam. v. 11], and the coast turneth to Hozah; and the outgoings thereof are at the sea from the coast to Achzib.

To the strong city Tyre.

Rosen.—*Et usque ad urbem quæ munitum Tyri vocabatur.*

From the coast to Achzib.

Ged., Booth.—From Hebel to Achzib.

Rosen.—מִחֶבֶל אֲחִיבָמָה, *E regione Achsibam versus*, quæ Achsibam spectat. Pertinebat scilicet ea ora, ubi limes ille desinebat ad mare, ad regionem urbis Achsib. הָלָה, propr. *funis*, hic denotat *regionem* fune mensoria

admensam, ut Deut. iii. 4, כָּל-הָאָרֶץ אֲרָגֹב, *omnis regio Argob.*

Ver. 30.

וְעִמָּה נֶאֱמָה וְיִהְיֶה אֲפֶק, וְרֵהוֹב עָרִים וְעִשְׂרִים
וּשְׁתַּיִם וְחִצְרֵיהֶן :

καὶ Ἀρχόβ, καὶ Ἀφέκ, καὶ Πααῦ.

Au. Ver.—30 Ummah also, and Aphek, and Rehob; twenty and two cities with their villages.

Rosen.—Pro עִמָּה, cujus loci alias non fit mentio, duo codices legunt עֲמָק, quibuscum ex veteribus convenit Syrus, qui חֲסֻסָא habet, עֲמָק supra xii. 18, ut regia sedes memoratur, et Jud. i. 31, עֲמָק dicitur. Videtur Græcorum *Aphaka* fuisse, Libani urbs, Veneris templo clara, cujus ruinæ etiamnum *Aska* dictæ Byblum inter et Heliopolin (Baalbec) positæ sunt; vid. *Bibl. Alterthumsk.*, vol. ii., P. ii., p. 96. Duæ aliæ ejusdem nominis urbes erant, altera quæ 1 Sam. vi. 1; xxix. 1, memoratur prope Sunem et Jisreel sita, altera cujus 1 Reg. xx. 26, seqq. fit mentio. וְרֵהוֹב aliam urbem fuisse necesse est, quam quæ vs. 28, in describendis limitibus recensetur. Maurer suspicatur, hanc urbem auctoris errore, qui oblitus esset, se ejusdem jam mentionem fecisse, hic repetitam esse. Quod nobis quidem vix credibile videtur, nec, hac urbe omissa, constabit sibi summa subducta quæ additur עָרִים וְעִשְׂרִים וּשְׁתַּיִם, *urbium viginti duarum*. Sunt revera totidem numero, si modo omittas Carmelum, qui mons fuit, non urbs, vallem Jiphthach-El, Schichorem-Libnath, qui rivus erat, denique Tyrum et Sidonem, quas nunquam occuparunt Israelitæ.

Ver. 33.

וַיְהִי גְבוּלָם מִחֶלֶף מַאֲלֹן בְּצַעְנָנִים
וְאֲדָמִי הַנֶּקֶב וְיַבְנֵעַל עַד-לָקוֹם וַיְהִי
תְּצִאתָיו הַיָּרְדֵּן :

καὶ ἐγενήθη τὰ ὅρια αὐτῶν Μωλάμ, καὶ Μωλά, καὶ Βεσεμίμ, καὶ Ἀρμέ, καὶ Ναβόκ, καὶ Ἰεφθαμαὶ ἕως Δωδάμ. καὶ ἐγενήθησαν αὐτῶν διέξοδοι αὐτοῦ Ἰορδάνης.

Au. Ver.—33 And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan.

Ged.—33 Their boundary, beginning at Heleph-malon (in Zaananim), went thence to Adami-nekeb, and Jabneel, &c.

Heleph-malon.] I take this to be one name. It seems to have been built on the place where a large turpentine-tree had formerly stood.—*Ged.*

Boothroyd.—33 And their boundary was Heleph-malon (in Zaanannim), and went on to Adami, Nekeb, and Jabneel, &c.

Rosen.—33 *Eratque terminus eorum a Cheleph, ab Allon, s. a quercu in Zaanannim, et Adami Nekebi, et Jabneel usque ad Lakium.* Obscurum est, a quam cœli plaga horum terminorum descriptio inchoetur, quum nec situs locorum, qui hic recensentur, aliunde sit notus. Masius Orientales hic limites ad Jordanem describi statuit, atque adeo Cheleph et Elon haud procul a Jordanis esse fontibus. Neque tamen affert argumenta, quibus motus ita statuatur. Sed limites septentrionales hic describi, colligitur e postremis hujus vs. verbis, *הַיַּרְדֵּן הַגָּדוֹל הַזֶּה*, *suntque exitus limitis ejus Jordanes, s. ad Jordanem*; quæ verba commodum sensum vix admittunt, nisi hic vel borealis, vel australis terminus describatur. Jam vero versu proximo describitur limes australis, restat igitur, ut hic designetur borealis, qui ab occidente ductus ad orientalem plagam Jordane finitus est. Quæ hoc versu recensentur urbes videntur ad radices Libani, utpote in aquilonari Naphthalitarum limite, sitæ fuisse. *הַיָּרְדֵּן* præter hunc locum alias haud memoratur. Proximi vero loci *אֲדָמִי* *בְּצִנְנִים* mentio fit et Jud. iv. 11, ubi traditur, Cheberem Kinæum cum suis gentilibus, qui fuerunt ex posteris Chobabi, soceri Moysi, illic tabernacula sua collocata habuisse. *אֲדָמִי* veteres hic pro loci alicujus nomine proprio habuerunt. Satis verisimiliter tamen Maurer observare videtur, additum *בְּצִנְנִים* suadere, illud pro appellativo nomine capere. Convenit significatione cum *אֲדָמִי*, quod in loco parallelo Jud. iv. 11 ponitur, et hic quoque in plusquam sexaginta codicibus et libris editis legitur. Aliis quoque locis, quibus *quercus* aliqua cum nomine proprio aut appellativo in geographica descriptione jungitur, habetur *אֲדָמִי*, ut Jud. ix. 37 *אֲדָמִי קִינְנִים*, *quercus præstigatorum*; vid. et Genes. xiii. 18; xiv. 13; Deut. xi. 30; 1 Sam. x. 3. Græcus Alexandrinus Jud. iv. 11 reddidit *ὅπου ἀναπαυόμενον, quercum requiescentium*. Nimirum pro *בְּצִנְנִים* legit *שִׁנְנִים*. Eodem illo loco parallelo Chaldæus duo hæc nomina *אֲדָמִי*, *בִּישׁוּר*, *planitiem fossarum* explicavit. Videlicet *ב* vocis *בְּצִנְנִים* habuit non pro præpositione, sed pro radicali nominis. *בְּצִנְנִים*

autem apud Talmudicos, ut ait Kimchi, *sulcum* significat, quales fiunt in agris subducendi humoris causa, ne segetes in porcis exstantes lædantur; aut, ut Jarchi putat, *locum palustrem*. Interpretatur enim ille suorum popularium linguâ *lieux marécageux*. *אֲדָמִי* sive *אֲדָן* Chaldæus *planitiem* reddidit, ut et alii veteres aliis locis, veluti Onkelos, Jonathan, Samaritanus, Aquila. Dicitque Hieronymus in libro De Locis Hebraicis: *Aulon non Græcum, ut quidam putant, sed Hebraicum vocabulum est, appellatur autem vallis grandis atque campestris*. Neque tamen *אֲדָן* sive *אֲדָן*, sive aliud simile nomen Hebraicum illam significationem obtinuisse probari potest. Cf. J. D. Michaëlis *Supplem.*, p. 75. Masius suspicatur, Chaldæum *planitiem stagnantem et aquosam* pro Samochonitide stagno habuisse. Id enim nihil aliud est, quam humilior planities, quæ inundante Jordane facile obruitur aquis. Fuere, qui *בְּצִנְנִים* per literarum metathesin pro *בְּצִנְנִים* dictum existimarent, ut (a radice *בָּצַע*, *humilis fuit*) significentur qui in humilioribus locis, i. e., ad radices Libani habitarent. Sed illam metathesin statuere nequaquam necesse est. *אֲדָן*, *tentoria movit, profectus est*, ut Arabum *ظعن*, *بُحْبُوح* sunt sæpe transmigrantes homines, ut sunt nomades. Atque homines illic degentes sub tentoriis habitasse, adeoque non sedes fixas habuisse, apparet e Jud. iv. 11. Nomina *אֲדָמִי* *בְּצִנְנִים* in statu regiminis sunt posita, ita ut prius urbis sit nomen, posterius locum indicet in quo exstaret; est autem *בָּקָה*, *locus excavatus, caverna*. Arabicus interpres

وَأَصْحَابِ الْمِعْصَرَةِ, et a possessoribus *torcularis*. Pro *אֲדָמִי* videtur *אֲדָמִי* enunciasse, idque pro plurali in statu constructo nominis *אֲדָם* cepisse; *בָּקָה* vero confudit cum *בָּקָה*, *torcular*, aut hanc illi significationem tribuit. Græcus Alexandrinus καὶ Ἀππαὶ καὶ Νακὲβ reddidit. Pro *אֲדָמִי* legit per Resch *אֲדָמִי*, et *בְּצִנְנִים* pro *בָּקָה*. Hieronymus *Adami, quæ est Nekeb* explicavit. Quod probandum foret, si *בָּקָה* *אֲדָמִי* scriptum esset. *אֲדָמִי* alia in tribu Juda memorata est supra xv. 11, quam vidimus Jammiam esse. Loci qui hic *בָּקָה* dicitur, quod nomen *viam obstruens aliquid* denotat (est enim *لُتْم*, *viam obstruxit*), alias non fit mentio.

Ver. 34.

וְשֵׁב הַנֶּבֶל לְמָדָה אֲזִנּוֹת תְּבוֹר

וַיֵּצֵא מִשָּׁם חֲקֹקָה וַפָּנָע בְּזִבְלֹן מִצֵּב
וּבְאֶשֶׁר פָּנָע מִזֵּם וּבִיהוּדָה הַיִּזְרְדִי
מִזֶּרֶחַ הַשָּׁמֶשׁ :

καὶ ἐπιστρέψει τὰ ὄρια ἐπὶ θάλασσαν ἐν
Ἀθθαβῶρ, καὶ διελεύσεται ἐκείθεν Ἰακανὰ,
καὶ συνάψει τῷ Ζαβουλὼν ἀπὸ νότου, καὶ
Ἀσήρ συνάψει κατὰ θάλασσαν, καὶ ὁ Ἰορδάνης
ἀπὸ ἀνατολῶν ἡλίου.

Au. Ver.—34 And then the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sun-rising.

Aznoth-tabor.

Rosen.—רוֹמֶה אֶזְנוֹת Jarchi significare dicit *aures Thaboris* montis, i. e., fastigium ejus, ut supra vs. 12 ejusdem montis כְּסִיּוֹת, *ilia*, i. e., media latera. Eusebius vero scribit, vicum suā memoriā exstitisse hoc nomine in regione Diocæsareæ, i. e., Sephoris.

And to Judah upon Jordan, &c.

Houb., Ged., Booth.—And to the banks of Jordan.

Et in Judā Jordanis; verba sine re ac sententiā. Clericus antetulit וַיֵּצֵא, *et in ripas*. Melius וַיֵּצֵא, *et in ripas*, quoniam id verbum usurpabatur antea in Jordane, *ripas suas* superante: vide supra cap. iii. 15. *Houb.*

Rosen.—Quid sibi velit, וַיֵּצֵא, *et in Judam* tribum, i. e., ejus portionem, incidit terminus, difficile dictu. Nam inter Naphthalitarum et Judæorum ditiones interpositæ fuerunt tribus Sebulonis, Issacharis, dimidia Manassis, Ephraimi et Benjaminis, post quas demum ad meridiem fuere tribus Judæ agri. Masius conjecit, verbis וַיֵּצֵא הַיִּזְרְדִי hoc significari, Naphthalitas cum Judæis, a quibus situ quam longissimo essent separati, quam facillime commercia agere per Jordanem potuisse. Sed quis sibi persuadeat, ejusmodi scriptorem, qui versatur in describendis finibus certarum regionum studio quasi voluisse obscurum esse, qui quum proxime antea phrasi, Naphthalitarum fines *incidere in Sebulonitas et Ascheritas* eo sensu usus esset, quo semper accipi solet, de regionibus sese invicem contingentibus, jam eadem utatur phrasi ad significandum, Naphthalitas cum Judæis commercia habuisse? Præterea vocem וַיֵּצֵא verbis quæ sequuntur jungere, vetat accentus distinctivus major *Sakeph-katon*. Quod ipsum obstat Relandi

sententiæ *Palæst.*, p. 32, seq., *Judæam Jordanicam* appellari regionem trans Jordanem Naphthalitis ad Ortum; nullo alio argumento usus, quam quod Josephus *Antiqq.*, l. xii., cap. iv., § 11, τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου meminit, i. e., וַיֵּצֵא הַיִּזְרְדִי s. וַיֵּצֵא הַיִּזְרְדִי. Prævidit Relandus, objici ipsi posse, appellationem illam esse recentiore, quam ut libro Josuæ possit credi insertam fuisse. Huic objectioni ita occurrit, ut dicat, verba illa וַיֵּצֵא הַיִּזְרְדִי fuisse post exsilium Babylonicum huic libro inserta. Sed vidimus, accentum distinctivum וַיֵּצֵא vetare id nomen proximo jungere; quare quam facit Relandus appellatio וַיֵּצֵא הַיִּזְרְדִי est nulla. Conjecerunt quidam, וַיֵּצֵא esse hic nomen urbis alias non commemoratæ haud procul a Jordane, in Naphthalitarum finibus orientalibus. Sed quemadmodum nomina וַיֵּצֵא et וַיֵּצֵא illarum tribuum territoria significare certum est, ita nec de וַיֵּצֵא aliter statui nequit. Omnia in hoc versu bene se habent, molestum illud וַיֵּצֵא si tollitur. Habent tamen illud quicumque hodie exstant codices, exprimuntque veteres omnes, Græcum Alexandrinum si excipias, qui illud non exprimit. Unde tamen certe nequaquam colligi potest, illum וַיֵּצֵא in suo codice Hebræo non legisse. Nam haud raro eum interpretem pro arbitrio omittere deprehendimus, quæ rei convenienter ipsi non dicta videntur. Clericus pro וַיֵּצֵא proponit legere וַיֵּצֵא, *et in ripas Jordanis*, quum ὁ de *ripa* fluminis Exod. ii. 5; Deut. ii. 37 dicatur, aut בְּאֶשֶׁר, *in rivos* Jordanis. Sed neutrum horum libri hujus usui loquendi convenit. Hubigantius proposuit וַיֵּצֵא, *et in ripas*, quod nomen de ripis Jordanis usurpatum iii. 15. Magis probanda est Maureri conjectura, esse וַיֵּצֵא pro וַיֵּצֵא, *et limes eorum*, Naphthalitarum, positum. Sed mihi vix dubium, irrepsisse illum errorem casu quodam loco hoc alieno, et semel in uno alterove codice receptum in omnes alios propagatum esse. Conf. quæ de hoc loco disputavimus in libro nostro *Handb. der Bibl. Alterthumsk.*, vol. ii., Par. i., p. 301.

Ver. 38.

Au. Ver.—38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh; nineteen cities with their villages.

Nineteen cities.

Ged.—There are but *sixteen* in the catalogue; nor does any version count more.

Either the text is corrupted; or three towns have been dropped.

Houb.—*Urbes decem et novem.* Ego reperiō viginti quatuor; alii, *viginti sex*: Græci Intt. habent *viginti duas*. Erratum fuit in urbibus recensendis; sed quomodo et quo loco, non facile est divinare, in nominibus urbium antiquissimis, quarum multæ alibi non nominantur.

Rosen.—ערים העשר, *Urbes decem et novem.* Sed recensentur inde a versu 33, viginti quatuor locorum nomina propria. Videntur ex iis quæ in descriptione finium memorantur excludenda ex urbibus Naphthaliticis, et vicinis tribubus adscribenda. Cf. et not. ad xv. 32. Græcus Alexandrinus recensitarum urbium numerum omisit.

Ver. 47, 48.

וַיֵּצֵאוּ בְנֵי דָן מִן הַיָּם וַיִּלְחָמוּ עִם-לִשְׁמֹ וַיִּקְרָאוּ אֹתָהּ וַיֵּשְׁבוּ בָּהּ וַיִּקְרָאוּ לְלִשְׁמֹ בְּנֵי דָן וַיִּקְרָאוּ לְמִשְׁפַּחְתָּם הָעָרִים הָאֵלֶּה וַיִּחְצְרוּהֶן :

48 αὕτη ἡ κληρονομία φυλῆς υἱῶν Δάν κατὰ δήμους αὐτῶν, αἱ πόλεις αὐτῶν καὶ αἱ κῶμαι αὐτῶν. καὶ οὐκ ἐξέθλιψαν οἱ υἱοὶ Δάν τὸν Ἀμορραῖον τὸν θλίβοντα αὐτοὺς ἐν τῷ ὄρει. καὶ οὐκ εἶον αὐτοὺς οἱ Ἀμορραῖοι καταβῆναι εἰς τὴν κοιλάδα, καὶ ἔθλιψαν ἀπ' αὐτῶν τὸ ὄριον τῆς μερίδος αὐτῶν. 47 καὶ ἐπορεύθησαν οἱ υἱοὶ Δάν καὶ ἐπολέμησαν τὴν Λαχίς, καὶ κατελάβοντο αὐτήν, καὶ ἐπάταξαν αὐτὴν ἐν στόματι μαχαίρας, καὶ κατέκταναν αὐτήν, καὶ ἐκάλεσαν τὸ ὄνομα αὐτῆς Λασεινδάν. καὶ ὁ Ἀμορραῖος ὑπέμεινε τοῦ κατοικεῖν ἐν Ἐλὼμ καὶ ἐν Σαλαμίν. καὶ ἐβαρύνθη ἡ χεὶρ τοῦ Ἐφραὶμ ἐπ' αὐτοὺς, καὶ ἐγένοντο αὐτοῖς εἰς φύρον.

Au. Ver.—47 And the coast of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

Bp. Patrick.—47 *The coast of the children of Dan went out too little for them.*] These

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words, *too little*, are not in the Hebrew, where there is nothing answering to them. But the words run thus, “the coast of the children of Dan went out from them;” that is, they were dispossessed of it [so Pool] in some parts by their powerful neighbours the Amorites, who forced them into the mountains, and would not let them dwell in the valley (Judg. i. 34). This put them to such straits, that they were constrained to enlarge their border some other way, which they did by the means following. I shall only further note, that this is no strange phrase; for in the year of jubilee lands are said to *go out*, when they returned to their first owners, from the present possessors (Lev. xxv. 28, 30, 31, 33).

Called Leshem, Dan.] This was done after Joshua's death; and is related more largely in the book of Judges, ch. xviii., where there is an account of the whole expedition. From whence some argue this book was not written by Joshua; whereas no more can be inferred from it than this, that, in aftertimes, Ezra, or some other, thought good to put in this verse here, to complete the account of the Danites' possessions. But any one may see, as Huetius observes, that if this verse were taken away, all that is said of this tribe coheres perfectly; and there is no breach at all in the context of the foregoing with the following verse after this. Which is an argument, that this short account of their taking Leshem were not the words of the writer of this book, but inserted afterward by some other person. For if they were taken away, this relation of the Danites' lot would be more like the account of the lot of all the rest.

Ged., Booth.—48 This is the inheritance of the tribe of the children of Dan, according to their families; these their cities, with their villages [transposed with LXX]. But the Danites could not drive out the Amorites, who harassed them on their mountains, and suffered them not to come down to the low grounds [LXX]. 47 So the boundary of the Danites, being too narrow [so Houb., Horsley. See note of Houb. below] for them, the Danites therefore went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father.

Houb.—ויצא נבל בני דן, Verba, ut sunt, sic sonant, et exiit limes filiorum Dan ex

eis, quæ quidem mirum est explicare voluisse multos Interpretes. Error scribendi natus est ex eo, quod sæpe recurring in supradictis hæc duo verba, וַיִּצַּח הַגִּבּוֹר, et *exiit terminus*. Scriba posuit וַיִּצַּח, cum scriptum legeret וַיִּצַּח, et *angustior factus est terminus præ illis*; hoc est, quam ut eos contineret, loquendi formâ tali, qualem vidimus supra ver. 9, ubi narratur portionem Juda fuisse *majorem præ illis*, וְרַב מֵהֵם, id est, quam illis satis esset. Propterea Danitæ urbem Lais bello petunt, quia finibus suis præ nimia multitudine non jam possunt contineri. Atque ad sententiam talem nos ducunt Græci Intt. qui verbum ἐξλιψαν usurpant. Nam ἐξλιψω Græcè, et וַיִּצַּח Hebraicè, eandem habent *coarctandi* potestatem. Addunt hic quædam Græci Intt. in quibus narratur, Amorrhæos non sivilisse, ut filii Dan fines suos in convallem extenderent, quod quidem sententiæ ferè ejusdem est, atque illud וַיִּצַּח quod revocamus. Nam eo ipso docemur, cur Danitarum limites angustiores evaserint; quia videlicet, cum eorum multitudo in dies cresceret, non crescebant similiter ipsorum habitationes, dum eos in apertum campum descendere Amorrhæi non permittebant. Quæ addunt Græci Intt. ejusmodi sunt, ut non hæc posuissent, nisi et legisset: vide eos.

Rosen.—47 *Et egressus est terminus filiorum Dan ex ipsis*, i. e., Danitæ extra eam hereditatem, in qua collocati sorte fuerant, emigrarunt, aliasque possessiones quæsitum sunt profecti. Hubigantus pro וַיִּצַּח legendum putat וַיִּצַּח, ut ita sit vertendum: *et angustior factus est terminus præ illis*, &c. Haudquaquam spernenda est Hubiganti conjectura; neque tamen eam in textum recipere malle. *Et imposuerunt urbi Leschem nomen Dan*. Sed Græcus Alexandrinus in codice Vaticano: καὶ ἐκάλεσαν τὸ ὄνομα αὐτῆς Λασηνδάν, quod sequutus Hieronymus: *vocantes nomen ejus Lesem Dan*, quasi nomen urbi fuisset impositum vocibus illis compositis; qui haudquaquam est sensus verborum Hebræorum. Syrus et Arabicus interpres nomen לַשֵּׁחַ non exprimunt. In Græca Alexandrina interpretatione versum 46 excipit, qui in nostris codicibus est vs. 48. Tum sequitur additamentum, quod continet quidem nostrum versum 47, sed præterea alia habet, quæ in Hebræo non leguntur. Est vero tale: *Nec expulerunt Danitæ Amorrhæum, vexantem eos in monte. Nec sinebant eos Amorrhæi descendere in con-*

vallem, et vexaverunt a se terminum portionis eorum. Profecti autem sunt Danitæ, et oppugnaverunt Leschem, ceperuntque eam, et percusserunt eam ore gladii; habitaverunt eam et vocarunt nomen ejus Lesem-Dan. Amorrhæus autem permansit habitare in Elom et in Salamim. Sed gravata est manus Ephraim super iis, et facti sunt illis tributarii. Translata hæc sunt e Jud. i. 34, 35, iisque insertus vs. 47 hujus capituli.

Ver. 50.

Au. Ver.—And he built the city.

Ged., Booth.—And he rebuilt the city.

Pool.—He built, i. e., repaired [so Patrick] and enlarged it, in which sense Nebuchadnezzar is said to have built Babylon, Dan. iv. 30.

CHAP. XX. 3.

Au. Ver.—3 That the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood.

Pool.—Unawares and unwittingly, Heb., through ignorance, or error, or mistake, and without knowledge; the same thing twice repeated, to cut off all the claims and expectations that wilful murderers might have of protection here.

Rosen.—3 בְּשִׁנְיָה בְּלִי־דַעַת, *Per errorem in non-scientia*, i. e., imprudenter, et non deditâ operâ. Geminatione vocum idem ferè significantium omnis, quoad ejus fieri potest, defensio scelestis homicidis præceditur.

From the avenger of blood.

Ged., Booth.—From the blood-avenger, until he have stood before the congregation for judgment [transposed from verse 6].

Ver. 7.

Au. Ver.—Mount—mountain.

Rosen., Ged., Booth.—Hill country of.

Ver. 9.

Au. Ver.—9 These were the cities appointed for all the children of Israel, &c.

Cities appointed. So most commentators.

Rosen.—9 אֵלֶּה הֵיוּ עָרֵי הַמִּינְיָה לְכָל בְּנֵי יִשְׂרָאֵל, *Hæ fuerunt urbes constitutæ omnibus Israelitis.* אֵלֶּה הֵיוּ עָרֵי הַמִּינְיָה proprie sunt urbes constitutionis, nam עָרֵי, locum aut tempus præstituere valere constat. Significantur igitur de communi omnium sententia constitutæ urbes ad quas perfugerent homicidæ, quorum animus ab omni mala voluntate consilioque cædis patrandæ fuerat alienus. Kimchi

ערי המצודה, *urbes congregationis* interpretatur, quo nomine urbes asyli ideo appellatas putat, quod illuc convenirent homicidæ. Male. Neque enim percussorum tantam illuc frequentiam convenisse est credibile, ut a convenis istis vocarentur *urbes congregationis*.

CHAP. XXI. 5, 6.

וּלְבְנֵי קָהַת הַנּוֹתָרִים מִמִּשְׁפַּחַת
מִשֵּׁה אֶפְרַיִם וּמִמִּשְׁפַּחַת דָּן וּמִחֲצִי מִמִּשְׁפַּחַת
מְנַשֶּׁה בְּגִזְרֵל עָרִים עָשָׂר׃ 6 וּלְבְנֵי
גֵרְשׁוֹן מִמִּשְׁפַּחַת מִשֵּׁה יִשְׁשַׁכָּר וְגו'

5 καὶ τοῖς υἱοῖς Καὰθ τοῖς καταλειμμένοις ἐκ τῆς φυλῆς Ἐφραὶμ καὶ ἐκ τῆς φυλῆς Δάν καὶ ἀπὸ τοῦ ἡμίσεος φυλῆς Μανασσῆ κληρωτὶ πόλεις δέκα. 6 καὶ τοῖς υἱοῖς Γεδσών ἀπὸ τῆς φυλῆς Ἰσάχαρ, κ.τ.λ.

Au. Ver.—5 And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.

6 And the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.

5, 6, Had by lot out of the families of the tribe of, &c.

Houb., Horsley.—According to their families had by lot out of the tribe of, &c.

מִמִּשְׁפַּחַת. Hoc verbum negligunt Syrus et Græci Intt. Neque Hieronymus id interpretabatur, quia nimirum in mendo positum, et alienâ in sententiâ. Nam מִמִּשְׁפַּחַת מִבֵּה, *ex familia tribus (Ephraim)* indicat familias Ephraim, quæ familiæ non hic aguntur, sed familiæ Levitarum. Series est talis: *filiis autem Caath reliquis, secundum ipsorum familias...* ut legendum sit למִשְׁפַּחַת, deinde מִבֵּה אֶפְרַיִם, *ex tribu Ephraim*, ut postea legitur מִמִּשְׁפַּחַת דָּן, *ex tribu Dan*. Sic antea versu 4 scriptum legitur למִשְׁפַּחַת, postea versu 7 למִשְׁפַּחַת, quæ series viget in sequentibus, in versibus solis 5 et 6 deseritur. Itaque emendationem similem desiderat versus 6.—*Houb.*

Ver. 8—13.

וַיִּתְּנוּ בְּנֵי־יִשְׂרָאֵל לְלוֹאִים אֶת־
הָעָרִים הָאֵלֶּה וְאֶת־מִנְשֵׁיהֶן בְּאֶשֶׁר
צָאָה יְהוָה בְּיַד־מֹשֶׁה בְּגִזְרֵל׃ 9 וַיִּתְּנוּ

מִמִּשְׁפַּחַת בְּנֵי יְהוֹנָדָה וּמִמִּשְׁפַּחַת בְּנֵי שַׁמְעוֹן
אֶת הָעָרִים הָאֵלֶּה אֲשֶׁר־יָקְרָא אֶתְּהֵן
בְּשֵׁם׃ 10 וַיְהִי לְבְנֵי אֶחָד מִמִּשְׁפַּחַת
חֲתָתִי מִבְּנֵי לֵוִי כִי לָהֶם הָיָה הַגִּזְרֵל
רְאִישָׁנָה׃ 11 וַיִּתְּנוּ לָהֶם אֶת־קִרְיַת
אֲרָבָע אֲבִי הָעֵצוֹק הַיָּא חֶבְרֹון בְּהָר
יְהוּדָה וְאֶת־מִנְשֵׁיהָ סְבִיבֹתֶיהָ׃
12 וְאֶת־שֵׁנָה הָעִיר וְאֶת־חֶצְרֶיהָ נָתַן
לְכָלֵב בֶּן־יִפְתָּה בְּאֶחָדָה׃ 13 וּלְבְנֵי
אֶחָד מִבְּנֵי נַחֲשֹׁן אֶת־עִיר מַקְלָט
הַרְצֵחַ אֶת־חֶבְרֹון וְאֶת־מִנְשֵׁיהָ וְאֶת־
לְבָנָה וְאֶת־מִנְשֵׁיהָ׃

v. 10. ראשונה קרי

8 καὶ ἔδωκεν οἱ υἱοὶ Ἰσραὴλ τοῖς Λευίταις τὰς πόλεις καὶ τὰ περισπόμενα αὐτῶν, ὃν τρόπον ἐνετείλατο κύριος τῷ Μωυσῇ κληρωτὶ. 9 καὶ ἔδωκεν ἡ φυλὴ υἱῶν Ἰούδα καὶ ἡ φυλὴ υἱῶν Συμεὼν καὶ ἀπὸ τῆς φυλῆς υἱῶν Βενιαμὴν τὰς πόλεις ταύτας. καὶ ἐπεκλήθησαν 10 τοῖς υἱοῖς Ἀαρὼν ἀπὸ τοῦ δήμου τοῦ Καὰθ τῶν υἱῶν Λευὶ, ὅτι τούτοις ἐγενήθη ὁ κληρὸς. 11 καὶ ἔδωκεν αὐτοῖς τὴν Καριαθαρβὸκ μητρόπολιν τῶν Ἐνάκ. αὕτη ἐστὶ Χερβὼν ἐν τῷ ὄρει Ἰούδα. τὰ δὲ περισπόμενα κύκλῳ αὐτῆς, 12 καὶ τοὺς ἀγροὺς τῆς πόλεως καὶ τὰς κώμας αὐτῆς ἔδωκεν Ἰησοὺς τοῖς υἱοῖς Σάλεβ υἱοῦ Ἰεφονῆ ἐν κατασχέσει. 13 καὶ τοῖς υἱοῖς Ἀαρὼν ἔδωκε τὴν πόλιν φνυγαδευτήριον τῷ φονεύσαντι, τὴν Σεβρὼν, καὶ τὰ ἀφωρισμένα τὰ σὺν αὐτῇ. καὶ τὴν Δεμνὰ, καὶ τὰ ἀφωρισμένα τὰ πρὸς αὐτῇ.

Au. Ver.—8 And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the Lord commanded by the hand of Moses.

9 And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are here mentioned [Heb., called] by name.

10 Which the children of Aaron, being of the families of the Kohathites, who were of the children of Levi, had: for their's was the first lot.

11 And they gave them the city of Arba [or, Kirjath-arba, Gen. xxiii. 2] the father of Anak, which city is Hebron, in the hill country of Judah, with the suburbs thereof round about it.

12 But the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.

13 Thus they gave to the children of Aaron the priest Hebron with her suburbs, to be a city of refuge for the slayer; and Libnah with her suburbs.

Houb.—9 *Illæ urbes quæ suo nomine appellabuntur.* Facta est in his versibus perturbatio non una. 1o. De illis solis urbibus de tribu Juda et Simeon, quæ Levitis datæ sunt, dicitur eas nominibus suis esse mox appellandas, cum tamen infrà non illæ tantum urbes, sed omnino omnes, et omnibus ex tribubus sumptæ, nomine quæque suo appellentur in infrà dictis; ut planum sit hæc verba, quæ *suo nomine appellabuntur*, ibi esse collocanda, ubi aguntur omnes urbes de omnibus tribubus Levitis datæ, non vero ibi, ubi tanguntur duntaxat urbes Juda et Simeon. 2o. Hoc eodem versu 9 non nominantur qui Levitæ, vel quæ Levitarum familiæ obtinuerint urbes in Juda et in Simeon, qui tamen fuerant nominandi, quomodò infrà passim dicitur, qui Levitæ in quibus tribubus urbes suas sorte habuerint. Nam propterea singulæ tribus memorantur, ut sciat Lector, qui Levitæ in unâquâque tribu civitates habuerint sorte assignatas; ut iterum planum sit, hæc verba, *dederunt filii Israel Levitis*, ibi esse collocanda ubi aguntur omnes tribus, hoc est in supradictis, non autem ubi tribus hæc, aut illa. 3o. Versu 11, ubi urbs Cariath-Arbe, seu Hebron, agitur, non dicitur eam urbem fuisse urbem refugii; id tantum notatur versu 13, ubi ante-dicta resumuntur; qui quidem ordo alienus est ab ordine eo, qui viget infra in cæteris urbibus refugii nominandis. Nam urbes refugii tùm primum nominantur, cum de unâquâque tribu sermo inchoatur. Itaque hæc verba, *urbem refugii*, quæ jacent ver. 13, videntur etiam in versum 11, reportanda. Propterea igitur ordo rerum nobis, a vs. 8, usque ad vs. 13, sic videtur esse constituendus.

(8) Dederunt autem filii Israel Levitis urbes eas, (9) quæ modò suo nomine appellabuntur, (8) et suburbia earum, ut præceperat Dominus per Moysen, sorte. (10) Filiis Aaron ex familia Caath filiis Levi, quia illis prima sors obtigit, (11) dederunt illis, (9) ex tribu filiorum Juda et ex tribu filiorum Simeon urbes illas; (13) urbem refugii, interfectoris, (11) Cariath-Arbe, patris Enac (hæc est Hebron) in monte Juda et suburbana ejus circum eam. (12) Agrum autem urbis et vicos ejus reliquerunt Caleb, filio Jephone in suâ possessione. (13) Filiis

igitur Aaron Sacerdotis dederunt Hebron et suburbana ejus, Lebnam.....

In tali ordine omnia quadrant et in rei narratæ seriem, et in Sacri Scriptoris consuetum scribendi modum. Nempe urbes illæ, quæ *suo nomine appellabuntur*, non jam sunt urbes tantum Judæ et Simeonis, sed urbes omninò omnes, quæ in infrà dictis nominantur, ex unaquâque tribu Levitis assignatæ. Neque urbes suas dant Levitis Simeon et Juda, antequam dictum fuerit, quibus Levitis; sed tenor est idem, qui antè versu 4 tenebatur, ut sors prima exeat filiis Aaron, et ut deinde, quia illorum prima sors est, urbes obtineant in Simeon et Juda tribubus. Denique Hebron memoratur tantquam urbs refugii, cum ea primum nominatur, ut postea versibus 21, 27, 32, 36, ubi vide.

Booth.—9 אשר יקרא אחרי בשם. Houbigant finds many difficulties in the text; and proposes a new arrangement. I confess that I differ from this critic; and conceive the present order may be vindicated. It is evident that the historian intends to describe the cities which follow; and the 10th com. being included in a parenthesis, all is natural and easy.

Ver. 16.

Au. Ver.—16 And Ain [1 Chron. vi. 59, Ashan, ch: xv. 42] with her suburbs, and Beth-shemesh with her suburbs; nine cities out of those two tribes.

Ain.

Houb., Ged., Booth.—Ashan.

The present text has *Ain*, and so Syriac, Vulg., Arab., Targ. But the true reading is Ashan, which is preserved in 1 Chron. vi. 59, and partly in LXX.—*Ged.*

Rosen.—Pro יצא xv. 32, in catalogo urbium Leviticarum qui 1 Chron. vi. habetur, legitur vs. 44, אֲשָׁן. Omittitur vero ibi quæ hic sequitur יִטְתָּא. Sunt qui Jutta et Aschan eandem urbem esse existunt, quod ubicunque Jutta nominatur, ut supra xv. 55, non nominatur Aschan, et ubi Aschan non nominatur Jutta, ut xix. 7. Sane Aschan 1 Chron vi. 44, vel est eadem cum Ain, vel cum Jutta, certum autem est, non esse eandem cum Ain, quum Ain et Aschan in eadem Simeonis tribu distinguantur supra xix. 7.

Ver. 25.

Au. Ver.—25 And out of the half tribe of Manasseh, Tanach with her suburbs,

and Gath-rimmon with her suburbs; two cities.

Gath-rimmon.

Ged., Booth.—Beth-shan. The common reading is here erroneous. Gath-rimmon was a city in the tribe of Dan, mentioned verse 24. Beth-shean, or shan, was certainly a Levitical city; and it is happy that some copies of the Sept. have preserved this lection.—*Booth.*

Rosen.—פְּנֵי xii. 21; xvii. 11. Pro ea 1 Chron. vi. 55 פְּנֵי, quod nomen Genes. xiv. 13, 24 est viri Abrahamo fœdere juncti. Et pro פְּנֵי in Chronicis est יְנֵי, i. e., absorptio populi, quæ supra xvii. 11 יְנֵי, i. e., absorbet populum dicitur.

Ver. 27.

Au. Ver.—And Beeshterah with her suburbs, &c.

Ged.—The present text, with Targ. and Arab. hath *Beesthera*: some copies of Sept., *Bosora*: Vulg., *Bosra*. But Syr. and p. p. 1 Chron. vi. 71 have *Ashtaroth*. Hence it is very probable that the true original reading was *Beth-Ashtaroth*.

Rosen.—בֵּית עֲשֵׂתֶרָה contracte pro בֵּית עֲשֵׂתֶרָה, i. e., domus, templum *Astartes*, idoli muliebris a Phœnicibus culti, positum esse, observat Gesenius in *Lexico Hebr. Lat. Manuali*, p. 123 a. Vix dubium, esse eandem urbem, quæ supra ix. 10; xii. 4; 1 Chron. vi. 56, עֲשֵׂתֶרָה dicitur.

Ver. 35—38.

35 אֶת־דִּמְנָה וְאֶת־מִנְרַשָּׁה אֶת־נַהֲלָל
וְאֶת־מִנְרַשָּׁה עָרֵים אַרְבַּע *
36 וּמִפְּחָאֶת וְגו'

בְּקֶצֶת סָפֵר יֵשׁ כָּאן ב' סָפֵר וּמִמֶּנּוּ רֹאשׁ וּגְמוּ
וּשְׁעוֹת הוּא וְאֵינֶם רְאוּיִם לְהוֹיָא וְעֵינִן בְּפִירוֹשׁ הַד' וְכִּי וּבִמְסֵרָה
וְכֵן נִמְצָא ב' סָפֵר שְׁנַיִם מִדּוּקִים נִחְבָּא ד'

35 καὶ Σελλὰ, καὶ τὰ περισπόρια αὐτῆς, πόλεις τρεῖς. 36 καὶ πέραν τοῦ Ἰορδάνου τοῦ κατὰ Ἱερὶχὸν ἐκ τῆς φυλῆς Ῥουβὴν τὴν πόλιν τὸ φυγαδευτήριον τοῦ φονεύσαντος, τὴν Βοσόρ ἐν τῇ ἐρήμῳ. τὴν Μισῶ, καὶ τὰ περισπόρια αὐτῆς. καὶ τὴν Ἰαζήρ, καὶ τὰ περισπόρια αὐτῆς. 37 καὶ τὴν Δεκμῶν, καὶ τὰ περισπόρια αὐτῆς. καὶ τὴν Μαφὰ, καὶ τὰ περισπόρια αὐτῆς, πόλεις τέσσαρες. 38 καὶ ἀπὸ τῆς φυλῆς Γὰδ, κ.τ.λ.

Au. Ver.—35 Dimnah with her suburbs, Nahalal with her suburbs; four cities.

36 And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.

38 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, to be a city of refuge for the slayer; and Mahanaim with her suburbs.

36 And out of the tribe of Reuben, Bezer with her suburbs, &c.

Houb., Ken., Horsley, Ged., Booth.—

36 And out of the tribe of Reuben, Bezer, in the wilderness (a city of refuge for the man-slayer [LXX, and above fifty MSS.]), with its suburbs, &c.

Ken.—I come now to a large omission that is certain and (if anything can be) indisputable. Verses 41 and 42 of this chapter tell us, that the Levitical cities were forty-eight, and that they had been *all* as such described: so that they must have been all previously specified in this chapter. Whereas now, in all the Hebrew copies printed in full obedience to the Masora (which excludes two verses, containing four of these cities), the number amounts only to forty-four. The cities are first mentioned in the general, as being thirteen and ten, with thirteen and twelve; which are certainly forty-eight. And yet, when they are particularly named, verses 13 to 19 give thirteen cities—verses 20 to 26 give ten cities—verses 27 to 33 give thirteen—verses 34 and 35 give four cities—and then verses 35, 36, give four more, all which can make but forty-four. And what still increases the wonder is, that verse 40 infers from the verses immediately preceding, that the cities allowed to the Merarites were twelve, though they here make eight only; unless we admit the four other cities expressed in those two verses, which have been rejected by that blind guide the Masora. In defiance of this authority, these two verses, thus absolutely necessary, were inserted in the most early editions of the Hebrew text; and are found in Walton's Polyglott, as well as in our English Bible. But they have scarce ever been, as yet, printed completely; thus:—
“And out of the tribe of Reuben, a city of refuge for the slayer, Bezer in the wilderness, with her suburbs; and Jahazah, with her suburbs; Kedemoth, with her suburbs; and Mephaath, with her suburbs: four cities.” See on this place my edition of the Hebrew Bible; where no less than 149 copies are described; which happily preserve these verses, most clearly essential to the truth

and consistency of this chapter. See also *Gen. Diss.*, p. 19, 26, 54.

That the words *to be a city of refuge for the slayer* are genuine, is strongly presumable from the Greek version, which has here *την πολιν το φυγαδευτηριον του φονευσαντος*. But it is made certain by the 7th and 8th verses of the preceding chapter, which tell us—there were six cities of refuge, three on each side Jordan, of which Bezer was one; and yet, though the other five cities are mentioned in this chapter as cities of refuge, Bezer is not mentioned as such, excepting in Bodl. MS., No. 5. Camb. MSS. 1 and 2 have these verses in the margin.

R. Kimchi, who lived about 500 years since, tells us, that “he never found these verses in any ancient corrected MS.,” i. e., he never found them in any ancient MS. that had been corrected by the Masoretic standard. It would have been surprising if he had, since the Masora does not acknowledge them; and therefore a staunch Masoretic corrector must have erased them, wherever he found them. The truth seems to be, that these verses had been (on account of the sameness of some words) accidentally omitted in some copy, or copies, transcribed or corrected by R. Hillel; and that the part of the Masora, which reckons all the verses in Joshua as 656 (instead of 658) was formed upon this copy of Hillel, or a MS. transcribed from it; and so these verses have been since erased in some copies and excluded from others by Masoretic authority. I shall only add to the preceding proofs of the authenticity of these verses, that they are universally read in 1 Chron. vi. 78, 79; which, upon comparing the places, seems a clear proof, that they were originally read also in Joshua: though their existence in Chronicles has been absurdly urged as a reason, why they should not be in Joshua.

Dr. A. Clarke.—Though this reasoning of Dr. Kennicott appears very conclusive, yet there are so many and important variations among the MSS. that retain, and those that reject these verses, as to render the question of their authenticity very difficult to be determined. To Dr. Kennicott’s one hundred and forty-nine MSS. which have these two verses, may be added upwards of forty collated by De Rossi. Those who deny their authenticity say they have been inserted here from 1 Chron. vi. 78, 79, where they

are found it is true, in general, but not exactly as they stand here, and in Dr. Kennicott’s Hebrew Bible.

Rosen.—36, 37, “Binos hos versus, quos tamen in unum contraxit codex Erfurtensis primus, in aliquibus libris omissos, textui restituendos duximus e duobus prioribus codicibus Erfurtensibus [haud exiguum codicum numerum, qui versus illos exhibent, attulerunt Kennicott et De-Rossi], et ex optimis sec. xvi. et xvii. editionibus, item ex editione Veneta Justiniani, Ben Israelis, Commentario Abarbenelis, cum *Venetis*, tum *Lipsis* impresso, et alio codice Biblico, in Hispania A. C. 1508 impresso, quem editor editionis Venetæ apud Bragadinum, 1678, in quat., laudat in margine tanquam emendatissimum. Equidem *Dav. Kimchi* in Commentar. ad vs. 1 pro genuinis hos versus non vult agnoscere, *primum*, quod abesse eos, aut obelo notatos viderit in correctioribus codicibus. *Deinde*, quod R. *Hai* de his ipsis urbibus olim interrogatus, responderit: *si non numerentur in Josua, numerari tamen in Chronicis*. Addit *Masora impressa* editor aliud, quod vocat magni ponderis argumentum, *tertium*, quod Masora in catalogo particulæ ם, vicies octies hoc capite occurrentis, excludat ambos hosce versus, quippe quibus computatis particula illa non viginti octo, sed trigesies repetita esset. Et his rationibus subscribunt cum aliis *Joa. Leusden* in edit. Josephi Athiæ, Amstelod. 1667 in octon., et *David. Clodius* in edit. Francof. 1667, in octon. peculiari notâ; etiam *punctator* codicis Erfurtensis primi, qui omissis in textu punctis in margine judicat, *hos versus ad Paralipomena pertinere*. Sed in contrarium monet, qui Biblia Hebraica Venetiis apud Bragadinum 1678, in quat. edidit in margine, *quod Kimchius scribit non esse sufficientem probationem*. Nam et codicibus, quos inspexit ille, alii codices opponi possunt; et testimonium R. *Hai*, quo se munit, totum ex conditione pendet, neque certi quidquam in hac causa definit, nisi quod hanc omissionem in nonnullis libris sat vetustam fuisse evincat. *Masora* autem, quæ omissionem confirmat, tanti non est, ut, relictis gravioribus argumentis, eam sequamur; sæpe enim fallunt Masorethica exemplaria in numeris, quod et viri docti diligenter admonent. Ex altera autem parte *pro* his versibus stant plures rationes. *Primum* quod vs. 7 expresse dicantur quædam urbes a Rubenitis datæ Le-

vitis fuisse, quas incongruum foret non cum ceteris fuisse recensitas. *Deinde* numerus duodecim urbium Meraritis datarum vs. 7 et 40 falsus esset, siquidem sublati hisce versibus tantum octo efficerentur. Tum, quia et universæ summæ Leviticarum urbium, quæ versu 41 designatur, deessent quatuor. *Denique* versiones antiquissimæ pleræque hos versus referunt, Græca, Vulgata Latina, Hieron., Syriaca, Arabica, Æthiopica, quam manuscriptam possidemus, quin et Chaldaica in aliquibus codicibus." Hæc J. H. Michaëlis in *Nott. Critt.* ad Biblia Hebraica a se edita, quæ integra huc transcribere visum est, quia argumenta in utramque partem plene et dilucide exponunt. Vid. et Jo. Georg. Abicht *Dissertat. de restituendis duobus versibus Jos. xxi. in nonnullis codicibus Hebraicis omissis*, Lips. 1714, repet. in *Thesauro Philol. Theol. novo S. Sylloge Dissertatt. exegeticar. in V. et N. Testament.* ab Ikenio edito, vol. i., p. 535, seqq. Cf. Kennicotti *Dissertatt. i. super ratione textus Hebræi*, p. 426, edit. Lat. Pluribus et gravibus argumentis duos illos versus, quos primus e Bibliis Rabbiniis a. 1525 editis exulare jussit R. Jacob Chajimus, Masoræ auctoritate, genuinos esse evicit De Rossi in *Varr. Lectt.* ad h. l., t. ii., p. 100—106. Versus 35 et 37 quum eadem clausulâ desinant, וְיָרֵחַ מִן הַיָּרְדֵּן, facile fieri potuit, ut librarii versus 36, 37 prætermitterent. וְיָרֵחַ supra xx. 8, quo loco וְיָרֵחַ additur, ut 1 Chron. vi. 64, quod et h. l. plures codices, qui hosce versus exhibent, additum habent. וְיָרֵחַ xiii. 18. In aliis codicibus a De-Rossio recensitis plenius ita: וְיָרֵחַ מִן הַיָּרְדֵּן קִנְזָה, et e tribu Ruben urbem refugii homicidiæ, Bezer in deserto.

Heb., Ver. 37; Au. Ver. 39.

Au. Ver.—39 Heshbon with her suburbs, Jazer with her suburbs; four cities in all.

Four cities in all.

Houb., Horsley.—Four cities [four MSS.]. Superfluit in quod non legit Syrus, nec legitur suprâ ver. 35, et quod fuerit imprudenter iteratum ex eo וְיָרֵחַ מִן הַיָּרְדֵּן in quo inchoat versum 38. Tum כל, omnes, adhibetur, cum numeri antea notati resumuntur, unaquaque familiâ Levitarum; vide versus 19 et 33 et versum subsequenter.

Heb., Ver. 40; Au. Ver., 42.

וְיָרֵחַ מִן הַיָּרְדֵּן קִנְזָה עִיר עִיר

וְיָרֵחַ מִן הַיָּרְדֵּן קִנְזָה עִיר עִיר

πόλις καὶ τὰ περισπóρια κύκλῳ τῆς πόλεως πάσαις ταῖς πόλεσι ταύταις. καὶ συνετέλεσεν Ἰησοῦς διαμερίσας τὴν γῆν ἐν τοῖς ὀρίοις αὐτῶν. καὶ ἔδωκαν οἱ υἱοὶ Ἰσραὴλ μερίδα τῷ Ἰησοῖ διὰ πρόσταγμα κυρίου. ἔδωκαν αὐτῷ τὴν πόλιν, ἣν ᾔτήσατο. τὴν Θαμνασαχάρ ἔδωκαν αὐτῷ ἐν τῷ ὄρει Ἐφραΐμ. καὶ ὠκοδόμησεν Ἰησοῦς τὴν πόλιν, καὶ ὥκησεν ἐν αὐτῇ. καὶ ἔλαβεν Ἰησοῦς τὰς μαχαίρας τὰς πετρίνας, ἐν αἷς περιέτεμε τοὺς υἱοὺς Ἰσραὴλ τοὺς γενομένους ἐν τῇ ὁδῷ ἐν τῇ ἐρήμῳ, καὶ ἔθηκεν αὐτὰς ἐν Θαμνασαχάρ.

Au. Ver.—42 These cities were every one with their suburbs round about them: thus were all these cities.

Rosen.—*Erantque urbes illæ urbs urbs, singulæ urbes, et suburbana ejus circa eam, i. e., singulæ harum urbium habuerunt sua suburbana; ita se res habuit per omnes istas urbes.* Post hunc versum in Græca Alexandrina interpretatione hæc addita leguntur: συνετέλεσεν Ἰησοῦς, κ.τ.λ. [vid. supra]. Recte observavit Lud. Cappellus *Crit. S.*, l. iv., cap. 14, § 3, p. 699, edit. Halens., priorem hujus additamenti partem, quæ verbis καὶ ὥκησεν ἐν αὐτῇ claudit, desumpta esse ex xix. 49, 50. Ea nimirum, quasi totius divisionis terræ clausulam, interpres hic repetenda duxit, sine necessitate. Quod deinceps sequitur de cultus saxeis ad circumcisionem adhibitis, quæ in Thimnata-Serach deposuerit Josua, id ex traditione haustum videtur, cujus tamen nec in Josepho, nec in senioribus Judæorum scriptisprehenditur vestigium. Ceterum additamentum illud Masius testatur lectum fuisse a Syro suo Hexaplatari in eo antigrapho, quod Eusebii manu emendatum erat ad Origenis Hexapla.

CHAP. XXII. 1.

Au. Ver.—1 Then Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,

2 And said unto them, &c.

Ged., Booth.—1 Joshua then called the Reubenites, and the Gadites, and the half tribe of Manasseh, (Now to the one half of the tribe of Manasseh, Moses had given possession in Bashan; but to the other half, Joshua had given among their brethren on this west side of the Jordan [transposed from verse 7.]) 2 And said unto them, &c.

circuit, region [so Rosen., Lee]: חֲלִיזָה, the circles or districts of the Philistines, Josh. xiii. 2; חֲלִיזָה, Joel iv. 4; Γαλιλαία Ἀλλοφύλων, 1 Macc. v. 15. חֲלִיזָה i. q. חֲלִיזָה, the circuit or borders of the Jordan, el-Ghór, Josh. xxii. 10, 11. The same region seems to be meant in Ez. xlvii. 8.

In the land of Canaan. So Houb., Horsley. See notes on verse 11.

Booth.—Which are opposite the land of Canaan. The next verse explains this. For the obvious sense of *אֵל מִלִּי* is *over against*, that is, on the eastern side of the Jordan, in their own territory. We must then give the preposition *אֵל* a rather unusual sense in this verse, to make it agree with what follows. It often signifies *against*, or *towards*. See Noldius. Had the altar been on the west side of Jordan, the other tribes would soon have destroyed it. They built it large, that it might be seen at a distance.

Pool.—10 *Built there*, or, *built then*, as this particle is elsewhere used; and so learned interpreters understand it, Psal. xiv. 5; xxxvi. 12; Eccles. iii. 17; Hos. ii. 15. And in the Latin tongue adverbs of place are sometimes put for adverbs of time: so I take it here. First, Because this best answers to the *when* in the beginning of the verse. Secondly, This seems to me to clear a great difficulty as to the place where the altar was built, which though according to our translation it seems, and is generally thought by interpreters to have been, in the land of Canaan [so Houb., Horsley]; yet if things be more narrowly examined, it may be thought to have been on the other side of Jordan in Gilead; and that both, first, from ver. 11, where it is said to have been built *over against, or in the sight of the land of Canaan*, therefore not in it. And secondly, from the reason they gave of the building of this altar, *for fear* lest the Israelites within Jordan and in Canaan *should say unto their children dwelling beyond Jordan, The Lord hath made Jordan a border between us and you*, &c.; which jealousy would have been much confirmed by building the altar in Canaan, but would be satisfied and confuted by having on the other side of Jordan, and in their own land, a pattern of that altar at which God was served in the land of Canaan, as a witness that they owned the same God, and the same way of worship, with their brethren that lived in Canaan. But whether

the Hebrew particle be rendered *then* or *there*, it is not to be taken too strictly: if *then*, the meaning is not, that they did this as soon as ever *they came to the borders of Jordan, that are in the land of Canaan*; but about that time when they came to them, that they thought and designed it, and as soon as ever they were got over Jordan, which was in a very little time, they effected and perfected it: if it be rendered *there*, it is not to be limited to the very same spot of ground mentioned before, as if it was built at that *border of Jordan that was in the land of Canaan*; but to be a little more largely understood; to be built at one or other of the borders of Jordan; or, in general, *by Jordan*; which is here purposely added, for the explication of the word *there*, and to prevent the restraint of it to the border of Jordan, within Canaan.

Bp. Patrick.—*When they came unto the borders of Jordan.*] Or, “they came” (for the word *when* is not in the Hebrew) unto the banks of that river.

In the land of Canaan.] This seems to import that they built the altar, mentioned in the end of the verse, before they went over Jordan, in the land of Canaan. Which is not at all likely; for it would not have answered their intention: which was to show, that Jordan did not make such a separation between them and their brethren, but that they were one people with those in Canaan; where the altar of God was in Shiloh. Therefore I take this to be a short manner of speech; signifying, that they came to the borders of Jordan in the land of Canaan; and passed over into their own country on the other side of the river. And so the Hebrew word *gehlat* (which we translate *borders*) seems to signify, a certain place near Jordan, to which they came. The Vulgar Latin translates it *heaps*; the LXX in the Vatican copy, retains the word Γαλαᾶδ (or Γαλιᾶθ as other copies more truly have it), taking it for some noted place, which was near to their passage over Jordan.

Built there an altar by Jordan.] The word *there* hath made it thought that they built this altar in the land of Canaan before mentioned; but the particle *sham* relates to time as well as place, and may be translated *then* as well as *there*. Examples of which there are in Judg. v. 21; Prov. viii. 27 compared with ver. 30; Eccles. iii. 17; and most

plainly, Isa. xlviii. 16. And thus it is to be here interpreted, that, before they went any farther, they stayed by Jordan till they had built this altar on the borders of their own country: for so the next verse teaches us to expound it, and will admit of no other sense; where it is said, they had "built an altar over against the land of Canaan."

A great altar to see to.] Which made a great show, being very high and conspicuous, that it might be seen afar off.

Bp. Horsley.—10 A great altar to see to. In appearance a great altar. Why in appearance? Because the building was in the form, but not intended for the purposes of an altar. See verse 23, and 26—29. It was rather the model of an altar than an altar. And so the words might be rendered, "the model of a great altar."

Rosen.—10 וַיִּבְנֵי אֱלִילֹת הַיַּרְדֵּן, Et venerunt ad circuitus Jordanis, i. e., in regionem huic flumini adjacentem. וַיִּבְנֵי אֱלִילֹת, Quæ regio erat in terra Canaan, i. e., Jordani ad occidentem. Et ædificarunt Rubenitæ et Gaditæ et dimidia tribus Manassis ibi altare ad Jordanem. וַיִּבְנֵי אֱלִילֹת, vix aliter intelligi potest quam: ibi, i. e., in eadem regione, quæ proxime antea est memorata in occidentali Jordanis ripa. Attamen e versu 11 patet, altare illud in orientali fluvii ripa erectum fuisse; quod et ipsa rei ratio suadet; neque enim causa erat, cur trans-Jordanenses in occidentali ripa altare exstruerent. Habemus scriptorem res a se narandas laud semper satis dilucide et accurate exponentem, quippe qui lectoribus suis hic ex iis demum quæ sequuntur colligere relinquit, Rubenitas, Gaditas, et Manassitas trajecto Jordane in orientali ejus ripa altare excessisse. Quo consilio id fecerint, exponunt vss. 21 seqq. Altare magnum ad videndum, i. e., admodum conspicuum, quale debuit esse monumentum diu duraturum et ab omnibus animadvertendum.

Ver. 11.

וַיִּשְׁמְעוּ בְּנֵי־יִשְׂרָאֵל לְאֶמֶר הַנָּהָר
בְּנֵי בְּנֵי־רְאוּבֵן וּבְנֵי־גָד וַחֲצִי שִׁבְט
הַמְּנַשֶּׁה יַת־הַמְּזֻזִּים אֶל־מִלֵּי אֶרֶץ כְּנָעַן
אֶל־גִּלְיָאוֹת הַיַּרְדֵּן אֶל־עֵבֶר בְּנֵי
יִשְׂרָאֵל :

καὶ ἤκουσαν οἱ υἱοὶ Ἰσραὴλ λεγόντων. ἰδοὺ
ῥαδοδομήκασιν οἱ υἱοὶ Ρουβὴν καὶ οἱ υἱοὶ Γὰδ
καὶ τὸ ἥμισυ φυλῆς Μανασσὴ βωμὸν ἐφ' ὁρίων

γῆς Χαναὰν ἐπὶ τοῦ Γαλαὰδ τοῦ Ἰορδάνου ἐν
τῷ πέραν ὁρίων Ἰσραὴλ.

Au. Ver.—11 And the children of Israel heard say, Behold, the children of Reuben and the children of Gad, and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

Bp. Patrick.—Over against the land of Canaan,—at the passage of the children of Israel.] Either there where they now passed over Jordan, or where they all passed over when they entered Canaan, or at the usual place where every body was wont to pass over, that they might take the more notice of it. And here also were the *geliloth* before-mentioned, like those on the other side, which seem to have been great banks cast up to keep Jordan from overflowing too far.

Bp. Horsley.—Over against the land of Canaan; rather, upon the edge of the land of Canaan [so Houb.].

Houb.—E regione terræ Chanaan. Nihil erat in his verbis cur crederet Edmundus Calmet fuisse id altare ad orientem Jordanis erectum, non autem ad occidentem; nam de alterutrâ ripâ Jordanis æque intelligi potest אל מול. Versu 25 aiunt Rubenitæ et Gaditæ, se timuisse ne cæteræ tribus dicerent, Dominus constituit terminum Jordanis inter nos et vos; quibus verbis apertè declarant, se in ipsâ terrâ Chanaan (versu 10), suum altare erexisse, Jordane medio inter regionem suam et altare, ne iidem termini esse viderentur religionis, qui erant tribuum.

Rosen.—אֶל־מִלֵּי אֶרֶץ כְּנָעַן, E regione terræ Cananæ ad occidentem fluminis. אֶל־גִּלְיָאוֹת הַיַּרְדֵּן, Et quidem ad s. versus circuitus Jordanis, vid. ad vs. 10. אֶל־עֵבֶר בְּנֵי יִשְׂרָאֵל, Ad oppositum latus Israelitarum cis-Jordanensium. וַיִּבְנֵי אֱלִילֹת, hic est regio ulterior, i. e., opposita, ut 1 Sam. xxvi. 13.

Ver. 14.

וַעֲשָׂהָ נָשִׂאִים עִמּוֹ נָשִׂאִי אֶחָד
נָשִׂאִי אֶחָד לְבֵית אָב לְכָל מִשְׁתֵּ
יִשְׂרָאֵל וְאִישׁ רָאשׁ בֵּית־אֲבוֹתָם הָמָּה
לְאֶלְכֵי יִשְׂרָאֵל :

καὶ δέκα τῶν ἀρχόντων μετ' αὐτοῦ. ἀρχῶν
εἰς ἀπὸ οἴκου πατριᾶς ἀπὸ πασῶν φυλῶν Ἰσ
ραὴλ. ἀρχοντες οἴκων πατριῶν εἰς αὐτοὺς χιλίαρ
χοι Ἰσραὴλ.

Au. Ver.—14 And with him ten princes, of each chief house [Heb., house of the

עָלֶיךָ יְהוָה וּמִנְחָה וְאִם לְעֶשְׂוֹת עָלֶיךָ
זָבַחְתִּי שְׁלָמִים יְהוָה הוּא יִבְרָךְ :

22 ὁ θεὸς θεὸς κύριος ἐστὶ, καὶ ὁ θεὸς θεὸς αὐτὸς οἶδε, καὶ Ἰσραὴλ αὐτὸς γινώσεται. εἰ ἐν ἀποστασίᾳ ἐπλημελήσαμεν ἔναντι τοῦ κυρίου, μὴ ῥύσαιο ἡμᾶς ἐν τῇ ἡμέρᾳ ταύτῃ. 23 καὶ εἰ ὀκδομήσαμεν ἑαυτοῖς βωμὸν ὥστε ἀποστήναι ἀπὸ κυρίου τοῦ θεοῦ ἡμῶν, ὥστε ἀναβιβᾶσαι ἐπ' αὐτὸν θυσίαν ὀλοκαντωμάτων, ὥστε ποιῆσαι ἐπ' αὐτοῦ θυσίαν σωτηρίου, κύριος ἐκζητήσει.

Au. Ver.—22 The Lord God of gods, the Lord God of gods, he knoweth, and Israel he shall know; if it be in rebellion, or if in transgression against the Lord, (save us not this day,)

23 That we have built us an altar to turn from following the Lord, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings thereon, let the Lord himself require it.

The Lord God of gods.

Dr. A. Clarke.—The original words are exceedingly emphatic, and cannot be easily translated. אֱלֹהִים יְהוָה, *El Elohim Jehovah*, are the three principal names by which the supreme God was known among the Hebrews, and may be thus translated, *the Strong God, Elohim Jehovah*, which is nearly the version of Luther, der starke Gott der Herr, “The strong God the Lord.” And the Reubenites, by using these in their very solemn appeal, expressed at once their strong unshaken faith in the God of Israel; and by this they fully showed the deputation from the ten tribes, that their religious *creed* had not been changed; and in the succeeding part of their defence they show that their *practice* corresponded with their *creed*. The *repetition* of these solemn names by the Reubenites, &c., shows their deep concern for the honour of God, and their anxiety to wipe off the reproach which they consider cast on them by the supposition that they had been capable of defection from the pure worship of God, or of disaffection to their brethren.

Booth.—22 God of gods is Jehovah; the God of gods is Jehovah; himself knoweth our design; and Israel, &c.

Save us not this day.

Pool.—*Save us not this day*; thou, O Lord [so Le Clerc, Patrick, Rosen., Clarke], to whom we have appealed, and without whom we cannot be saved or preserved, save us not from any of our enemies, nor from the

sword of our brethren. It is a sudden apostrophe to God, usual in such vehement speeches.

Ged.—*Spare us not.*] It is not certain whether this be addressed to Eleazar; or if it be an imprecation to God, equivalent to *Let us never prosper*.

Houb., Dathe, Horsley, Booth.—Let him [LXX, Vulg., Syr., Arab.] not save us this day.

Houb.—*Lege* הושיענו, *ne nos (Deus) servet incolumes*. Sic legunt, præter Chaldæum, omnes Veteres, et sic vult, illud, *Dominus* requiret, in quod desinit, versus 24. Non ferendus Clericus, qui, cum non videret mutandum ה in ה sic est interpretatus: *novit ille et Israel etiam intelligit, an rebelantes et delinquentes in Jehovam sic nos gesserimus (tum verò, ô Deus, ne nos hodie incolumes præstes), ita ut extruxerimus altare nobis, quâ parenthesi nihil cortius, et inusitatus*. Nam tales imprecationes orationem solent, vel inchoare, vel absolvere.

Bp. Horsley.—22, 23, There is certainly some confusion in these two verses. It might be remedied by a transposition of the first six words of the 23d verse, prefixing to the fourth [לשוב] the word יאם: thus, יאם יהוה הוא יע וישראל הוא יע לבנות לנו מזבח אם בכרד ואם בכעל ביהוה ואם לשוב מאחרי יהוה אל הושיענו [Houb., LXX, Vulg.] היום הזה :

ואם להציל &c. 23

22 “AL Aleim Jehovah, Al Aleim Jehovah; let him know, and Israel let him know, concerning the building us an altar; if it was in rebellion or in transgression against Jehovah, or if [it was] for the purpose of turning from following Jehovah, let him not save us this day.

23 “Or if [it was] for the purpose of offering thereon burnt-offering,” &c.

But what is the amount of the proposition so solemnly repeated at the beginning of the 22d verse, Aleim Jehovah is AL? It is calling the Omniscient God to witness their innocence. I agree with Mr. Parkhurst that the word אל, used as a title or name of God, is descriptive of the omnipresence and omniscience of the Divine Nature. And the accused tribes preface the asseveration of their innocence with a solemn recognition of this attribute.

“Omnipresent and omniscient is God Jehovah. Omnipresent and omniscient is God Jehovah. Let him know,” i.e., let him judge, &c.

Rosen.—22 Jam trans-Jordanicæ tribus causam suam agere et ab omni crimine se purgare incipiunt. Initio statim Deum testem advocat, se ab omni hujusmodi crimine, cujus suspicione apud ceteras tribus laborabant, immunes esse. Porro non quomodo-
cunque Deum testem invocant, sed tribus Dei nominibus prolatis, iisdemque cum magna emphasi secundo repetitis, אֱלֹהֵינוּ הוּא, *Potens, Deus, Jova*. Ita distincte capiunda esse hæc nomina indicat *Psik* post primum et secundum nomen positum. Sunt, qui אֱלֹהֵינוּ, *Deus Deorum* reddant; sed id esset אֱלֹהֵינוּ הוּא, vid. e. c. Deut. x. 17. *Ille novit, et Israel sciet*, non solum Deus novit, sed universus Israelitarum coetus luculenter intelligit, nos nihil minus quam defectionem, aut sacra aliena cogitasse. *Si per rebellionem, et si per perfidiam in Jovam* scil. אֱלֹהֵינוּ אֱלֹהֵינוּ הוּא, *fecimus hoc*, vs. 24. אֱלֹהֵינוּ הוּא, *Ne salvos nos praestes hodie, o Deus, quem nostrum servatorem et vindicem veneramus*. Deum secundâ personâ tanquam præsentem appellant, eumque precantur ut se illico perdat, si tam improbi sint. Græcus Alexandrinus reddit tertiâ personâ: *μη ρύσαιτο ἡμᾶς ἐν τῇ ἡμέρᾳ ταύτῃ*. Et Hieronymus: *non custodiat nos, sed puniat nos in præsentî*. Hubigantus quoque tertiam personam, אֱלֹהֵינוּ הוּא, *ne servet nos legi vult*. Minus scite, quum multo major in secunda persona, quam in tertia, sit emphasis. Possent quidem hæc verba: *ne serves nos hodie*, ad Pinehasum, tanquam legationis principem, dicta videri hoc sensu: non deprecamur quin vel hodie nos bello invadas, et lege agas, si tale facinus patravimus. Sed altera illa sententia tantis respondentium affectibus, quantos universâ ratione præ se ferunt, magis congruit.

23 Ad primum versus hemistichium, לִבְנוֹת אֱלֹהֵינוּ אֱלֹהֵינוּ הוּא, *ad ædificandum nobis altare ad convertendum, s. convertendo nos sequendo Jovam*, Hubigantus hæc notat: "Contextum hic habemus mutilatum. Omnes veteres, præter unum Chaldeum, legunt et exprimunt אֱלֹהֵינוּ, *et si*, ante לִבְנוֹת. Sed neque id satis. Nam modus infinitivus לִבְנוֹת nihil habet in superioribus verbis, a quo regatur. Itaque addendum נִבְנֶה, quod legitur in simili sententia vs. 26, et quod etiam legerunt Græci interpretes, qui *ἡκοδομήσαμεν ædificavimus*. Videtur autem Vulgatus legisse נִבְנֶה, non לִבְנוֹת, cum sic convertit; *et si eâ mente fecimus*. Nunc altera imprecatio initium sumit his verbis: *si ædificavimus*, ut desinente versu finem habeat in illis, אֱלֹהֵינוּ הוּא

נִבְנֶה, *Dominus requirat*. Saltum fecit descriptor ex אֱלֹהֵינוּ, in quo verbo absolvitur versus 22, ad לִבְנוֹת, omissis vocabulis אֱלֹהֵינוּ נִבְנֶה, *deceptus litterâ eâdem הוּא, in quam desinunt אֱלֹהֵינוּ et נִבְנֶה*." Verum nec veteres aliter ac nos legisse, nec omnino quicquam in textu mutandum videtur. Subaudias initio versus אֱלֹהֵינוּ הוּא (coll. vs. 22 et 26), et omnia facile fluent: *si instituimus altare nobis erigere, ut a Jova deficeremus, אֱלֹהֵינוּ הוּא אֱלֹהֵינוּ הוּא, et si fecimus illud offerre super eo holocausta et ferta, et si ereximus facere super eo sacrificia gratiarum actionis; Jova ipse requirat a nobis pœnam, animadvertat in nos*. Verbum נִבְנֶה proprie quidem *quæ-
rere* significare constat. Sed quia sæpe quæstiones exercentur, ut meritæ possint pœnæ sumi, factum est, ut pro *pœnas sumere, vindicare* usurpetur; vid. e. c. Job. x. 16. Accusatæ erant tribus trans-Jordanicæ, quod aram struxissent lege prohibitam, eaque re defecissent a sacri coetus communione. Jam vero illi eas solas aras contra legem poni definiunt, quæ faciendis sacrificiis exstruantur, hanc autem ejusmodi non esse. Commemorant autem tria præcipua sacrificiorum genera pro ceteris omnibus. Primum est עֹלָה, quod ab *ascendendo* dictum, solet Græce vocari *δλόκανστον* et *δλοκαύτωμα*, quasi *solidum* sacrificium dicas, quia ignis victimam totam absolvebat, atque sursum in cœlum per flammam fumumque auferebat. Hujus lex perscripta est Levit. i. 3, seqq. Alterum est מִנְחָה, proprie

munus (coll. מִנְחָה, *donavit*), sed in usu est de sacrificio, quod Latine *fertum* dicitur. Erat ex simila et oleo confectum hoc sacrificium, qualia liba Græci vocant *κάμματα*. De eo vid. Levit. ii. 1, seqq. Tertium genus est וִקְחָהּ, *victimæ retributionum*, i. e., gratiarum actionis, eucharistica. Hæc cruenta quidem erant; sed nihil præter adipem, omentum, renes et jecoris fibram dabatur flammæ, reliquam carnem læti absolvebant epulo sacrificantes. De his victimis agitur, Levit. iii.

Ver. 24.

וְאֵם-לָא מִדְּאֵנָה מִדְּבָר עֲשִׂינוּ אֶרֶץ זֹאת לְאֹמֶר מִדָּר וְאֹמֶר בְּנִיכֶם לְבְנֵינוּ לְאֹמֶר וְגו'

ἀλλ' ἔνεκεν εὐλαβείας ῥήματος ἐποιήσαμεν τοῦτο, λέγοντες, ἵνα μὴ εἴπωσι αὐριον τὰ τέκνα ὑμῶν τοῖς τέκνοις ὑμῶν. κ.τ.λ.

Au. Ver.—24 And if we have not rather done it for fear of *this* thing, saying, In time to come [Heb., to-morrow] your children might speak unto our children, saying, What have ye to do with the Lord God of Israel?

Bp. Patrick.—For fear of *this* thing.] The Hebrew word *deaga* (which we translate *fear*) signifies such anxiety in their mind as gave them much trouble, till they thought of this way to give themselves ease.

Rosen.—24 *Et si non potius ex sollicitudine ex ea ratione, quam dicemus, fecimus hoc.* דָּרַךְ haud raro *rationem, causam* denotat, ut Genes. xii. 17, עַל־דָּרַךְ שָׂרָה, *ob causam Saræ*, propter Saram. Vid. et Genes. xx. 11, 18; xliii. 18, לֵאמֹר, *Dicendo*, i. e., reputando, cogitando.

Ver. 26.

וְנֹאמַר בְּעֵשֶׂה־נָּא לָנוּ לְבָנוֹת אֶת־
הַמִּזְבֵּחַ לֹא לְעֹלָה וְלֹא לִזְבָּח :

καὶ εἶπαμεν ποιῆσαι οὕτω τοῦ δοκοδομῆσαι τὸν βωμὸν τοῦτον οὐχ ἕνεκεν καρπωμάτων οὐδὲ ἕνεκεν θυσιῶν.

Au. Ver.—26 Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice.

Let us now prepare to build us an altar.

Bp. Horsley.—Rather, "Let us now provide for ourselves by building an altar."—"Provide for ourselves," i. e., in this case, in these spiritual concerns. See Parkhurst, עֲשֵׂה, II.

Geddes.—Let us provide *against this*, by building an altar, &c.

Rosen.—Proinde diximus: *faciamus hoc pro nobis, ut exstruamus altare, non pro holocausto, aut pro victima ulla alia.*

Ver. 28.

— רָאוּ אֶת־תִּבְכִּיתָ מִזְבֵּחַ יְהוָה
אֲשֶׁר־עָשׂוּ אֲבוֹתֵינוּ וְגו'.

— ἴδετε ὁμοίωμα τοῦ θυσιαστηρίου κυρίου, ὃ ἐποίησαν οἱ πατέρες ἡμῶν, κ.τ.λ.

Au. Ver.—28 Therefore said we, that it shall be, when they should so say to us or to our generations in time to come, that we may say *again*, Behold the pattern of the altar of the Lord, which our fathers made, not for burnt offerings, nor for sacrifices; but it is a witness between us and you.

The pattern of the altar, &c.

Rosen.—Hæc verba veteres et recentiores

fere sic reddunt: *adspicite figuram, imaginem aræ Jovæ.* Sane תִּבְכִּיתָ haud raro denotat *imaginem, exemplar*, ad ejus normam aliquid exstruitur, v. c. Exod. xxv. 9, 40; 2 Reg. xvi. 10. Sed h. l. non est de *figura* sive *exemplari* altaris sermo, sed de altari ipso. Quare Hieronymus recte *ecce altare Domini* vertit. Est h. l. תִּבְכִּיתָ propria sua significatione, *structura* (אֲבָנִי) capiendum, ut Ps. cxliv. 12, תִּבְנִיהָ הַיָּל, *structura palatii.*

Ver. 29.

חֲלִילָהּ לָנוּ מִמָּוֶה לְמַדָּ בְּיַהֲוָה
וְלָשׁוֹב הַיּוֹם מֵאֶחָדֵינוּ יַהֲוָה וְגו'.

μη γένοιτο οὐν ἡμᾶς ἀποστραφῆναι ἀπὸ κυρίου ἐν τῇ σήμερον ἡμέρᾳ ἀποστῆναι ἀπὸ κυρίου, κ.τ.λ.

Au. Ver.—29 God forbid that we should rebel against the Lord, and turn this day from following the Lord, &c.

Rosen.—Verba חֲלִילָהּ interpretum plures sic reddunt: *absit a nobis rebellare in Jovam*, ut Dativus לָנוּ sit otiosus, ut alias sæpe. Sed חֲלִילָהּ, proprie *profanum*, construi solet cum dativo personæ sequente כֵּן cum infinitivo, ut Genes. xviii. 25 חֲלִילָהּ לָךְ כְּעֵשׂוֹת, *absit a te, ut agas ita*; vid. et Genes. xlv. 7, 17, infra xxiv. 16. Videri igitur כֵּן emphasæ causa additum possit. Sed Genesius in Lexico כֵּן interpretatur *ab eo*, pronomine suffixo ad Jovam relato, coll. 1 Sam. xxiv. 7 חֲלִילָהּ לִי מִיָּדָה, *exsecratio mihi a Jovæ sit, si hoc fecero*, vid. et 1 Sam. xxvi. 11; 1 Reg. xxi. 3, ut significatione primaria neglecta חֲלִילָהּ *exsecrationem* valeat. Hinc nostrum locum sic reddit: *et nobis ab illo, Jovæ, si peccaremus contra Jovam.*

Ver. 33.

Au. Ver.—33 — And the children of Israel blessed God, and did not intend to go up against them in battle, &c.

And did not intend to go up, &c.

Ged., Booth.—And thought [Boothroyd, spoke] no more of going up, &c.

Rosen.—וְהָאָמְרוּ לַעֲלוֹת עֲלֵיהֶם לָנָא, *Nec dixerunt, nequaquam cogitarunt ultra ascendere contra eos ad militiam, bellum iis inferendum.*

Ver. 31.

יִהְיֶהֱרָא בְּיָדֵינוּ וּבְיָדֵיךְ לְמִזְבֵּחַ
כִּי־עָדָה הוּא בְּיַהֲוָה הָאֱלֹהִים :

καὶ ἐπαυρόμασεν Ἰησοῦς τὸν βωμὸν τῶν

‘Ρουβὴν καὶ τῶν Γὰδ καὶ τοῦ ἡμίσεως φυλῆς Μανασσῆ, καὶ εἶπεν ὅτι μαρτύριόν ἐστιν ἀναμέσον αὐτῶν, ὅτι κύριος ὁ θεὸς αὐτῶν ἐστι.

Au. Ver.—34 And the children of Reuben and the children of Gad called the altar *Ed* [that is, a witness]: for it shall be a witness between us that the Lord is God.

Called the altar Ed.

Ken.—Nothing can be more clear than that the name of the altar is here omitted. And the children of Reuben, and the children of Gad, called the altar, for it shall be a witness between us that the Lord is God. Our translators have inserted the necessary word *Ed*; which, however, in an *English* translation, had been better expressed by *Witness*. The word here omitted has the authority of seventeen Hebrew copies; with the Syriac and Arabic versions. See *Gen. Diss.*, p. 24.

Rosen.—*Et appellarunt Rubenitæ et Gaditæ illud altare ἢ testem, s. testimonium, quod subaudiendum e verbis quæ proxime sequuntur, כִּי־עַד יְהוָה, et indicatum est supra vs. 27, 28. In codicibus nonnullis et in pluribus editionibus seculi quindecim et sexdecim, quos diligenter enumeravit De Rossi, illud עַד vel legitur in textu, vel in margine suppletur, et in aliis quidem post עַד, in aliis ante id nomen, quod minus probandum, quum nomen id, quod rei alicui imponitur, ejus nomini postponi soleat, ut Genes. i. 5, יְהוָה לְאוֹר יוֹם, appellavit lucem diem; vid. et vs. 8. Nostrum scriptorem nomen עַד non expressisse, sed lectoribus supplendum reliquisse, inde colligitur, quod jam Græcus Alexandrinus illud non legit, qui ceterum verborum Hebræorum sensum non recte percepit. Sic enim illa reddidit: appellavit Josua aram Rubenitarum et Gaditarum, et dimidiæ tribus Manasse. Nec Hieronymum עַד legisse, ostendit hæc sua integri versus interpretatio: vocaruntque filii Ruben et filii Gad altare quod exstruxerant: testimonium nostrum, quod Dominus ipse sit Deus. In Chaldaicæ interpretationis codicibus longe plerisque עַד non expressum est; quod autem in nonnullis codicibus legitur עַד, testis ante לְכַדְקָה (vid. Kennicotti *Dissertat.* ii., *super ratione text. Hebr.*, p. 173), pro glossemate est habendum. Syrus ٱلشَهِيد, testimonium, et Arabs شَهِيد, testem addidit, non quod עַד legerunt, sed ut boni interpretes, qui sensum perspicue*

redderent, nomine subaudiendo expresso. *Quia testis est hoc altare inter nos quod Jova est Deus, i. e., quod nos æque ac vos Jovam Deum colimus. Arabicus interpres, quod Allah, Jova, sit Deus verus. Syrus, ut Dominus solus sit Deus. In pluribus codicibus legitur inserto יהוה ita: הוּא הָאֱלֹהִים כִּי, plane ut 1 Reg. xviii. 39, repetita vice.*

CHAP. XXIII. 2.

Officers. See notes on Numb. xi. 16.

Ver. 4.

יָהוָה הַפְּלִיתִי לָכֶם אֶת־הַגּוֹיִם הַנִּשְׁאַרִים
הָאֵלֶּה בְּנַחֲלָה לְשִׁבְתְּכֶם מִן־חֵירוֹ
וְכָל־הַגּוֹיִם אֲשֶׁר הִכֹּתִי וְהָגָם הַגָּדוֹל
מִבּוֹא הַשָּׁמֶשׁ:

ἴδετε ὅτι ἐπέρριφα ὑμῖν τὰ ἔθνη τὰ καταλειμμένα ὑμῖν ταῦτα ἐν τοῖς κλήροις εἰς τὰς φυλὰς ὑμῶν, ἀπὸ τοῦ Ἰορδάνου πάντα τὰ ἔθνη καὶ ἐξωλόθρευσα, καὶ ἀπὸ τῆς θαλάσσης τῆς μεγάλης ὀριεῖ ἐπὶ δυσμὰς ἡλίου.

Au. Ver.—4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward [Heb., at the sunset].

Ged.—4 Lo! I have, by lot, shared out among you the remaining nations, from the Jordan unto the great western sea, to be inherited by your tribes, as well as all the nations which I have already extirpated.

Booth.—4 Behold, I have divided to you by lot these nations that remain, to be an inheritance for your tribes, with all the nations that I have cut off from the Jordan even unto the great western sea.

Houb.—Nunc igitur, quoniam tribubus vestris dedi pro hereditate eos populos qui restant, ut et omnes eos, quos delevi à Jordane, usque ad mare magnum, ad occasum solis.

A Jordane. Vidit Masius, non bonam esse verborum collocationem. Nempè hæc series, dedi vobis gentes reliquas à Jordane, et omnes gentes, quas delevi, quasi digito monstrat non suo loco esse a Jordane inter gentes reliquas et omnes gentes. Series legitima est, gentes reliquas, et omnes eas, quas delevi à Jordane, quem ordinem nos in nostrâ versione persequimur. Propterea Josue commemorat primo loco gentes eas, quæ restant debellandæ, quia mox pro-

missurus est, Deum pro Israelitis, ut eas subijciant, pugnaturum, si obedientiam Deo debitam præstabunt, nec non denuntiaturus, Deum se de illis, per eas gentes, ulturum, si Diis alienis servient.

Ver. 6.

וַיְהִי־הָיָה מֵאֵד לְשֹׁמֵר וְגו'

κατισχύσατε οὖν σφόδρα φυλάσσειν, κ.τ.λ.

Au. Ver.—6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, &c.

Very courageous.

Bp. Horsley.—Rather, *very resolute, or very firm.*

Ver. 7.

לְבַלְתִּיבֹא בְּגוֹיִם הָאֵלֶּה הַנִּשְׁאָרִים
הָאֵלֶּה אֲתֹכֶם וּבָשָׁם אֱלֹהֵיהֶם לֹא-
תִזְכְּרוּ וְלֹא תִשָּׁבְעוּ וְלֹא תַעֲבֹדוּם
וְלֹא תִשְׁתַּחֲוּוּ לָהֶם :

ὅπως μὴ εἰσέλθῃτε εἰς τὰ ἔθνη τὰ καταλειμμένα ταῦτα. καὶ τὰ ὀνόματα τῶν θεῶν αὐτῶν οὐκ ὀνομασθήσεται ἐν ὑμῖν, οὐδὲ μὴ λατρεύσῃτε, οὐδὲ μὴ προσκυνήσῃτε αὐτοῖς.

Au. Ver.—7 That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear *by them*, neither serve them nor bow yourselves unto them.

That ye come not among.

Ged., Booth.—That ye mix not with.

Rosen.—*Ad non venire, s. intrate, ut ne intretis in gentes illas, i. e., ut recte Chaldaeus interpretatus est, בְּרִי דְנָא לֹא תֵּבְרָא בְּשִׁמְכִיָּא הָאֵלִין, ut ne commisceamini populis hisce.* Arabs: *nec commisceatis vos cum hisce turbis.* Ne consuetudinem cum iis habeatis. וּבָשָׁם אֱלֹהֵיהֶם, *Et nomen Deorum illarum ne commemoretis, i. e., celebretis; id enim verbum cum בָּשָׁם constructum valet, vid. not. ad Ps. xx. 8. Nec jurelis scil. אֱלֹהֵיהֶם, per nomen Deorum illarum.*

Ver. 9.

וַיֹּרֶשׁ יְהוָה מִפְּנֵיהֶם גּוֹיִם גְּדֹלִים
וַעֲשׂוּמִים וְאֵתָם לֹא-עָמַד אִישׁ בְּפָנֵיהֶם
עַד הַיּוֹם הַזֶּה :

καὶ ἐξολοθρεύσει αὐτοὺς κύριος ἀπὸ προσώπου ὑμῶν ἔθνη μεγάλα καὶ ἰσχυρά. καὶ οὐδεὶς ἀντίστη κατενώπιον ἡμῶν ἕως τῆς ἡμέρας ταύτης.

Au. Ver.—9 For the Lord hath driven

[or, then the Lord will drive] out from before you great nations and strong: but *as for you*, no man hath been able to stand before you unto this day.

For the Lord hath driven.

Ged., Booth.—Hence the Lord hath driven, &c.

Bp. Horsley.—Rather, *Then will Jehovah drive. But as for you no man hath been able to stand before you unto this day.* For עָמַד, I would read, with Vulgate, and one MS. of Kennicott's, יָעַמַד; and at the end of the verse I would omit, with Vulgate, the words וְעַד הַיּוֹם הַזֶּה, which seem to have crept in by repetition from the preceding verse. *And as for you, no man shall stand before you.*

Houb.—*Dominus expellet a vobis gentes magnas et potentes; quippe ipsi vidistis, ut nemo ante vos usque ad hunc diem consistere ausus fuerit.* וְאֵתָם, *Nos, quippe ipsi vidistis, quia non dubitamus, quin sit legendum וְאֵתָם ut legitur supra versu 3.* Omissum fuit verbum וְאֵתָם propter similitudinem duarum litterarum הָאֵת cum vocabulo אֵתם proximo, librarii oculis ex uno verbo in alterum deerrantibus. Etenim verbum אֵתם quomodocunque interpreteris, non extundes ex eo ullam sententiam. Audiendus vero hic Joan. Clericus: "*Neque ad vos quod attinet, quisquam coram vobis... וְאֵתָם... י, quod huic membro præfigitur vix aliter intelligi queat... Hoc cum non assequerentur LXX et Vulgatus Intt. omiserunt.*" Condemnat veteres, qui non assequerentur id, quod post *Noldium* suum docet, significare וְאֵתָם, *ad vos quod attinet.* Sed quis lector, qui tyro non sit, credit pronomen וְאֵתָם solitarie positum, nullo verbo comitante, cuius אֵתם sit vel nominativus, vel casus, esse orationis membrum illud totum, *ad vos quod attinet.* Esse posset וְאֵתָם, *vos autem*, si transitus fieret in oratione ab illis personis ad eos, *vos*, quos Josue nunc alloquitur. Sed eosdem Josue mox alloquebatur. Ergo nihil huic loco tam alienum, quam istud, *ad vos quod attinet.* Clericanum. Clerico sapientiores fuerunt Vulgatus et Græci Intt. qui verbum, quod viderent in mendo positum, vel circumstantibus rebus destitutum, prætermittere maluerint, quam contorte interpretari, ac verba dare lectoribus.

Rosen.—וְאֵתָם, *Et vos quod attinet, nominativus, quem dicunt, absolutus.* לֹא עָמַד אִישׁ בְּפָנֵיהֶם, *Non stabit vir in conspectu vestro, nemo vobis resistere poterit.*

Ver. 12.

Au. Ver.—Go back.*Ged., Booth.*—Turn aside.

Ver. 13.

Au. Ver.—13 Know for a certainty that the Lord your God will no more drive out any of these nations from before you, &c.*Any of.* So forty MSS.—*Ged.*

Ver. 16.

Au. Ver.—When ye have transgressed—have served, &c.*Rosen., Ged., Booth.*—When ye transgress—serve, &c.

CHAP. XXIV. 1.

וַיִּקְרָא יְהוֹשֻׁעַ אֶת-כָּל-שִׁבְטֵי יִשְׂרָאֵל
 שְׂכֵמָה וַיִּקְרָא לְזִבְגִּי וְיִשְׂרָאֵל הַלְזָאשִׁי
 וְהַשִּׁפְטִי וְהַשִּׁטְרִי וְהַתְּנִיבִי לְפָנָי
 הָאֵלֹהִים :

καὶ συνήγαγεν Ἰησοῦς πᾶσας φυλάς Ἰσραὴλ
 εἰς Σηλὼ, καὶ συνεκάλεσε τοὺς πρεσβυτέρους
 αὐτῶν καὶ τοὺς γραμματεῖς αὐτῶν καὶ τοὺς
 δικαστὰς αὐτῶν, καὶ ἔστησεν αὐτοὺς ἀπέναντι
 τοῦ θεοῦ.

Au. Ver.—1 And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.*To Shechem.**Ged., Booth.*—At Shiloh [LXX, Arab.]. From this whole book it is manifest the tabernacle was at *Shilo* and not at *Sichem*; and it is not probable that Joshua would assemble the Israelites at any other place than that where the tabernacle was fixed. This begets a suspicion that we should read *שִׁלֹה* and not *שְׂכֵמָה*. Nay the text, ver. 26, renders this surmise certain. The same error has obtained com. 23, but the LXX and Ar. both read *שִׁלֹה*.—*Booth.**Pool.*—*To Shechem*; either, 1. To Shiloh, where the ark and tabernacle was; because they are here said to *present themselves before God*; and because the stone set up here is said to be *set up in or by the sanctuary of the Lord*; of both which I shall speak in their proper places. And they say Shiloh is here called *Shechem*, because it was in the territory of Shechem; but that may be doubted, seeing Shiloh was ten miles distant from Shechem, as St. Jerom affirms. And had he meant Shiloh, why should he not express

it in its own and proper name, by which it is called in all other places, rather than by another name nowhere else given to it? Or rather, 2. To the city of Shechem, a place convenient for the present purpose, not only because it was a Levitical city, and a city of refuge, and a place near to Joshua's city, but especially for the two main ends for which he summoned them thither. 1. For the solemn burial of the *bones of Joseph*, as is implied here, ver. 32, and of the rest of the patriarchs, as is noted Acts vii. 15, 16, for which this place was designed. 2. For the solemn renewing of their covenant with God; which in this place was first made between God and Abraham, Gen. xii. 6, 7, and afterwards was there renewed by the Israelites at their first entrance into the land of Canaan, between the two mountains of Ebal and Gerizim, Josh. viii. 30, &c., which were very near Shechem, as appears from Judg. ix. 6, 7; and therefore this place was most proper, both to remind them of their former obligations to God, and to engage them to a further ratification of them.

Before God; either, 1. Before the ark or tabernacle, as that phrase is commonly used: which might be either in Shiloh, where they were fixed; or in Shechem, whither the ark was brought upon this great occasion, as it was sometimes removed upon such occasions, as 1 Sam. iv. 3; 2 Sam. xv. 24. Or, 2. In that public, and venerable, and sacred assembly met together for religious exercises; for in such God is present, Exod. xx. 24; Psal. lxxxii. 1; Matt. xviii. 20. Or, 3. As in God's presence, to hear what Joshua was to speak to them in God's name, and to receive God's commands from his mouth. Thus Isaac is said to *bless Jacob before the Lord*, i. e., in his name and presence, Gen. xxvii. 7; and Jephthah is said to *utter all his words before the Lord in Mizpeh*, i. e., as in God's presence, calling him in to be witness of them.*Dr. A. Clarke.*—*To Shechem.*] As it is immediately added that *they presented themselves before God*, this must mean the *tabernacle*; but at this time the tabernacle was not at *Shechem* but at *Shiloh*. The Septuagint appear to have been struck with this difficulty, and therefore read Σηλὼ, *Shiloh*, both here and in ver. 25, though the *Aldine* and *Complutensian* editions have Σαχεμ, *Shechem*, in both places. Many suppose that this is the original reading, and that

Shechem has crept into the text instead of *Shiloh*. Perhaps there is more of imaginary than real difficulty in the text. As Joshua was now old and incapable of travelling, he certainly had a right to assemble the representatives of the tribes wherever he found most convenient, and to bring the ark of the covenant to the place of assembling: and this was probably done on this occasion [so Patrick, Rosen.]. *Shechem* is a place famous in the patriarchal history. Here Abraham settled on his first coming into the land of Canaan, Gen. xii. 6, 7; and here the patriarchs were buried, Acts vii. 16. And as *Shechem* lay between *Ebal* and *Gerizim*, where Joshua had before made a covenant with the people, chap. viii. 30, &c., the very circumstance of the place would be undoubtedly friendly to the solemnity of the present occasion. Shuckford supposes that the covenant was made at *Shechem*, and that the people went to *Shiloh* to confirm it before the Lord. Mr. Mede thinks the Ephraimites had a *proseucha*, or temporary oratory or house of prayer, at *Shechem*, whither the people resorted for Divine worship when they could not get to the tabernacle; and that this is what is called *before the Lord*; but this conjecture seems not at all likely, God having forbidden this kind of worship.

Bp. Horsley.—And presented themselves before God, namely at *Shiloh*. See chap. xviii. 1. I see no sufficient reason to suppose that *Shiloh* was at this time a town. It was the name of the place where the tabernacle was erected. By the mention of the daughters of *Shiloh*, Judges xxi. 21, it should seem that it was the name of a district, rather than a town. And the situation of the spot, where the tabernacle stood, is described, Judges xxi. 19, by its bearings with respect to other towns, as if there were no town upon the spot itself. If there was no town there, *Shechem* might be of all the neighbouring towns the most convenient at this time for a general assembly of the people, and the site of the tabernacle might be much nearer to this antient town of *Shechem*, than the town of *Shiloh* was to the *Shechem* of St. Jerome's time.

Bethel was another of the three towns mentioned Judges xxi. 19, so near to *Shiloh*, that it is sometimes mentioned as the place of the ark, when the ark was unquestionably at *Shiloh*. And persons going to consult the Divine oracle at *Shiloh* are said to

go up for that purpose to Bethel. See Judges xx. 18, 26, 27.

Mizpeh of Benjamin was another town, though not one of the three mentioned in Judges xxi. 19, so near to *Shiloh*, that the people are said to be assembled at *Mizpeh* before Jehovah (Judges xx. 1, and xxi. 5), when the tabernacle and the ark were certainly at *Shiloh*. And a religious ceremony performed before Jehovah, that is, at the tabernacle in *Shiloh*, is said to have passed at *Mizpeh*, where the people were at the time assembled, Judges xi. 11. Bethel, however, was so much nearer to *Shiloh*, than *Mizpeh*, that persons going from *Mizpeh* to consult the Divine oracle at *Shiloh*, are said to go up for that purpose to Bethel. See Judges xx.

It is remarkable that at the time the ark was at *Shiloh*, though we read that individuals went up thither to worship or consult the oracle, yet we never read of any public assembly of the people at that place, but either at *Shechem* or *Mizpeh*; except indeed the stated feast mentioned in Judges xxi. 19.

Rosen.—*Congregavit Josua omnes tribus Israelis Sichemum*. Græcus Alexandrinus interpres pro $\eta\sigma\alpha\sigma\epsilon\iota$ posuit $\epsilon\upsilon$ $\Sigma\eta\lambda\omega$, uti exstat in antiquissimis codicibus, Romano, Alexandrino, et aliis. Græcus interpres legeritne in suo codice Hebræo $\eta\sigma\alpha$, an vero librarii, aut male seduli critici ausi fuerint mutare $\Sigma\iota\chi\acute{\epsilon}\mu$ in $\Sigma\eta\lambda\omega$, incertum est. Verisimilius tamen posterius, quum Josephus, qui Græcos interpretes sequi solet, $\Sigma\iota\chi\acute{\epsilon}\mu$ legerit; nam nisi hoc modo legisset, non scriberet, antequam novissima Josuæ verba recitaret, eum tum *Sichemi* habitasse, *Antiqq.*, l. v., cap. i., § 28. $\text{Ἰησοῦς αὐτὸς ἐν Σιχέμοις διήγεν}$. At quin mendum illud vetus sit, nulla potest esse dubitatio. Nam et Masii Syro-Hexaplaris codex notavit, quædam exemplaria $\Sigma\eta\lambda\omega$ habere. Chaldæus et Syrus interpretes habent *Sichem*, nec desunt Græci codices, in quibus ita legatur, ut in Aldino, Complutensi et aliis pluribus ab Holmesio recensitis. Attamen memoratu est dignum, Arabicum interpretem, qui ubique fideliter Hebræa expressit, hic الى شيلوا , ad *Siluntem* habere. Cur vero *Sichemum* in *Siluntem* plures mutarunt, causa absque dubio est hæc, quod sub finem hujus versus Israelitæ dicantur *coram Deo se constitisse*, $\text{וַיִּתְּנֵם לַיהוָה בְּשִׁילֹה}$, id est, ante

tabernaculum sacrum, vid. xviii. 6; xix. 51. Hoc vero tunc erat Silunte; xviii. 1, xix. 51, ubi et post Josua mortem mansit 1 Sam. iii. 21; iv. 3. Sed nil obstat, quo minus arca sacra solemnitate a Josua peragenda causa Silunte Sichemum translata fuerit, forsitan quod Josua Thimnath-Seracho Sichemum quidem ire posset, sed Siluntum usque progredi non posset, propter senectutem. Neque enim nefas fuisse imperatori, arcam huc illuc transferre, ubi ipsi opus videbatur, inde patet, quod sub pontificatu Eli, cum ab hostibus premerentur Israelitæ, solius senatus jussa arca est Silunte asportata in castra, 1 Sam. iv. 3. Et cum David ab Absalonis conjuratione metuens urbe fugeret, Levitæ arcam sacram unâ exportabant, 2 Sam. xv. 24.

Ver. 2.

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-כָּל-הָעָם כֹּה-אָמַר
יְהוָה אֱלֹהֵי יִשְׂרָאֵל בְּעֶבֶר הַקָּדָר יֹשֵׁב
אֲבוֹתֵיכֶם מֵעוֹלָם תֵּרַח אָבִי אֲבִירָם
וְנָחֹר יִצְחָק וְיִלְחָם אֲבוֹתֵיכֶם

καὶ εἶπεν Ἰησοῦς πρὸς πάντα τὸν λαόν.
τάδε λέγει κύριος ὁ θεὸς Ἰσραὴλ. πέραν τοῦ
ποταμοῦ παρῴκησαν οἱ πατέρες ὑμῶν τὸ ἀπ-
αρχῆς, Θάρα ὁ πατήρ Ἀβραάμ, καὶ ὁ πατήρ
Ναχώρ, καὶ ἐλάτρευσαν θεοὺς ἑτέροις.

Au. Ver.—2 And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, *even* Terah, the father of Abraham, and the father of Nabor: and they served other gods.

2, 14, *The flood.*

Rosen., Ged., Booth.—*The river*, i. e., the Euphrates.

Your fathers, &c., even Terah.

Ged., Booth.—Your fathers, &c., unto Terah.

Houb.—*Patres vestri jam inde a tempore Thare patris Abraham, et patris Nabor, cum secus flumen habitarent, Diis alienis servierunt.*

מֵעוֹלָם הָרָא, Nos, jam inde a tempore Thare; nam hæc duo jungimus, quæ Judæi non benè disjunxerunt per punctum *Zakeph-katon*. Videlicet nomen *הָרָא* nihil habebit in oratione, quod regat, aut a quo regatur, nisi adjungitur ad מֵעוֹלָם in gignendi casu. Cæterum Josue veterum parentum memoriam propterea non repetit altius, quam ab ipso Thare, quia tum primum promissio

facta est de terrâ Chanaan dandâ posteris Thare, ex filio Abraham nascendis.

Ver. 3.

וַיֹּאמֶר אֶת-יִצְחָק וְאֶת-יָעֶקֶב וְאֶת-יִשְׂחָק
יִצְחָק :

ואברהם קרי

— καὶ ἐπλήθυνα αὐτοῦ σπέρμα, καὶ ἔδωκα αὐτῷ τὸν Ἰσαὰκ.

Au. Ver.—3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

And multiplied his seed.

Dathe, Ged., Booth.—And promised to multiply his seed. *Promisi ei numerosam progeniem.*—*Dathe.*

Houb.—Interpretamur, statui ut magnum foret semen ejus: quippe sequimur radicem *רָא*, *magnum esse, magnum facere*, non radicem *רָא*, *multiplicare*, et sic *רָא* accipimus, ut rei causam indicans, non ipsum effectum; quia posteritas Abraham intelligitur ea, quæ ex Isaac nascitura erat, quæque superstitute Abraham, nondum creverat. Malè, ut videtur, Clericus, *posteris ei multos ac præsertim Isaac dedi*, distinguens in suo illo *præsertim* posteros Abraham ex Sarâ, à posteris ejusdem ex Cethurâ, qui quidem non hic aguntur, quique non ita multi erant, ut *posteris multi* appellarentur.

Pool.—*Multiplied his seed*, i. e., gave him a numerous posterity, not only by Hagar and Keturah, but even by Sarah and by Isaac, as it follows.

Rosen.—*Et multiplicari semen ejus*, quo hic unius Saræ soboles significatur, et quod sequitur *et dedi ei Isaacum* est ἐπεξηγητικόν, quum Genes. xxi. 12 scribatur יָצָא יִצְחָק מִן-יִצְחָק, in Isaaco vocabitur tibi semen, i. e., filii ac nepotēs Isaaci dicentur filii et nepotēs tui, non item qui ex Ismaele nascentur; cf. not. ad eum loc. Mirum videri possit, quod *multiplicatum* Abrahami semen dicitur, quum ei unus Isaacus natus memoretur. Sed *multitudo* ad Isaaci posteritatem et perpetuam illam natorum seriem, qui deinde ex illo sunt propagati, spectat. Pro יָצָא, quod Masorethæ legere jubent (יָצָא), in textu (יָצָא) est יָצָא, futuri forma apocopata.

Ver. 4, 5.

וַיֹּאמֶר לְיִצְחָק אֶת-יָעֶקֶב וְאֶת-יִשְׂחָק
וַיֹּאמֶר לְעֵשָׂו אֶת-הָרָא שְׂעִיר לְנִשְׁת אֹרְחוֹ

וַיַּעַלְכָּב וּבְנָיו יִרְדּוּ מִצְרָיִם : 5
 אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן וְאֶת־מִצְרָיִם
 כְּאִשֶּׁר עָשִׂיתִי בְּקִרְבּוֹ וְאֶת־הוֹצֵאתִי
 אֶתְכֶם :

4 καὶ τῷ Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν Ἡσαῦ.
 καὶ ἔδωκα τῷ Ἡσαῦ τὸ ὄρος τὸ Σηεῖρ κληρο-
 νομήσαι αὐτῷ. καὶ Ἰακώβ καὶ οἱ υἱοὶ αὐτοῦ
 κατέβησαν εἰς Αἴγυπτον, καὶ ἐγένοντο ἐκεῖ εἰς
 ἔθνος μέγα καὶ πολὺ καὶ κραταῖον. καὶ ἐκά-
 κωσαν αὐτοὺς οἱ Αἰγύπτιοι. 5 καὶ ἐπάταξα
 τὴν Αἴγυπτον ἐν σημείοις οἷς ἐποίησα ἐν αὐτοῖς.
 6 καὶ μετὰ ταῦτα ἐξήγαγεν τοὺς πατέρας ἡμῶν
 ἐξ Αἰγύπτου.

Au. Ver.—4 And I gave unto Isaac Jacob and Esau : and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt.

5 I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them : and afterward I brought you out.

6 And I brought your fathers out of Egypt, &c.

4 *Went down into Egypt.*

Ged., Booth.—Went down into Egypt; and they became there a great, numerous, and powerful nation. But the Egyptians afflicted them [LXX]. And [*Ged.*, so] I sent, &c.

5 *And I plagued Egypt according to that which I did among them.*

Houb.—*Et vulnus feci Aegyptiis, per prodigia illa, quæ apud eos patravi.*

ואֶת־וּנִי, *Et vulneravi Aegyptios, sicut feci apud eos.* Habebat hæc scribendi forma plurimam mendi suspicionem; itaque admonēbat novos Interpretes, ut ad Veteres adirent. Nempe apud Græcos Intt. Syrum et Vulgatum *miracula* non absunt, quæ Hodiernis absunt ex Codicibus. Omissum fuit מצרים, *miraculis*, prope מצרים vocabulum similiter desinens, et legendum ואֶת־אֶת־מִצְרַיִם, *et percussi Aegyptios miraculis, quæ feci...* extrito אֶת־אֶת־מִצְרַיִם.

Rosen.—*Et percussi Aegyptum; subaudiunt Hebræi אֶת־אֶת־מִצְרַיִם, ut veritas homines Aegypti, Aegyptios.* בְּאִשֶּׁר עָשִׂיתִי בְּקִרְבּוֹ, *Secundum quod feci, i. e.,* הַמִּצְרַיִם, *plagas (ex אֶת־אֶת־מִצְרַיִם subaudiendum) in medio ejus, populi Aegyptiaci.* Pronomen suffixum masculinum vocis בְּקִרְבּוֹ respicit אֶת־מִצְרַיִם, quod quamvis ut nomen regionis sit feminei generis, tamen ubi pro incolis, sive populo, capitur, ut masculinum tractatur. Ita Jesaj. xix. 16, יִדְּהוּ מִצְרַיִם בְּנָשִׁים, *Id est,*

erit Aegyptus, populus Aegyptiacus mulierum instar. Cf. Gesenii *Lehrgeb.*, p. 469. Ceterum verba בְּאִשֶּׁר עָשִׂיתִי בְּקִרְבּוֹ Kimchi ita exponit : אֶת־הַנֶּחֱלָה שֶׁנִּפְתִּי אֹתָם לֹא הָיָה בַּפֶּעַם אֶחָד מֵאֵלֵּי הַנֶּחֱלָה שֶׁנִּפְתִּי אֹתָם כְּאִשֶּׁר עָשִׂיתִי הַמִּכְנֹחַ בְּקִרְבּוֹ *eos percussi, non fuit una vice, sed plagis multis percussi eos, prout plagas feci in medio ejus.* Græcus Alexandrinus verba cum iis quæ proxime præcedunt sic dedit : καὶ ἐπάταξα τὴν Αἴγυπτον ἐν σημείοις οἷς ἐποίησα ἐν αὐτοῖς. Hieronymus : *et percussi Aegyptum multis signis et portentis.* Syrus : *et percussi Aegyptios, et prodigia feci inter eos.* Arabs : *percussi Aegyptios quemadmodum feci in iis.*

Ver. 6.

Au. Ver.—6 And I brought your fathers out of Egypt : and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

Ye came.

Ged., Booth.—They came [Syr., Arab., I brought them].

Rosen.—וַיָּבֹאוּ, *Et venistis, i. e.,* patres vestri venerunt. הַיָּם, *ad mare subaudi alga, ut in fine versus est, i. e., ad sinum Arabicum, quem mare rubrum dicere solent.* Dicitur הַיָּם *kar' êsochēn* et Exod. xiv. 2.

Red sea. See notes on Exod. xiii. 18, vol. i., page 265.

Ver. 7.

Au. Ver.—7 And when they cried unto the Lord, he put darkness between you and the Egyptians, &c.

Between you, &c.

Booth.—Between them [Syr.] and the Egyptians.

Ver. 12, 13.

וַיִּשְׁלַח לְבַגְיָם אֶת־הַצִּרְיָה 12
 וַתִּבְרַח אֹתָם מִבְּגֵיָם שֶׁנִּי מִלְכִּי
 הַמִּמְלָכָה לֹא בְּתַרְבֵּה וְלֹא בְּנִשְׁתַּחֲוֶה :
 13 וַיִּתְּנוּ לָכֶם אֶרֶץ אֲשֶׁר לֹא־יִנְעָתָהּ
 בָּהּ וּבִנִּי

12 καὶ ἐξαπέστειλε προτέραν ὑμῶν τὴν σφη-
 κίαν. καὶ ἐξαπέστειλεν αὐτοὺς ἀπὸ προσώπου
 ἡμῶν δώδεκα βασιλεῖς τῶν Ἀμορραίων, οὐκ ἐν τη
 ῥομφαίᾳ σου οὐδὲ ἐν τῷ τόξῳ σου. 13 καὶ
 ἔδωκεν ὑμῖν γῆν ἐφ' ἣν οὐκ ἐκοπιάσατε ἐπ'
 αὐτῆς, κ.τ.λ.

Au. Ver.—12 And I sent the hornet before you, which drove them out from before

you, even the two kings of the Amorites; but not with thy sword, nor with thy bow.

13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and olive-yards which ye planted not do ye eat.

12 *The hornet.* See notes on Exod. xxiii. 28, vol. i., page 318.

Two kings.

Ged., Booth.—Twelve kings. So Sept. both in the Rom. and Alex. copies: and this I take to be the genuine reading, in spite of the concurrence of the other versions with the present text, which have all *two*, except Arab. which wants the whole comma.—*Ged.*

Houb. places this verse between verses 8 and 9.

Houb.—12 *Duos reges Amorrhæorum.* Nunquam recurrunt sacris in codicibus *duo reges Amorrhæorum*, quin commemorentur *Og et Sihon*, qui ultra Jordanem ad orientem ditiones habebant separatas. Itaque alieno loco veniunt *duo reges Amorrhæorum*, postquam dictum fuit versu 11 *et Jordanem transistis*. Et factæ perturbationis signum habemus in verbo בידכ in quod desinit versu 11, quodque idem legitur medio in versu 8, ubi hæc commodè leguntur, quæ nunc habemus hoc versu 12. Propterea nos ordinem antiquum revocamus, quem sanus lector non dubitabit fuisse perturbatum. Sed pro משיכם ארצה משיכם (שני מלכי) *a conspectu vestro (duos reges) ejecit.*

Rosen.—12 Post verba משיכם ארצה משיכם ante ea quæ sequuntur, שני מלכי הארץ, deest iterum, ut versu præcedente, conjunctio. Plene enim scribendum erat: *quæ abegit illos extra tuum conspectum, et duos reges Emoræorum.* Cf. vs. 18. Bellum, de quo hic loquitur Josua, aliud fuit ab eo quod x. 5 memoratur contra fœderatos Cananæos, inter quos *quinque Emoræorum reges* erant. Quod additur, לא בחרבך ולא בגשפך, *non per tuum gladium, neque per tuum arcum expulisti eos*, hoc sensu dictum est, frustra Israelitarum arma fuisse futura, nisi Deus hostes occulta quadam vi perculisset. De omnibus enim adhuc factis in Cananæa bellis hæc verba intelligenda sunt, non de solis vesparum molestiis. Cf. Ps. xlv. 2, 3.

13 *For which ye did not labour.*

Bp. Horsley.—Rather, with Queen Elizabeth's translators, *wherein ye did not labour*, i. e., which ye had not tilled.

Ged.—Which ye did not till.

Rosen.—*Dedi vobis terram in qua colenda non laborasti.* Secundâ singularis verbi personâ utitur, quum sermo ad totum populum directus sit.

Ver. 17.

בִּי יְהוָה אֱלֹהֵינוּ הוּא הַמַּעֲלֶה אֶתְנוּ וְאֶת־אֲבוֹתֵינוּ מִמִּצְרָיִם מִצְרָיִם וְגו'

κύριος ὁ θεὸς ἡμῶν αὐτὸς θεὸς ἐστίν. αὐτὸς ἀνήγαγεν ἡμᾶς καὶ τοὺς πατέρας ἡμῶν ἐξ Αἰγύπτου, κ.τ.λ.

Au. Ver.—17 For the LORD our God, he it is that brought us up and our fathers out of the land of Egypt, &c.

Houb., Ged., Booth.—For Jehovah is our God; he, &c.

Ver. 19.

וְלֹא־מָר יְהוֹשֻׁעַ אֶל־הָעָם לֵאמֹר הַיּוֹם לַעֲבֹד אֶת־יְהוָה כִּי־אֱלֹהִים יְהוָה אֱלֹהֵינוּ הוּא לֹא־יִשְׁאַל לְפִשְׁעֵכֶם וְלִחַטְאוֹתֵיכֶם :

καὶ εἶπεν Ἰησοῦς πρὸς τὸν λαόν. οὐ μὴ δύνησθε λατρεῖν κυρίῳ, ὅτι ὁ θεὸς ἅγιός ἐστι. καὶ ζηλώσας οὗτος οὐκ ἀνήσει τὰ ἀμαρτήματα ὑμῶν καὶ τὰ ἀνομήματα ὑμῶν.

Au. Ver.—19 And Joshua said unto the people, Ye cannot serve the LORD: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins.

Ye cannot serve.

Ken.—Can we, without great surprise, observe the affirmation, with the reason for it, contained in the words following? Joshua said to the people, "Ye cannot serve the Lord; for he is an holy God; he will not forgive your sins!" 'Tis very happy, that the omission of that letter, which the collation of the Hebrew MSS. proves to have been inserted or omitted in ten thousand words and almost at pleasure, will restore to this important sentence its necessary meaning. Was it possible, when Joshua had been labouring to persuade and fix Israel in the worship of Jehovah, and which the people had just promised to do, that he should immediately tell them, "Ye cannot serve Jehovah!" This seems impossible. Whereas, what he was likely to have said is now expressed, only that one letter being omitted: "Cease not to serve Jehovah (persevere, keep the vow now made), for he is an holy God, he is a jealous God; he will not forgive your defection, nor your sins. If ye shall

forsake Jehovah," &c. This passage has been well considered, in Mr. Hallet's "Notes," vol. iii., p. 2. Yet it will be necessary to add, that the verb חָלַל is regularly *cessabit* or *cessetis*; and that the particles *לֹא*, *non*, and *נֶא*, *ne*, are very often put for one another, or signify the same thing: see 1 Kings iii. 26, 27.

Ged.—*Ye will not be sufficient to serve, &c.* Some modern interpreters have supposed, that the true reading here should be *Cease ye not*. The conjecture is ingenious, but unsupported by any MS. or ancient version; nor is it necessary. The original word does not always imply an impossibility. It here implies only a doubt. The Syriac translator seems to have perfectly comprehended the meaning: "Consider," says Joshua, "whether ye will be able to serve so holy and jealous a God."

Dr. A. Clarke.—*Ye cannot serve the Lord; for he is a holy God.* If we are to take this literally, we cannot blame the Israelites for their defection from the worship of the true God; for it was impossible for them to serve God, they could not but come short of his kingdom: but surely this was not the case. Instead of *לֹא חָלַל*, *lo thuchelu, ye cannot serve, &c.*, some eminent critics read *לֹא חָלַל*, *lo thechallu, ye shall not cease to serve, &c.* This is a very ingenious emendation, but there is not one MS. in all the collections of Kennicott and De Rossi to support it. However, it appears very possible that the first *vau* in *חָלַל* did not make a part of the word originally. If the common reading be preferred, the meaning of the place must be, "Ye cannot serve the Lord, for he is holy and jealous, *unless* ye put away the gods which your fathers served beyond the flood. For he is a jealous God, and will not give to nor divide his glory with any other. He is a holy God, and will not have his people defiled with the impure worship of the Gentiles."

Pool.—*Ye cannot serve the Lord:* he speaks not of an absolute impossibility (for then both his resolution to serve God himself, and his exhortation to them to do so, had been vain and ridiculous), but of a moral impossibility, or a very great difficulty [so Patrick, Rosen.], which he allegeth not to discourage them from God's service, which is his great design to engage them in; but only to make them more considerate and cautious in obliging themselves, and

more circumspect and resolved in answering their obligations. The meaning is, God's service is not, as you seem to fancy, a slight and easy thing, as soon done as said; but it is a work of great difficulty, and requires great care, and courage, and resolution; and when I consider the infinite purity of God, that he will not be mocked or abused; and withal your great and often manifested proneness to superstition and idolatry, even during the life of Moses, and in some of you whilst I live, and whilst the obligations which God hath laid upon you in this land are fresh in remembrance; I cannot but fear that after my decease you will think the service of God too hard and burdensome for you, and therefore will cast it off, and revolt from him, if you do not double your watch, and carefully avoid all occasions of idolatry, which I fear you will not do, but I do hereby exhort you to do.

Ver. 20.

כִּי תַעֲזֹב אֶת־יְהוָה וַעֲבַדְתֶּם אֱלֹהֵי
נָגֶר וְשָׁב וְהָעַד לָכֶם וְכָלָה אֲהַרְלֶם
אֲחֵרֵי אֲשֶׁר־יִהְיֶיב לָכֶם :

ἡνίκα ἂν ἐγκαταλίπητε κύριον καὶ λατρεύ-
σητε θεοῖς ἑτέροις. καὶ ἐπελθὼν κακώσει
ὑμᾶς καὶ ἐξαναλώσει ὑμᾶς ἂν θ' ὧν εὖ ἐποίησεν
ὑμᾶς.

Au. Ver.—20 If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

If ye forsake—then he will turn, &c. So Rosen., Pool, Patrick, and most commentators.

Bp. Horsley.—Rather, *For ye will forsake—and he will turn.*

Ver. 25.

וַיִּכְרֹת יְהוֹשֻׁעַ בְּרִית לָעָם בֵּינוֹם
הָהוּא וַיָּשֶׂם לָוּ חֹק וּמִשְׁפָּט בְּשָׂרָם :

καὶ διέθετο Ἰησοῦς διαθήκην πρὸς τὸν λαὸν
ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ ἔδωκεν αὐτῷ νόμον καὶ
κρίσιν ἐν Σηλῶ ἐνώπιον τῆς σκηνῆς τοῦ θεοῦ
Ἰσραὴλ.

Au. Ver.—25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

Pool.—Either, 1. *He set*, or propounded, or declared *unto them the statute and ordinance*, i.e., the sum of the statutes and

ordinances of God, which their covenant obliged them to. Or, 2. *He set* or established it, to wit, that covenant with *them*, i. e., the people, *for a statute or an ordinance*, to bind themselves and their posterity unto God for ever, as a statute and ordinance of God doth.

Bp. Patrick.—*Set them a statute and an ordinance.*] It is commonly interpreted, that he propounded to them in brief the precepts of the law; which are the conditions of the covenant: but it may be expounded, that he enacted this covenant to have the force of a statute and ordinance, or judgment, as it is in the Hebrew.

Ged., Booth.—25 Thus Joshua made a covenant, that day, with the people, and made it a statute and an ordinance in [*Ged.*, and ratified it at] Shiloh [LXX, Arab., see notes on verse 1], before the tabernacle of the God of Israel [LXX].

Rosen.—25 *Et fecit Josua fœdus populo die illo*, i. e., instauravit et renovavit fœdus jam ante a populo cum Deo initum, Exod. xxiv. 3, seqq. Fœdus autem illud non est aliquid distinctum ab iis quæ præcedunt Josuæ interrogationibus et populi responsionibus, quibus populus professus est et protestatus, sese Jovæ cultum ac religionem pure et illibate velle servare, et Josua ex parte Dei ejus auxilium, protectionem, et paternam curam pollicitus est. וַיִּשָּׂא לוֹ הָקוֹם, *Posuitque ei, populo, statutum et legem*, statuta et leges in Sichem. Videatur significari, Josuam generatim Mosaicæ legis capita, ut fœderis conditiones, populo in memoriam revocasse. וַיִּשָּׂאֵם propr. *judicium*, hinc *jus*, porro *legem statutum*, tanquam normam judicandi, denotare constat, vid. Exod. xxi. 1; xxiv. 3; Levit. xviii. 4. Pro וַיִּשָּׂא Græcus Alexandrinus et hic, ut vs. 1, posuit ἐν Σηλῶ, addiditque: ἐνώπιον τῆς σκηνῆς τοῦ Θεοῦ Ἰσραὴλ. Et his concinit Arabicus interpres. Cf. not. ad vs. 1.

Ver. 26.

וַיִּכְתֹּב יֵשׁוּעַ שְׁמַיִם הַחֹתֶם הָאֵלֶּה אֲשֶׁר
בְּמִקְדָּשׁ יְהוָה :

— καὶ ἔστῃσεν αὐτὸν Ἰησοῦς ὑπὸ τὴν τέρ-
μυνθον ἀπέναντι κυρίου.

Au. Ver.—26 And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that *was* by the sanctuary of the Lord.

An oak. So Gesen., Rosen.

Ged., Booth.—A turpentine tree.

Prof. Lee.—אֵלֶּה, f. *The terebinth*, or *pine tree* of the east, i. q. אֵלֶּה.

Rosen.—*Sumsitque lapidem magnum posuitque eum ibi.* הָקוֹם הָאֵלֶּה אֲשֶׁר בְּמִקְדָּשׁ יְהוָה, *Sub quercu illa, quæ erat ad sanctuarium Jovæ.* Præpositio בְּ nomini מִקְדָּשׁ præmissa pro אֵלֶּה capienda. Possit tamen et sic exponi: *in loco quo sanctuarium*, i. e., arca (vid. ad vs. 1) posita erat. De אֵלֶּה, i. q. אֵלֶּה, quo nomine alii *terebinthum*, alii, cum Aquila, Symmacho, Hieronymo, *quercum* significari existimant, vid. *Bibl. Naturgesch.*, P. i., p. 233, seqq.

Ver. 27.

Au. Ver.—27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

A witness unto us.

Ged., Booth.—A witness against you [LXX, Vulg.].

Which he spake unto us.

Ged.—Which he hath this day [LXX] spoken unto you [LXX, Vulg.].

Ver. 30.

וַיִּתְּבוּ אֹתוֹ בְּבִקְוֵי נְחֹלָתוֹ בְּתִמְנַת-
סֶרַח אֲשֶׁר בְּהַר-אֶפְרַיִם מִצְפֹּן - לְהָרִי
גִּזְעַשׁ

καὶ ἔθαψαν αὐτὸν πρὸς τοῖς ὁρίοις τοῦ κλη-
ροῦ αὐτοῦ ἐν Θαμνασαραχ ἐν τῷ ὄρει τῷ Ἐφ-
ραΐμ ἀπὸ βορρᾶ τοῦ ὄρους τοῦ Γαλαάδ. ἐκεῖ
ἔθηκαν μετ' αὐτοῦ εἰς τὸ μνημα εἰς ὃ ἔθαψαν
αὐτὸν ἐκεῖ τὰς μαχαίρας τὰς πετρίνας, ἐν αἷς
περιέτεμε τοὺς υἱοὺς Ἰσραὴλ ἐν Γαλααλοῖς,
ὅτε ἐξήγαγεν αὐτοὺς ἐξ Αἰγύπτου καθὰ συν-
έταξεν αὐτοῖς κύριος. καὶ ἐκεῖ εἰσιν ἔως τῆς
σήμερον ἡμέρας.

Au. Ver.—30 And they buried him in the border of his inheritance in Timnath-serah, which is in mount Ephraim, on the north side of the hill of Gaash.

Timnath-serah.

Gesen.—הֶבְרֵת-סֶרַח (portion of abundance, i. e., remaining portion, see תְּרִיבָה) *Timnath-serah*, pr. n. of a town in the mountains of Ephraim, assigned to Joshua, and the place of his burial, Josh. xix. 50; xxiv. 30. The same is called in Judg. ii. 9 הֶבְרֵת-הָרֶם (portion of the sun) *Timnath-heres*. The former

is probably the correct reading; since a possession thus given to Joshua after the rest of the land was distributed (Josh. xix. 49), would strictly be a *portion remaining*; see Studer in loc.—[Prob. i. q. Θαμνά *Timnah* of Josephus, the head of a toparchy lying between those of Gophna and Lydda; see above in תִּמְנָה.—Tr.]

Rosen.—30 De urbe תְּמַנָּה vid. xix. 50. Posterior hujus nominis pars Jud. ii. 9 scribitur trajectis literis תָּרַס, quod *solem* denotare constat. Hebræi, referente Jarchio e veteribus commentariis, nomen impositum urbi Josuæ fuisse dicunt a solis simulacro, quod Israelitæ super Josuæ monumentum collocaverint ad conservandam memorabilis illius miraculi memoriam, de quo supra x. 13. Maurero mutatio nominis תָּרַס in תָּרַס videtur ingenii lusus esse, quo *portio solis*, id enim denotat תְּמַנָּה, appelletur ea urbs, quam sol, i. e., imperator possidebat. Nostro loco unicus codex exhibet תָּרַס.

Arabicus interpres posuit: فِي جَبَلٍ

حَارَشَ, in monte Charesch (جارس, quod

in Polyglottis exstat, haud dubie est mendum). תְּמַנָּה, *A septentrione monti Gaasch. Convallium Gaasch, תְּמַנָּה*, mentio fit 2 Sam. xxiii. 30. Sed nullum usquam satis certum loci indicium exstat literis consignatum. Post hæc verba Græcus Alexandrinus interpres hæc addidit. *Ibi posuerunt cum eo in monumento, in quo sepelierunt cum, ibi cultros petrinus, quibus circumcidit filios Israel in Galgalis, cum eduxit eos ex Ægypto, sicut constituit Dominus; et ibi sunt usque in hodiernam diem.* Idem additamentum, sed non-nihil abbreviatum, dedit Arabicus interpres:

وَدَفَنْتُ مَعَهُ فِي قَبْرِ تِلْكَ أَلْسَكَكِينَ
الَّتِي حَتَّنَ بِهَا بَنُو إِسْرَائِيلَ مِنْ صَخْرَةٍ
صَوَانٍ وَهِيَ هُنَاكَ إِلَى الْيَوْمِ كَمَا أَمَرَ

الله, et sepulti sunt cum eo in sepulchro ejus cultri illi, quibuscum circumcisi sunt Israelitæ, ex lapide silicis, et sunt illic ad hanc usque diem, sicut præceperat Deus. Hubigantus hæc Arabicum interpretem in suo codice Hebræo legisse existimat, quod, si e Græca interpretatione ea sumsisset, addidisset etiam id quod Græci interpretes

post ultimum versum reddunt, Israelitas postea coluisse deam Astartem et Astaroth, Deumque illos tradidisse Egloni, regi Moabitarum. Addit, in codicibus describendis facilius omitti verba, quam addi, quia causæ multæ sunt, cur scribæ quædam omittant, paucissimæ, cur addant.

Ver. 32.

וְאֶת-עֲצָמוֹת יוֹסֵף וְאֶת-הָעֵלֶי
יִשְׂרָאֵל מִמִּצְרַיִם הָבְּרוּ בְּשֶׁכֶם בְּהַלְקָת
הַשָּׂדֶה אֲשֶׁר קָנָה יַעֲקֹב מֵאֵת בְּנֵי-חָמֹר
בְּאֶרְשָׁם בְּמִצְרָיִם וְנִחְיָה לְבְנֵי-
יוֹסֵף לְנַחֲלָה :

καὶ τὰ ὀστέα Ἰωσήφ ἀνήγαγον οἱ υἱοὶ Ἰσραὴλ
ἐξ Αἰγύπτου, καὶ κατέφυξαν ἐν Σικίμοις ἐν τῇ
μερίδι τοῦ ἀγροῦ οὗ ἐκτήσατο Ἰακώβ παρὰ τῶν
Ἀμορραίων τῶν κατοικούντων ἐν Σικίμοις ἀμ-
νάδων ἑκατὸν, καὶ ἔδωκεν αὐτῷ Ἰωσήφ ἐν
μερίδι.

Au. Ver.—32 And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver [*or, lambs*]: and it became the inheritance of the children of Joseph.

Pieces of silver. See notes on Genesis xxxiii. 19, vol. i., page 63, 64.

And it became, &c.

Dalhe.—In textu est ירוי qui numerus pluralis ad ossa Josephi esset referendus. De quibus etiam multi interpretes explicant. Sed quanquam non ignoro reverentiam, quam orientales erga ossa majorum suorum habuerunt, tamen phrasis Hebræa quæ h. l. legitur ירוי לבני יוסף לנחלה non satis apta videtur illi pietati significandæ. Igitur ego hæc verba de fundo illo explico, quem Jacobus Josepho ejusque posteris tanquam præcipuam aliquam possessionem destinavit. Historia emti agri legitur Genes. xxxiii. 19. Ad quem locum cf. versionem nostram.—Sic quoque ex antiquis interpretibus verterunt Syrus, Arabs, et Vulgatus, qui verbum in numero singulari exprimunt: *et fuit in possessionem filiorum Joseph.*

Honb. ירוי. Sine dubio ירוי, et fuit, de agro dictum eo, qui filiis Joseph cesserat.

Rosen.—לְבְנֵי יוֹסֵף לְנַחֲלָה, *Erantque Josephitis in hereditatem.* Intelligunt nonnulli Josephi ossa sepulta, quæ ab omnibus Israelitis, maxime ab ipsius nepotibus, vene-

randa essent. Sed verbum si ad צָמַח spectaret, fuisset נִחְיָהּ ponendum. Sed נִחְיָהּ referendum ad urbem Sichem et agrum, in quo paternum funus locatum fuerat.

Ver. 33.

וְאֶלְעָזָר בֶּן־אַהֲרֹן מָתָה וַיִּזְכְּרוּ אֹתוֹ
בְּבִכְעַת פִּינְחָס בְּנוֹ אֲשֶׁר נִתְּנוֹ לָוִי בְּהָר
אֶפְרַיִם :

καὶ ἐγένετο μετὰ ταῦτα καὶ Ἐλεάζαρ υἱὸς Ἀαρὼν ὁ ἀρχιερεὺς ἐτελεύτησε, καὶ ἐτάφη ἐν Γαβαὰρ Φινεὲς τοῦ υἱοῦ αὐτοῦ, ἣν ἔδωκεν αὐτῷ ἐν τῷ ὄρει τῷ Ἐφραιμ. ἐν ἐκείνῃ τῇ ἡμέρᾳ λαβόντες οἱ υἱοὶ Ἰσραὴλ τὴν κιβωτὸν τοῦ θεοῦ περιεφέροσαν ἐν ἑαυτοῖς. καὶ Φινεὲς ἱεράτευσεν ἀντὶ Ἐλεάζαρ τοῦ πατρὸς αὐτοῦ ἕως ἀπέθανε, καὶ κατωρύγη ἐν Γαβαὰρ τῇ ἑαυτοῦ. οἱ δὲ υἱοὶ Ἰσραὴλ ἀπῆλθον ἐκαστος εἰς τὸν τόπον αὐτῶν, καὶ εἰς τὴν ἑαυτῶν πόλιν. καὶ ἐσέβοντο οἱ υἱοὶ Ἰσραὴλ τὴν Ἀστάρτην, καὶ Ἀσταρῶθ, καὶ τοὺς θεοὺς τῶν ἐθνῶν τῶν κύκλῳ αὐτῶν. καὶ παρεδωκεν αὐτοὺς κύριος εἰς χεῖρας Ἐγλῶμ τῷ βασιλεῖ Μωάβ, καὶ ἐκυρίευσεν αὐτῶν ἔτη δεκαοκτώ.

Au. Ver.—33 And Eleazar the son of Aaron died; and they buried him in a hill that pertained to Phinehas his son, which was given him in mount Ephraim.

The son of Aaron.

Ged., Booth.—The son of Aaron, the priest [LXX, Syr., Arab., and two MSS.].

In mount Ephraim.

Ged.—LXX add, "From that day, the children of Israel took the ark, and carried it about among them: and Phinehas served as priest, instead of his father Eleazar, until his death; when he was intombed in Gabaar (Gibeah), which belonged to him. But the children of Israel, having gone, every one to his own place and city, worshipped Ashtaré and Astaroth, and the other gods of the nations around them: and the Lord delivered them into the hands of Eglon king of Moab, who had dominion over them eighteen

years." If this addition, which is only in the Greek, be genuine, it should seem, that after the death of Eleazar, the ark, which hitherto had never been removed from the sanctuary at Shiloh, was begun to be carried about from place to place. Accordingly we find it in *Mizpha*, Jud. xi. 11; xx. 1, 27; xxi. 8. Yet we find it again at Shiloh, 1 Sam. i. 3; iii. 3, whence it was brought to the camp at *Eben-ezer*, 1 Sam. iv. 4; where it was captured by the Philistines. After its return, it was placed at Kirjath-jearim, where it remained until David brought it to mount Zion. See 2 Sam. vi.

Bp. Horsley.—Houbigant esteems this addition, as well as what we find subjoined to the 4th and to the 30th verse, an original part of the sacred text, which was extant in the copies used by these translators. But this last addition is, in my judgment, entirely discredited by the very first part of it, about the removal of the ark from place to place; which is false. For the ark was never moved from Shiloh, till the time of Eli, when it was carried to the camp at Ebenezer, in hopes that its presence might secure the victory to the Israelites over the Philistims, 1 Sam. iv. 3, 4, and 7. Again, in the latter part, the mention of Astarte and Astaroth as different divinities betrays both the ignorance and the late age of the interpolator.

Rosen.—Quæ post versum 33 in Græca Alexandrina interpretatione porro narrantur de cultu alienorum deorum, cui Israelitæ sese post Josuæ excessum dederunt usque ad Eglonis, regis Moabitarum, tyrannidem, ea sunt, ut recte Maurer animadvertit, e libro Judicum ii. 6, 11, 12, 13; iii. 7, 12, 13, 14, compilata. Hoc additamentum Masius refert et in suo codice Syro-Hexaplati legi, sed notari ibi, scriptum fuisse illud post absolutam interpretationem LXX interpretum. Ex quo, uti addit Masius, conjectura satis bona duci videtur, non pertinere ea ad editionem τῶν ἐβδομήκοντα.

J U D G E S.

CHAP. I. 1.

Au. Ver.—Behold.

Ged.—For [six MSS., וַיֵּבֶן] behold.

Ver. 5.

וַיִּמְצְאוּ אֶת־אֲדוֹנִי־בֶזֶק וְגִבּוֹר

καὶ κατέλαβον τὸν Ἀδωνιβεζέκ, κ.τ.λ.

Au. Ver.—5 And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

Found.

Patrick.—i. e., surprised, as the word found signifies.

Adoni-bezek.

Pool.—*Adoni-bezek*; the lord or king of Bezek, as his name signifies.

Rosen.—*Et invenerunt dominum, regem Bezeki in Bezek, et pugnaverunt contra eum.* Jod nominis אֲדוֹנִי Tanchum notat esse paragoricum, formulamque idem valere quod אֲדוֹנִי בֶזֶק, rex Bezeki. Talis Jod est in אֲדוֹנִי צֶדֶק Jos. x. 1, et in אֲדוֹנִי צֶדֶק Genes. xiv. 18. Fuit autem, uti videtur, Adoni-Bezek commune nomen omnium regulorum illius civitatis.

Ver. 8.

וַיִּלָּחֶמוּ בְנֵי־יְהוּדָה בִּירוּשָׁלַם וַיִּלָּכְדוּ אוֹתָהּ וַיִּבְרְחוּ לְפִי־חֶרֶב וְאֶת־הָעִיר נִשְׁלְחוּ בָאֵשׁ :

καὶ ἐπολέμουν υἱοὶ Ἰούδα τὴν Ἱερουσαλὴμ, καὶ κατελάβοντο αὐτήν, καὶ ἐπάταξαν αὐτήν ἐν στόματι βομφαίας, καὶ τὴν πόλιν ἐνέπρησαν ἐν πυρί.

Au. Ver.—8 Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

Had fought.

Pool.—To wit, in Joshua's time; which though done before, may be here repeated, to show why they brought Adoni-bezek to Jerusalem, because that city was in their hands, having been taken before, as may be gathered from Josh. xv. 63. And the taking of this city may be ascribed to the children of Judah, rather than to Joshua, because the city was not taken by Joshua and the whole body of the army in that time when so many kings were destroyed, Josh. x., xii.,

(for there is mention made of the destroying of the king of Jerusalem, Josh. x. 23; xii. 10; but not a word of the taking of Jerusalem, as there is of the taking of Makedah, and Libnah, and other cities belonging to the kings there mentioned, Josh. x. 28, &c.,) but by the children of Judah after they had received their lot, when at the desire and with the consent of the Benjamites, in whose lot Jerusalem fell, Josh. xviii. 28, they assaulted and took it, and thereby, as it seems, acquired the right of copartnership with the Benjamites in the possession of that city. Though some think Jerusalem was twice taken; once in Joshua's lifetime; and being afterwards recovered by the Canaanites, was now retaken by the children of Judah.

Dr. A. Clarke.—*Had fought against Jerusalem.* We read this verse in a parenthesis, because we suppose that it refers to the taking of this city by Joshua; for as he had conquered its armies and slew its king, Josh. x. 26, it is probable that he took the city; yet we find that the Jebusites still dwelt in it, Josh. xv. 63; and that the men of Judah could not drive them out, which probably refers to the strong hold or fortress on Mount Zion, which the Jebusites held till the days of David, who took it, and totally destroyed the Jebusites. See 2 Sam. v. 6—9, and 1 Chron. xi. 4—8. It is possible that the Jebusites, who had been discomfited by Joshua, had again become sufficiently strong to possess themselves of Jerusalem; and that they were now defeated, and the city itself set on fire: but that they still were able to keep possession of their strong fort on mount Zion, which appears to have been the citadel of Jerusalem.

Ged., Booth.—8 The Judahites then fought against Jerusalem, and took and smote it with the edge of the sword, and set the city on fire. The king of Jerusalem is numbered among those smitten by Joshua: chap. xii. 10; but either the city was not then taken, or had been retaken by the Jebusites. Even after this sacking, it seems to have been rebuilt, and repossessed by its ancient inhabitants. See 2 Sam. v. 6.—*Geddes.*

Rosen.—8 *Et pugnarunt filii Judæ contra*

Hierosolymam, eam oppugnarunt, et ceperunt eam. Rex quidem ejus urbis a Josua erat prælio fusus, Jos. x. 3, 10, urbs veronondum capta. *Et percusserunt eam*, incolas ejus, ore gladii, ejus acie, et urbem miserunt in ignem.

Ver. 9.

וְאַחֵר יִרְדּוּ בְנֵי יְהוּדָה לְהִלָּחֵם

בְּכַנְעַנִי יוֹשֵׁב הַהָר וְהַנֶּגֶב וְהַשְׁפֵּלָה :

καὶ μετὰ ταῦτα κατέβησαν οἱ υἱοὶ 'Ιούδα πολέμησαι πρὸς τὸν Χανααῖον τὸν κατοικοῦντα τὴν ὄρεινὴν καὶ τὸν νότον καὶ τὴν πεδινήν.

Au. Ver.—9 And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the valley [or, low country].

In the mountain, and in the south, &c.

Ged., Booth.—The southern mountains, and in the plains [Ged., the adjacent plains].

Houb.—*Qui montana incolebant et austri campestris locos.*

Bp. Patrick.—*The mountain.*] There were several mountains round about Jerusalem (Ps. cxxv. 2), and we often read of the mountains of Judah, which were possessed, it seems, by the old inhabitants till after the death of Joshua.

The south.] Towards the wilderness of Paran.

The valley.] Or the flat country about those mountains, some of which are mentioned in the following verses.

Rosen.—Canaanæi hic distinguuntur a triplici situ, וְהַנֶּגֶב וְהַשְׁפֵּלָה, *habitantes montem*, montana Judæ, Jos. ix. 1, *et meridiem*, tractum australem, ad fines Idumææ, Jos. xv. 21, *et humilem regionem*, depressiorem, campestre, mare mediterraneum versus, Jos. xi. 16; xv. 33.

Ver. 10—15.

Au. Ver.—10 And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before was Kirjath-arba :) and they slew Sheshai, and Ahiman, and Talmi.

11 And from thence he went against the inhabitants of Debir: and the name of Debir before was Kirjath-sepher:

12 And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

13 And Othniel the son of Kenaz, Caleb's

younger brother, took it: and he gave him Achsah his daughter to wife.

14 And it came to pass, when she came to him, that she moved him to ask of her father a field: and she lighted from off her ass; and Caleb said unto her, What wilt thou?

15 And she said unto him, Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.

Bp. Horsley.—I much suspect that these six verses are an interpolation, and should be expunged.

10 *Kirjath-arba.*

Ken.—The city of Arba. See notes on Josh. xiv. 15, p. 91.

Sheshai, and Ahimai, and Talmi. See notes on Numb. xiii. 22, vol. i., p. 554.

11 See notes on Josh. xv. 15, p. 96.

13, 14, 15, See notes on Josh. xv. 17, 18, 19.

Ver. 16.

וּבְנֵי קֵינִי הָלְכוּ מִשָּׁה עֲלֹו מַעֲרִי
הַתְּמָרִים אֶת־בְּנֵי יְהוּדָה מִדְּבָר יְהוּדָה
אֲשֶׁר בְּנֵיב עָרָד וַיִּשָּׁב אֶת־הָעָם :

καὶ οἱ υἱοὶ 'Ισθάρ [Cod. Alex., 'Ιωάβ] τοῦ Κιναίου τοῦ γαμβροῦ Μωυσῆ ἀνέβησαν ἐκ πόλεως τῶν φοινίκων μετὰ τῶν νύων 'Ιούδα εἰς τὴν ἔρημον τὴν οὐσαν ἐν τῷ νότῳ 'Ιούδα ἥ ἐστιν ἐπὶ καταβάσεως Ἀράδ, καὶ κατώκησαν μετὰ τοῦ λαοῦ.

Au. Ver.—16 And the children of the Kenite, Moses' father-in-law, went up out of the city of palm-trees with the children of Judah into the wilderness of Judah, which lieth in the south of Arad; and they went and dwelt among the people.

Of the Kenite, Moses' father-in-law.

Ged., Booth.—Of Hobab [LXX] the Kenite, Moses' kinsman.

Kinsman. See notes on Numb. x. 29, vol. i., page 538.

Pool.—*Of the Kenite*, i. e., of Jethro, so called from the people from whom he descended, Numb. xxiv. 21, 22. And whatsoever he did, it is evident that his posterity came into Canaan with the Israelites, and were there seated with them. See Judg. iv. 11, 17; v. 24; 1 Sam. xv. 6; 1 Chron. ii. 55.

And they went and dwelt.

Houb.—וַיִּלְכוּ legunt omnes veteres וַיָּלְכוּ, et

λάβετο αὐτὴν, etiam hoc versu adhibuisse censendus est formulam προκατελάβετο Ἰούδας. "Si vero," Schnurrerus pergit, "verbum ἐκληρονόμησε aliunde accesserit, ut sane aliunde addita sunt verba versu extremo, τὴν Ἀζωτον, οὐδὲ τὰ περισπῶρια αὐτῆς, neque enim unquam interpres Græcus libri Iudicum vocabulo περισπῶρια, nonnisi Josuæ xxi. et 2 Paral. vi. passim obvio, ubi in Hebraico contextu est vox שָׁרָר, usus esse deprehenditur; quidni et negationem οὐκ adventicium quid et spurium dicamus? Accedit, quod non erat, cur negaret auctor, Judam κληρονομήσαι Philisthæorum urbes, ut quæ non ad Judæ, sed Simeonis Danique κληρονομίαν pertinerent: contra vero, si Judæi vere expugna-verint Philisthæa oppida, facinus silentio prætereundum non erat. Neque Hebraica lectio, affirmans a Judæis tres Philisthæorum urbes captas fuisse, repugnat vel versui proxime sequenti, vel loco iii. 3, modo discrimen teneatur, quod est inter לָקַח et שָׁרָר, quorum illud est *capere, expugnare*, hoc vero non capere tantum, sed et ejectis deletivis incolis occupare et tenere. Itaque etiamsi Juda vere cepit tres urbes Philisthæorum, recte tamen dici possunt iii. 3 sui juris mansisse quinque Philisthæorum principes, si quæ ereptæ sibi essent, urbes Philisthæi recuperaverint." A textu Hebraico non minus atque a Græca interpretatione discedit Josephus, qui *Antiqq.* l. v., cap. 2, § 4, asserit, Ascalonem et Azotum hoc bello fuisse captas, sed evasisse Gazam et Akkaron, διαφεύγει δ' αὐτοὺς Γάζα καὶ Ἀκκαρῶν, additque rationem, quod in planitie sitæ et abundantes curribus facile eos rejicerent, a quibus invadebantur. Sed paucis interjectis cap. iii., § 1, Cananæos dicit Ascalonem et Akkaronem in sorte Juda ad partes suas traxisse (καὶ τῆς Ἰούδα φυλῆς τὴν Ἀσκάλωνα καὶ Ἀκκάρωνα παρεσπάσαντο), et alias quam plurimas in planitie sitas. Quæ vix alio modo in concordiam redigi posse videntur, nisi hoc, ut dicamus, pro: τὴν Ἀσκάλωνα καὶ Ἀκκάρωνα legendum esse τὴν Ἀσκάλωνα καὶ Ἀζωτον, sive auctor ipse humani quid passus fuerit, sive ex librariorum culpa locus vitium contraxerit.

Kennicott.—19 It has been one objection of the Deists, that Scripture gives here a deplorable account of the Divine *Omnipotence*; because, *though the Lord was with Judah, he could not drive out those who had chariots of iron.* But this, like many other objections to revelation, is founded

entirely on mistranslation. For the Hebrew has here no verb for *could*; though that word is not distinguished by italics. The true version is this:—*JEHOVAH was with Judah, so that he drove out the inhabitants of the mountain; but not to drive out the inhabitants of the valley, because they had chariots of iron: i. e., he was with them, and gave them possession of the former; but not with them, to give them possession of the latter: he was with them, for one conquest, but not for the other. And the reason is, because these inhabitants of the valley were very strong; and therefore were fit to be one of the parties left, up and down in Canaan, to be the scourges of Israel, when they might become rebellious.* See chap. ii. 3, 20—23; and iii. 1—4.

Dr. A. Clarke.—19 *And the Lord was with Judah, and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.* Strange! were the iron chariots too strong for Omnipotence? The whole of this verse is improperly rendered. The first clause, *The Lord was with Judah*, should terminate the 18th verse, and this gives the reason for the success of this tribe: *The Lord was with Judah, and therefore he slew the Canaanites that inhabited Zephath, &c., &c.* Here then is a complete period: the remaining part of the verse either refers to a different time, or to the rebellion of Judah against the Lord, which caused him to withdraw his support. Therefore the Lord was with Judah, and these were the effects of his protection; but afterwards, when the children of Israel did evil in the sight of the Lord, and served Baalim, &c., God was no longer with them, and their enemies were left to be pricks in their eyes, and thorns in their side, as God himself had said.

This is the turn given to the verse by Jonathan ben Uzziel, the Chaldee paraphrast: "And the WORD of Jehovah was in the support of the house of Judah, and they extirpated the inhabitants of the mountains; but afterwards, *WHEN THEY SINNED*, they were not able to extirpate the inhabitants of the plain country, because they had chariots of iron." They were now left to *their own strength*, and their adversaries prevailed against them.

Geddes.—18 But Gaza and its territory, Ashkelon and its territory, and Ekron and

its territory, the children of Judah took not [LXX]: 19 For although, the Lord being with them, they had gotten possession of the mountains; they were not able to expel the inhabitants of the plain, because these had iron chariots.

Boothroyd.—19 And Jehovah was with Judah; and he drove out the inhabitants of the mountain; but *went* not to drive out the inhabitants of the plain, because they had chariots of iron.

Houb.—19 *Adfuit enim Dominus Judæ, ut montana occuparet; sed eos, qui vallem habitabant, Juda non potuit expellere; quippe habebant currus ferreos.* לא להורש Hæc scribendi forma, non ad expellendum, ut significetur, non expulerunt, videtur quibusdam Hebraïca; qui quidem non attenderunt infra legi להורש et לא להורש Chaldaeus habet לא יכל להורש, non potuerunt expellere; similiter Græci Intt. οὐκ ἠδυνάσθησαν; et Vulgatus, non potuerunt. Legebant להורש לא יכל. Omissi verbi יכל signum erat in gerundio להורש præfixo ל. Nam sic construi solet verbum יכל ante alterum verbum.

Rosen.—19 *נָתַן יְהוָה אֶת־יְהוּדָה וַיִּדְרֹשׁ אֶת־הַרְרָהּ* Fuitque Jova cum Juda expulitque montem, i. e., אֶת־יְהוּדָה הָרָהּ, incolas montanorum, uti notat R. Tanchum. Verum possunt Hebræa occupavit montem, s. montana verti; vid. de הָרָהּ not. ad Jos. viii. 7 et supra ad vers. præcedentem. Græcus Alexandrinus: καὶ ἐκλεγονόμην τὸ ὄρος. Hieronymus: et montana possedit. Addit rationem, cur montana duntaxat Judæos occupasse dixerit: זָי לא יכל להורש, non enim expellere potuerunt incolas vallis. Ante להורש est זָי subaudiendum (cf. Gesenii *Lehrgeb.*, p. 787); nec opus est lectione זָי, quam in textu refert unicus Kennicotti codex, repetitam ex loco simili Jos. xvii. 12; altera autem duorum codicum apud De-Rossi lectio, להורש, orta est ex emendatione. Recte Græcus Alexandrinus: οὐκ ἠδυνάσθησαν ἐξολοθεύσαι; Hieronymus: nec potuit delere; Chaldaeus: לא יכל להורש, non potuerunt expellere. Simillimus est Arabum loquendi usus, quo dicunt: مَا كُنْتُ لِأَصِلَ إِلَيْهِ, non fui,

i. e., non potui accedere ad eum, in Haririi *Consens.* vii., p. 71, ed. de Sacy. Cur Judæi non expellere potuerint caupestrium regionum incolas, Cananæos, redditur ratio hæc: בְּרִיכָה בְּרָךְ לָהֶם, quia currus ferrei erant eis; intelliguntur currus bellici, de quibus

vid. ad Jos. xvii. 16; Ps. xx. 8; Dan. xi. 40. R. Tanchum curris ferreis significari *perquam validos* denotari existimat, per hyperbolen, شديد قوى على حكم التفايى,

quemadmodum Deut. xxxiii. 25, כָּרָךְ וְכַחֵשׁ ferrum et æs sunt calceamentata tua. Sed כָּרָךְ sunt pessuli, seræ. Hoc loco autem currus bellici dicuntur ferrei ideo, quod summis rotarum orbibus, vel in extremis jugis ferreæ hærebant falces, quiddid obviu concitatis equis fuisset amputaturæ, ut scribit Curtius *Hist. Alex.*, l. iv., cap. 9, § 5. Recte quoad rem Hieronymus Hebræa reddidit: quia faleatis curribus abundabant. Græcus Alexandrinus hæc posuit: ὅτι Πηχὰβ διεστέλατο αὐτοῖς, quia Rechab obsitit eis, quasi כָּרָךְ esset nomen proprium hominis, et pro כָּרָךְ nescio quid aliud legerint. Cespitavit in his iisdem verbis Græcus interpres et Jos. xvii. 16, quæ recte vertit infra iv. 3. Quam autem Græca illa verba hoc loco exhibeant Romanus et Alexandrinus codex, non est illis substituenda altera lectio, quæ in nonnullis editionibus exstat, ὅτι ἀρματα σιδερά αὐτοῖς, quæ emendatio est ex alio quopiam interprete Græco, qui Hebræa melius interpretatus fuerat. Quæ in codice Romano et Alexandrino habentur verba, legit et Theodoretus, qui ea de Rechabo (כָּרָב) auctore gentis Rechabitarum (2 Reg. x. 15, 23; Jerem. xxxv. 2, seqq.), et Kenazorum progenitore, quem Chobabum, affinem Moësi, multi esse volunt (cf. supra ad vs. 16), explicat, ejus consiliis et suggestionibus factum sit, ut Judæi contra vallis incolas exercitum non ducerent, quod metueret, ne, si Judei maritima loca possiderent, externorum commercio illuc navigio appellentium, perverterentur. Sed de Rechabo, pio illo viro, qui Jehu regis vixit tempore, hic cogitare, quam sit ridiculum nemo non videt.

Ver. 20.

Geddes and Booth. place this verse after ver. 10.

Ver. 27.

— וַיִּזְרַח הַבֶּקֶעֱצִי לְשֶׁבֶת בְּאֶרֶץ חֶזְקִיָּהּ :

— καὶ ἤρξατο ὁ Χανααῖος κατοικεῖν ἐν τῇ γῇ ταύτῃ.

An. Ver.—27 Neither did Manasseh drive out the inhabitants of Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the

inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

Would dwell.

Geddes, Booth.—Continued to dwell.

Bp. Patrick.—*But the Canaanites would dwell in that land.*] Not only in the cities, where they might have been straitened and kept under, but in the towns and villages, where they had the same liberties with the Israelites, and perhaps held some of the ground belonging to them. For so some think the word *dwell* signifies; that they enjoyed all the benefits that any others had. And this they demanded as their right; which the Hebrew word *jaal* imports; a settled resolution not to quit that land (see Josh. xvii. 12).

Rosen.—וַיֵּשְׁבוּ לְשִׁכְתָּם בְּאֶרֶץ חֵרֶס, *Et proposuit sibi, obstinavit se, Canaanæus habitare in hac terra, vid. not. ad Jos. xvii. 12.*

Ver. 35.

וַיֵּשְׁבוּ הָאֱמֹרִיתִים לְשִׁכְתָּם בְּהַר-חֵרֶס
בְּאֵיִלֹן וּבְשֹׁעֲלֵי־בָּים וּבְמִכְדָּד יֵד בֵּית-
יֹדָף וַיְהִי לָבָס׃

סַחַח בָּסִים

καὶ ἤρξαντο ὁ Ἀμορρίτιος κατοικεῖν ἐν τῷ ὄρει τῷ ὀστροκώδει, ἐν ᾧ αἱ ἄκραι καὶ ἐν ᾧ αἱ ἀλώπικες ἐν τῷ Μυρσιῶνι, καὶ ἐν Θαλαβίνῳ. καὶ ἐξαρύονθη ἡ χεὶρ οὐκ οὐκ Ἰωσήφ ἐπὶ τὸν Ἀμορρίτιον, καὶ ἐγενήθη αὐτοῖς εἰς φόρον.

An. Per.—35 But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbin: yet the hand of the house of Joseph prevailed [Heb., was heavy], so that they became tributaries.

Dr. A. Clarke.—*The Amorites would dwell in Mount Heres.*] They perhaps agreed to dwell in the mountainous country, being unable to maintain themselves on the plain, and yet were so powerful that the Danites could not totally expel them; they were, however, laid under tribute, and thus the house of Joseph had the sovereignty. The Septuagint have sought out a *literal* meaning for the names of several of these places, and they render the verse thus: "And the Amorites began to dwell in the mount of Tiles, in which there are *bears*, and in which there are *foxes*." Thus they translate *Heres*, *Aijalon*, and *Shaalbin*.

Rosen.—35 וַיֵּשְׁבוּ לְשִׁכְתָּם בְּהַר-חֵרֶס, *Et obstinavit se* (vid. ad vs. 27) *Emorita habitare in monte Cheres.* Significatur hinc

verbis, Danitas ita ad montes fuisse compulso, ut tamen non omnes montes possederint, sed eorum aliquos Emoræi tenuerint. Nomen חֵרֶס quum *solem* denotet Job. ix. 7, sunt, qui בְּהַר-חֵרֶס hic memoratum haud diversum existiment ab עִיר שֶׁשֶׁשׁ, *urbe solis*, quæ inter urbes Danitis assignatas recensetur Jos. xix. 41, ubi ei junguntur וַיֵּשְׁבוּ וַיֵּשְׁבוּ, ut hic אֵילָן et שְׁעָלִים, nulla facta mentione montis חֵרֶס. Potuit is a sole dici, quod urbs, in qua fanum soli dicatum, ei imposita esset. Græcus Alexandrinus, prouti ejus verba leguntur in codice Vaticano, בְּהַר-חֵרֶס reddidit ἐν τῷ ὄρει τῷ ὀστροκώδει, quod Hieronymus sequutus: *in monte Hares, quod interpretatur testaceo*; videlicet חֵרֶס (per *Sin*) significat *testam*, veluti Ps. xxii. 16; Job. ii. 8. Quo adscito significatu *mons* ille nomen habere potuit ab aggestis multis fragmentis, quemadmodum Jos. v. 3 *collis præputiarum* ab eo in loco congestis præputiis dictus est. Sed in codice Alexandrino redditum legitur ἐν τῷ ὄρει τοῦ Μυρσιῶνος, *in monte myrteti*, quod Hebraice בְּהַר-חֵרֶס esset. Quæ sequuntur nomina, בְּאֵילֹן וּבְשֹׁעֲלֵי־בָּים, Græci interpretes ex utriusque codicis lectione habuit pro appellativis. Sic enim reddidit: οὗ αἱ ἄρκτοι καὶ αἱ ἀλώπικες, *ubi sunt ursæ et vulpes*. Et שְׁעָלִים non dubium est *vulpes* denotare, quæ alias

שְׁעָלִים, collato Arabico نَعْلَب vero ab نَعْلَب, *verens, caprea*, locum ubi ea animalia frequentia sunt significat. *Ursum* Hebraice דָּב vocari constat. Vallis אֵילָן fit mentio Jos. x. 12, sed hic *mons*, vel *urbs* in monte est intelligenda. Urbs שְׁעָלִים et 1 Reg. iv. 9 memoratur. וּבְמִכְדָּד יֵד בֵּית-יֹדָף, *Et græcis fuit manus domus Josephi*, i. e., Ephraimitarum, בְּהַר-חֵרֶס, *super Emoræum* puta, quod recte expressit Græcus interpres, καὶ ἐξαρύονθη ἡ χεὶρ οὐκ οὐκ Ἰωσήφ ἐπὶ τὸν Ἀμορρίτιον. Ephraimitæ, qui una ex parte Danitis erant contermini, prævaluerunt Emoræis, qui Danitas affligebant (vs. 34), et a quibus etiam Ephraimitæ ipsi non parum molestiæ accipiebant. חֵרֶס לָבָס, *Pactique sunt Emoræi in tributum*, tributarii, scil. Josephitis, sive Ephraimitis, qui plus valerent quam Danitæ.

Ver. 36.

וַיִּכְבַּל הָאֱמֹרִיתִים מִמַּעַלְח עֵרֶב-בָּים
מִחֲסֵלֶט וּמִצִּלָּה׃

καὶ τὸ ὄρειον τοῦ Ἀμορρίτου ἀπὸ τῆς ἀναβύσσους Ἀκρυβίν ἀπὸ τῆς πέτρας καὶ ἐπ' αὐτῷ.

Au. Ver.—36 And the coast of the Amorites was from the going up to Akrabbim [or, Maaleh-akrabbim], from the rock, and upward.

The going up to Akrabbim. See notes on Numb. xxxiv. 4, vol. i., p. 639.

Bp. Patrick.—The Vulgar by the rock (in Hebrew, *selah*) understands the city called Petra, which was upon the borders of Edom, and by Amaziah called Joktheel, in 2 Kings xiv. 7. Some take these words to signify the large extent of the country which the Amorites inhabited [so Rosen.]; but I take them rather to denote, that the children of Ephraim gave such a check to their insolence, that they were confined to this country, which reached from Akrabbim and Selah, to the mountains here mentioned.

Dr. A. Clarke.—*Akrabbim.*] Of scorpions; probably so called from the number of those animals in that place.

From the rock and upward.] The Vulgate understand by סֶלָה, *sela*, a rock, the city Petra, which was the capital of Arabia Petræa.

Ged.—36 Now, the boundary of those Amorites was between the heights of Akrabbim, and the upper Sela.

And the upper Sela.] There were two *Selas* or *Petras*; one in Arabia Petræa, the other in Palestine. The latter seems here designated.—*Ged.*

Booth.—36 And the boundary of those Amorites was among the heights of Akrabbim, from Selah and upwards.

Rosen.—36 *Et terminus Emoritæ, fines Emoræorum erant inde ab adscensu s. clivo scorpionum.* Quod additur, ut significetur, mirum non esse, tam difficulter, et nonnisi longo post tempore potuisse debellari Emoræos: fuerunt enim longe lateque per Cananæam sparsi, sed inprimis versus terminos illos totius Cananææ australes, qui Num. xxxiv. 4, per *adscensum scorpionum* describuntur, vid. not. ad cum loc. Quo eodem modo fines australes sortis tribui Judæ assignatæ definiuntur Jos. xv. 3. סֶלָה, *A Petra*, urbe olim nobili Arabiæ Petrææ, ab ea dictæ, metropoli, mare mortuum inter et sinum Ælaniticum sita in valle altis rupibus cincta, quæ et 2 Reg. xiv. 7; Jesaj. xvi. 1, memoratur, ad quem loc. vid. not. Cf. Relandi *Palæstina*, p. 926, seqq., et libr. nostr. *Bibl. Alterthumskunde*, vol. iii., p. 76, seqq. וְהָיָה, *Et supra*, ulterius; significatur, Emoræos non tantum ad urbem

Petram pertigisse, aut eam incoluisse, sed etiam ulterius, versus montium illorum australium culmina habitationem suam produxisse. Hi sunt *Emoræi in montibus habitantes*, quorum fit mentio Deut. i. 44, iidem qui Num. xiv. 45. *Cananæi montes incolentes* dicuntur.

CHAP. II. 1.

וַיַּעַל מַלְאֲכֵי יְהוָה מִן־הַגִּלְגָּל אֶל־הַבְּכִים * וַיֹּאמְרוּ אֶעֱלֶה אִתְּכֶם מִמְּשָׁרִים וַאֲבִיָּא אִתְּכֶם אֶל־הָאֱמֹרִי וְנִשְׁבַּעְתִּי לְאַחֲרֵיכֶם וְאָמַר לֹא־אֶפְרָיִם בְּרִיתִי אִתְּכֶם לְעוֹלָם :

פסוק נאמצץ פסוק

καὶ ἀνέβη ἄγγελος κυρίου ἀπὸ Γαλγὰλ ἐπὶ τὸν Κλανθμῶμα καὶ ἐπὶ Βαιθὴλ καὶ ἐπὶ τὸν οἶκον Ἰσραὴλ, καὶ εἶπε πρὸς αὐτούς. τάδε λέγει κύριος ἀνεβίβασα ὑμᾶς ἐξ Ἀιγύπτου, καὶ εἰσήγαγον ὑμᾶς εἰς τὴν γῆν ἣν ὤμοσα τοῖς πατράσιν ὑμῶν. καὶ εἶπα. οὐ διασκεδάσω τὴν διαθήκην μου τὴν μεθ' ὑμῶν εἰς τὸν αἶωνα.

Au. Ver.—1 And an angel [or, messenger] of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you.

Houbigant places verses 6, 7, 8, 9, and 10 before verse 1.

Advenit angelus Domini. Tum missus est ad Israelitas angelus, postquam, Josue mortuo, et cæteris senibus Israel post ipsum mortuis, Israelitæ ad alienos Deos defeceverunt, et a Chananæis oppressi sunt, ut narratur infra vss. 6, 7, 8, 9, et 10. Itaque ordinem hic habemus perturbatam. Nam quæ supra dictis versibus narratur, ejusmodi sunt, ut parenthesis loco esse non possint, post versus 1, 2, 3, 4, et 5. Ordo restituitur, si aliena prius posteriori postponas, ut primum narretur, superstite Josue, et senibus illis, qui Dei miracula viderant, nondum mortuis, servisse Domino Israelitas; deinde subjungatur, postquam a Domino ad alienos Deos defecissent, et cum a Chananæis opprimerentur, missum fuisse angelum, qui scelus ipsorum eis exprobraret. Perturbationi ordinis occasionem forte dedit lacuna illa, quam Judæi in codicibus quibusdam fecerunt, et sectionis etiam mutatio. Nam sectio minor inchoatur, una versu 1, altera versu 6, et librarius posuerit post

lacunam sectionem eam quæ erat posterior, cum priorem debuisset.—*Houb.*

An angel.

Ged., Booth.—*A messenger.* The Hebrew word signifies either a messenger or an angel: the context here seems to require the former; and so it is understood by our best modern critics. He was probably some prophet, who resided at Gilgal.—*Ged.*

Pool.—*An angel of the Lord*; either, first, A created angel. Or, secondly, A prophet or man of God, for such are sometimes called *angels*, which signifies only *messengers of God*; and then the following words are spoken by him in the name of God, as may easily be understood. Or, thirdly, Christ, the angel of the covenant, who is oft called *the angel of the Lord*, as we have formerly seen, to whom the conduct of Israel out of Egypt, and through the wilderness, and into Canaan, here spoken of, is frequently ascribed, as Exod. xiv. 19; xxiii. 20; xxxiii. 14; Josh. v. 13, 14; Judg. vi. 12; xiii. 3; who alone of all the angels could speak the following words in his own name and person; whereas created angels and prophets do universally usher in their Divine messages with, *Thus saith the Lord*, or some equivalent expression. And this angel having assumed the outward shape of a man, it is not strange that he imitates the local motion of a man, and comes as it were from Gilgal to the place where now they were; by which motion he signified that he was the person that brought them to Gilgal, the first place where they rested in Canaan, and there renewed covenant with them, and protected them there so long, and from thence went out with them to battle, and gave them success. *Bochim*; a place so called here by anticipation, for the reason expressed here, ver. 5. And it seems to be no other than Shiloh, where it seems probable that the people were met together upon some solemn festival. And this was the proper and usual place of sacrificing, ver. 5. *And I said*, i. e., I promised, upon condition of your keeping covenant with me.

Bp. Patrick.—*An angel of the Lord.*] The Jews by an *angel* here understand a prophet, who was sent by God as his messenger, which the word *angel* imports: and they commonly take it to have been Phinehas, who was employed on this message. But I see no reason to depart from the

natural signification of the word, when there is no absurdity in it, and it is not usual to speak in this metaphorical style: for there can no instance be given, that I remember, of a prophet called “an angel of the Lord:” which I take to signify more than an angel, which appeared from heaven on this occasion; that is, *the angel of the covenant*.

Came up from Gilgal.] Angels are not commonly said to *come up*, but to *come down*; which is one reason, I suppose, why this angel hath been taken for a prophet. But if we consider whence he was seen to come, and why from Gilgal, this phrase will appear to be most proper, of which I shall give an account presently.

To Bochim.] This was not the name of the place before, but was given it on this occasion (ver. 5). In all probability it was Shiloh; for there was no other place where all the people of Israel were wont to assemble, as they were now when this angel appeared to them (ver. 4).

I made you to go up out of Egypt.] These words evidently show, that this was not a created angel, but an uncreated; even that very person who appeared to Joshua hard by Jericho, Josh. v. 13, 14, which I have shown there was God himself; for who but God could speak in this style, “I made you to go out of Egypt?” No prophet, nor any created angel, durst have been so bold; but would have prefaced to this speech in some such words as these, “Thus saith the Lord, I have made you to go,” &c. Supposing then, this angel to be the same with him that then appeared, it was fit for him to appear now as coming from Gilgal, to put them in mind of that illustrious appearance of God near that place, and the assurance he then gave them of his presence with them in the conquest of the land, and the solemn covenant they made with him, by the renewing of circumcision in that place: which upbraided them with their base ingratitude to God, and their sloth in not endeavouring to expel the Canaanites.

Dr. A. Clarke.—*The angel of the Lord* mentioned here, is variously interpreted; some think it was Phinehas, the high-priest, which is possible; others, that it was a prophet, sent to the place where they were now assembled with an extraordinary commission from God, to reprove them for their sins, and to show them the reason why God had not rooted out their enemies from the land;

this is the opinion of the Chaldee paraphrast, consequently of the ancient Jews; others think that an *angel*, properly such, is intended; and several are of opinion that it was the *angel of the covenant, the captain of the Lord's host*, which had appeared unto Joshua, chap. v. 14, and no less than the Lord *Jesus Christ* himself. I think it more probable that some extraordinary *human messenger* is meant, as such messengers, and indeed prophets, apostles, &c., are frequently termed *angels*, that is, *messengers of the Lord*. The person here mentioned appears to have been a resident at *Gilgal*, and to have come to *Bochim* on this express errand.

Ged.—1 During this period, a messenger of the Lord came from *Gilgal* to *Bochim*, unto the house of Israel, and said to them: "Thus saith the Lord [LXX, and partly Syr., Arab.]: I brought you out of the land of [Syr., Arab., and one MS.] Egypt, and brought you into this land, which to your forefathers I had sworn, *I would give to you*: and I said: 'With you I will never break my covenant.'

Booth.—1 Now a messenger of Jehovah came up from *Gilgal* to *Bochim*, and said to the Israelites, Thus saith Jehovah, I brought you out of Egypt [LXX, Syr., Arab.], and have brought you unto the land which I swore to your fathers; and I said, I will never break my covenant with you.

Houb.—1 *Advenit autem angelus Domini de Galgala in Bechim, id est, locum fletuum, qui filius Israel sic locutus est.* (*Hæc dicit Dominus; Ego sum Dominus, Deus vester, Ego eduxi vos Ægypto, vosque ad terram eam deduxi, quam patribus vestris fueram pollicitus, dicens eis; Ego fœdus vobiscum meum non violabo in perpetuum.*

אל הבכים, *ad Bechim*, seu locum fletuum. Spatium vacuum relinquunt quidam codices, alii nudum, alii, sic notatum.....Supplent Græci Intt. *et in Bethel, et ad domum Israel, (et dixit) ad eos, hæc dicit Dominus (ascendere) vos feci*; ubi *ad domum Israel* positum videtur pro *ad filios Israel* (בני ישראל). Etenim ante regum tempora non sic Israelitæ nominantur. Syrus non habet *in Bethel*, et supplet tantum, (*dixit) filius Israel, hæc dicit Dominus*, et sic Arabs. Nos verò sic, *filii Israel, hæc dicit Dominus*, deinde, *ego sum Dominus Deus vester*. Est supplementum *hæc dicit Dominus*, omninò necessarium, ne angelus primâ in personâ dicat, *eduxi vos*, nullo signo indicans, se Dei

ex verbis loqui. Nec minùs necessarium *ego sum Dominus Deus vester*. Nam *אעלה* quod sequitur in futuro tempore, ubi præteritum expectatur, indicat olim scriptum fuisse *אעלה*, et *ascendere feci*, sermonemque adeo continuari in verbo *אעלה*. Et sine exemplo est, ut solutâ in oratione, periodo inchoante, futurum tempus, sine *conversivo* ו, sit in loco præteriti. Cur hæc verba, *ego Dominus Deus vester*, potius quàm alia quæcunque, supplenda sint, causa esse triplex videtur; 1a. Eam loquendi formam solere esse exordium Dei ad populum sermonum. 2a. Superesse ejus reliquias in Codice Alex. ubi legitur bis *κύριος κύριος*. Nam alterum *Dominus* lacinia est eorum verborum, *hæc dicit Dominus*, quæ Veteres quidam legebant, alterum autem eorum, *ego sum Dominus Deus vester*, quæ nos supplemus; quæ ultima cùm in vocabulo *אעלה* desinerent, Scriba omittere potuit prope *אעלה* quod similiter desinebat, eratque ei proximum, cùm ita scriptum legeretur, *יאמר אל בני ישראל כה אמר דהוה אני יהוה אלהיכם, ואחכם אעלה, et dixit filius Israel, hæc dicit Dominus; ego Dominus Deus vester, et ascendere vos feci (Ægypto).*

Rosen.—1 *וַיַּעַל מַלְאָךְ יְהוָה מִגִּלְגָּל אֶל הַבְּכִים, Ascenditque legatus Jovæ e Gilgale ad Habbochim.* *Legato Dei* Hebræorum alii hic Pinehasum, pontificem, alii prophetam aliquem intelligunt. Ita Chaldaeus; וַיַּעַל מַלְאָךְ יְהוָה מִגִּלְגָּל אֶל הַבְּכִים, *ascenditque propheta cum legatione, mandato, a Jovæ*. R. Tanchum Josuam illum fuisse inde liquere ait, quod mox vs. 6 Josua populum dimisisse narratur. Schnurrerus quoque in hac narratione vss. 1—5 haud quidquam deprehendi observat, quod augustiorem prophetâ personam legentis animo offerat. "Adventat legatus," inquit, "verbaque ad populum facit, nihil est, quod portentum vel levissimam speciem habeat, nihil quod sacri quidquam horrois audientium animis incutiat. Imo quod Gilgale venisse perhibetur מַלְאָךְ יְהוָה, in angelum ne cadere quidem videtur, sed magis virum innuit, cujus neque facies plane nova esset, neque domicilium incertum atque incognitum." Sane מַלְאָךְ יְהוָה dicitur *propheta* Hagg. i. 13; Mal. iii. 1, et *sacerdos* Mal. ii. 7; Cohel. v. 5. Nec alias legimus, angelum quem dicimus seu genium cœlestem toti populo apparuisse eumque alloquutum esse. Hoc tamen loco non hominem, sed cœlestem Jovæ legatum, Dei vices et personam referentem, indicari, arguunt quæ loquutus esse

narratur, se populum ex Ægypto eduxisse, et quæ sequuntur. Neque vero dici potest, eum ut prophetam Dei verba ad populum retulisse; cum enim ad eum modum loquuntur prophetæ, nunquam id agunt, quin illud præmittant: *hæc dicit Jova*, quo significant, se a Deo missos, seque non sua, sed Dei auctoritate loqui. Præmittit hic quidem Græcus Alexandrinus, et, quem Arabicus interpret sequi solet, Syrus, sermoni hæc verba: *sic dicit Dominus*; sed ex suo arbitrio. Quod autem legatus Jovæ ut Jova ipse in prima persona loquens inducitur, non mirum esse debet, quum et alias angelum Jovæ et eum ipsum permisceri deprehendamus. Sic infra xiii. 18 Manoach angelo Jovæ, *הַיְיָ אֱלֹהֵינוּ*, sacrificium offert, eumque adoratur, atque *הַיְיָ אֱלֹהֵינוּ* vocat vs. 22. Similiter qui Gideoni apparet *הַיְיָ אֱלֹהֵינוּ*, infra vi. 11, mox vs. 12, 14, *הַיְיָ* dicitur. Haud improbabilis est nonnullorum interpretum sententia, nostrum scriptorem hic cogitasse de *principe illo exercitus Jovæ*, *הַיְיָ אֱלֹהֵינוּ*, qui Josuæ apparuisse legitur Jos. v. 13, seqq., quem ille mox divinæ naturæ esse intellexit. Ceterum hoc loco angelus ascendisse dicitur *e Gilgale*, ubi Josua diu stativa castra habuit, Jos. iv. 19; v. 9, 10; x. 7, 15, 43; xiv. 6. Ibi morari, uti videtur, credebatur angelus ille, qui Josuæ apud Jerichuntem apparuerat, Jos. v. 13, seqq., et ad bella cum Cananæis conficienda ducem se Josuæ et comitem futurum promiserat. Finitis porro bellis sub Josua, sed nondum subjectis omnibus Cananæis, cum bella opportuno tempore instauranda essent, creditus est ille angelus ad eadem stativa rediisse, et semper in procinctu fuisse ad Israelitas juvandos. E nullo igitur alio loco commodius advenire potuit ubi tam diu moratus, et etiamnum morari credi poterat. Locus quo angelus venit vocatur *הַיְיָ אֱלֹהֵינוּ*, *flentes*, per prolepsin, nomen enim nactus est a fletu illo, de quo infra vs. 4, 5. Ille locus ubi situs fuerit, haud constat. Siluntem eum fuisse aut non procul abfuisse, non pauci volunt; non sine ratione, propterea quod sacra facta fuisse eo loco dicuntur vs. 5; sacrificia autem peragi non licuit nisi eo in loco, ubi tabernaculum sacrum erat; erat autem per id tempus illud Silunte, Jos. xviii. 1. Accedit quod vs. 4 dicitur angelus hæc loquutus esse ad *omnes* Israelitas; ægre vero fingi potest, cunctos Israelitas congregatos fuisse in unum locum, vel congregari potuisse, nisi dicamus illud Silunte factum,

quo in loco ter in anno festorum solennium causa necesse erat singulos convenire. Pro *הַיְיָ אֱלֹהֵינוּ* in Græca Alexandrina interpretatione hæc leguntur: *ἐπὶ τὴν Κλαυθμῶνα, καὶ ἐπὶ Βαυθῆλ, καὶ ἐπὶ τὸν οἶκον Ἰσραήλ*. Verba *καὶ ἐπὶ Βαυθῆλ, κ.τ.λ.* vix dubium est esse glossema alicujus, qui crediderit locum, qui hic designatur, ad Bethalem fuisse. Locus quidam Hierosolymæ vicinus 2 Sam. v. 23 apud Græcum interpretem *ὁ Κλαυθμῶν* dicitur. Putant nonnulli eundem locum hic significari, quum præsertim Josephus *Antiqq.*, l. vii., cap. 4, § 1, hunc locum *κλαυθμῶν* etiam vocet. Verum errarunt Alexandrini laudato Samuelis loco, qui *הַיְיָ אֱלֹהֵינוּ*, arborum quandam speciem, confuderunt cum *הַיְיָ*, *flentes*, eosque imprudenter sequutus est, ut alias sæpe, Josephus. — Ceterum quo tempore quæ quinque primis hujus capitis versibus narrantur acciderint, num vivo adhuc Josua, an vero eo mortuo, dissentiant interpretes. Qui vivo Josua angelum apparuisse contendunt, hoc maxime ducuntur argumento, quod paulo post vs. 6 concionis dimissio et Josuæ mors memorantur, quasi ea sint hæc consequuta; nam id seriem et ordinem narrationis exigere. Neque satis apparere dicunt, qua ratione vel quo fine ea, quæ vs. 6 de dimissa concione et morte Josuæ referuntur intexantur, si hæc angeli apparitio post mortem Josuæ contigerit. Verum enimvero quum, uti vidimus, quæ cap. i. relata sunt post Josuæ mortem contigisse statuendum sit, et quæ hic legimus mortuo Josua facta fuisse apparet; reprehensionem enim culpa, et ea quæ reprehensioni occasionem dederunt, præire debent. Jam vero si quæ hic reprehendit angelus Israelitæ commisissent vivo Josua, haud dubie is non prætermisisset illos ea de re increpare suis illis postremis concionibus; quod tamen non factum, quinimo priori oratione Jos. xxiii. 8 dicit Josua, Israelitas adhæsisse usque ad diem illam Jovæ, Deo suo. Rursum quis credat, posteriore illa concione Jos. xxiv. 24, quum totus populus inlamarat: *Jovæ Deo nostro serviemus, et obedientes erimus præceptis ejus*, Josuam de ipsorum inobedientia nihil dicturum, vel non increpaturum eum fuisse, imo quis credat, Josuam, qui divini honoris zelo fervebat, non tantum non increpaturum fuisse, sed vel suo tempore permissurum fuisse, vel non curaturum, ne Israelitæ in bellis instaurandis officio suo deessent, ne societatem cum Cananæis, etiam imposito tributo, in-

seqq.; Jos. xxiii. 12. *Fœdere*, ut recte notat Hubigantus, intelligendæ sunt pactiones, non modo societatum et affinitatum jure gentium, aut matrimonii, contrahendæ; sed etiam bonorum dandorum, commo- dandorum, locandorum; ne Israelitæ pactionibus iis quum tenerentur, parcere vellent Cananæis, quos haberent vel affines, vel debitores, vel colonos. Nam quia Israelitæ, primis illis temporibus, non satis multi erant, ut Cananæam totam occuparent, periculum erat, ne mallent uti Cananæis, qui tellurem exercerent, ejusque proventus sibi, pacta mercede, afferrent; qua ex societate, ut ipsorum utilitatibus consulebatur, ita religioni multum nocebatur. Quæ apud Alexan- drinum interpretem post verba *εἰς τὴν γῆν ταύτην* porro leguntur, οὐδὲ τοῖς θεοῖς αὐτῶν οὐ μὴ προσκυνήσετε, ἀλλὰ τὰ γλυπτὰ αὐτῶν συντρίψετε. Schnurrerus observat petita et huc translata esse ex locis aliis similibus, veluti Exod. xxiii. 24, et Deut. vii. 5. "Hebraico contextui eadem restituere velle, eo minus consultum, quo apertius est, sermonem non copiose et abundanter, sed strictim et summatim referri."

Ver. 3.

וְנָם אֶמְרָתִי לְאַחֲרָשׁ אוֹתָם מִפְּנֵיהֶם
וְהָיָ לָכֶם לְצִדִּים וְאֶל־חֵיהֶם וְהָיָ לָכֶם
לְמוֹקֵשׁ :

καὶ γὰρ εἶπον. οὐ μὴ ἐξάρω αὐτοὺς ἐκ προσ-
ώπων ὑμῶν, καὶ ἔσονται ὑμῖν εἰς συνοχάς, καὶ
οἱ θεοὶ αὐτῶν ἔσονται ὑμῖν εἰς σκάνδαλον.

Au. Fer.—3 Wherefore I also said, I will not drive them out from before you; but they shall be as *thorns* in your sides, and their gods shall be a snare unto you.

Schindler, Ged., Booth.—But they shall be [Ged., remain] as traps for you.

Dathe.—*Adversarii.*

Gesen.—צִד (צִד) c. suff. צִדִּים, plur. צִדִּים. 1. *Side* of any thing, &c. 2. Plur. צִדִּים Judge. ii. 3, *adversaries, enemies*, comp. Schult. Opp. min., p. 150. Vulg., *hostes*; Targ., קִצְצִין oppressors; Sept., *συνοχαί*. But all these versions seem to have expressed the sense of Heb. צִדִּים, which perhaps should be read; comp. Num. xxxiii. 55, וַיִּצְרְפוּ אֹהֲבֵיהֶם.

Prof. Lee.—צִד, (a) *The side*, &c. (d) Probably, an *adversary*. וְהָיָ לָכֶם לְצִדִּים, and they shall be *adversaries* to you. The pas- sage may, however, be interpreted intel- ligibly without adopting this signification.

Rosen.—וְהָיָ לָכֶם לְצִדִּים, *Eruntque vobis ad*

latera, undique vos prementes. Græcus Alexandrinus: εἰς συνοχάς, in *angustias*. Chaldaus: לְקִצְצִין, quod idem. Jarchi: לְמִצְרִים בְּצִדֵּיהֶם וְגִיסֵיהֶם לְשׁוֹל וְלַח, ut *op- pugnantes sint in lateribus vestris cum turmis et copiis militaribus ad spoliandum et præ- dandum*. Salomo ben Melech in Commen- tario *Michlal Jophi* צִדִּים pluralem nominis צִד esse notat, *humerum* denotantis, ut Jesaj. lxvi. 12, צִדֵּיךָ הַנֶּשֶׂא, *super humero porta- bimini*, coll. xlix. 22 *filia vestra תִּשָּׂאָהָּ, super humero portabuntur*. Addit Salomo, ellipsin esse in hisce verbis, et sensum eorum hunc esse; לְצִדֵּיהֶם לְצִדִּים, in *vepres ad latera*, sive *ad humeros* erunt vobis illæ gentes. In loco parallelo Jos. xxiii. 13 illæ dicuntur fore לְשִׁבְעָם בְּצִדֵּיהֶם, in *flagellum in lateribus vestris, et in vepres in oculis vestris*. R. Jonas, re- ferente Salomone, צִדִּים voluit esse pro צִדִּים, *retia*, i.e., מִצְדִּים a radice צִד. Vocali longâ in brevem et dagesch conversâ, ut צִדִּים, *flores*, a צִץ, sensumque esse hunc: erunt vobis in retia, quibus irretiti cadetis. Sed צִדִּים hoc loco alium significatum obtinere ac Josuæ loco, non est verisimile. Sensus expressit Hieronymus: *ut vos habeatis hostes*.

Ver. 9.

Au. Fer.—9 And they buried him in the border of his inheritance in Timnath-heres [Josh. xix. 50; xxiv. 30, Timnath-serah], in the mount of Ephraim, on the north side of the hill Gaash.

Timnath-heres.

Ken., Gesen., Geddes, Booth.—Timnath- serah. See note on Josh. xxiv. 30.

Kennicott.—Should we read in an English history, that the renowned Marlborough was buried at Blenheim, near Woodstock, and, a few pages after (upon a second occasion of mentioning his burial), that he was buried at *Blenmeih*, near Woodstock, we should conclude, that two letters had exchanged their places. And may we not allow the same, in this part of the sacred history, as it is universally printed? Since it tells us, Josh. xxiv. 30, that Joshua was buried at Timnath-serah, in mount Ephraim; and yet tells us, in Judg. ii. 9, that he was buried at Timnath-heras in mount Ephraim? That הַר is transposed from הָרָה, see the Syr., Arab., and Vulg. versions of Judges.

Ver. 11.

וַיַּעֲבְדוּ אֶת־הַבָּעַלִּים :

— καὶ ἐλάτρευσαν τοῖς Βααλὶμ.

Au. Ver.—11 And the children of Israel did evil in the sight of the LORD, and served Baalim.

Baalim.

Dr. A. Clarke.—The word בעלים signifies *lords*. Their false gods they considered *supernatural rulers or governors*, each having his peculiar district and office; but when they wished to express a particular epithet, as *Baal-zephon*, *Baal-peor*, *Baal-zebul*, *Baal-shamayim*, &c., as Calmet has well observed. The two former were adored by the Moabites; *Baal-zebul* by the Ekronites. *Baal-berith* was honoured at Shechem; and *Baal-shamayim*, the *lord or ruler of the heavens*, was adored among the Phœnicians, Syrians, Chaldeans, &c. And whenever the word *baal* is used without an epithet, this is the god that is intended: and probably, among all these people, it meant the *sun*.

Gesen.—בעל, 1. *Lord, master, possessor, owner*. 5. With the Art. הבעל, c. pref. בעל, לבעל, *Baal*, i. e., *the Lord*, κατ' ἐξοχήν, as the name of a chief domestic and tutelary god of the Phenicians, and particularly of the Tyrians; worshipped also by the Hebrews especially at Samaria with great pomp along with Astarte; see in אשתרת, אשתרת. *Judg.* vi. 25, sq.; 2 *Kings* x. 18, sq. Hence בעל הבית, temple of Baal, 1 *Kings* xvi. 32; נביאי הבעל, prophets of Baal, 1 *Kings* xviii. 22, 25; שרי הבעל, remnant of Baal, i. e., of his worshippers, *Zeph.* i. 4. Plur. הבעלים, *Baalim*, i. e., images of Baal, *Judg.* ii. 11; iii. 7; viii. 33; x. 10; 1 *Sam.* vii. 4; xii. 10, al. Of the currency and extent of this worship among the Phenicians and Carthaginians, we have one proof among others in the frequency of the name Baal in compound pr. names of Phenician men, as אברבעל, q. v. *Jerombalus* (ירבעל), and also of Carthaginians, as *Hannibal* (חנבעל, grace of Baal), *Hasdrubal* (חזרבעל, help of Baal), *Muthumballes* (מחזבעל, man of Baal), etc. Among the Babylonians the same god was called in the Aramæan manner בל, *Bel*, *Belus*, for בעל, see בל. Among the Tyrians themselves the full name of this divinity appears to have been בעל צור (Inscr. Mclit. biling.), *Malkeeth lord of Tyre*; where again בעל צור is for בעל צור, *king of the city*. The Greeks, on account perhaps of some similarity of emblems, constantly gave him the name of *Hercules*, *Hercules Tyrius*, and compared him with *Jupiter*; see Inscr.

laudat. See more in the German Encyclop., vol. viii., p. 397, sq., under the articles *Baal*, *Bel*, *Belus*. Münter, *Religion der Babylonier*, p. 16, sq., Movers's *Phœnizier* i., p. 169, sq. These writers suppose that under this name *the sun* was worshipped; but I have elsewhere endeavoured with many arguments to show that not the sun, but the *planet Jupiter, stella Jovis*, as the guardian and giver of good fortune, was the object of this worship. See Comment. on *Is.* ii., p. 335, sq., *Encyclop. l. c.*, p. 398, sq., and so Rosenmüller in his "Bibl. Alterthumskunde" I. ii., p. 11. Yet I would not deny, that בעל with certain attributes, as בעל הצפון (see הצפון), is also referred to the sun. In some cities where the worship of Baal was prevalent, a special epithet was added to the name, e. g., a) בעל ברית, *Baal-berith*, i. e., lord or guardian of covenants, worshipped by the Shechemites, *Judg.* viii. 33; ix. 4, comp. v. 46; q. d. *Zeus ὄρκιος, Deus fidius*. According to Movers, l. c. "Baal in covenant with the idolaters of Israel." b) בעל זבוב, *Baal-zebul*, worshipped by the Philistines at Ekron, q. d., *fly-Baal*, fly-destroyer, like the *Zeus Ἀπόμυιος* of Elis, *Pausan.* v. 14, 2; and the *Myiagrus deus* of the Romans, *Solin. Polyhist.*, c. i., 2 *Kings* i. 2. c) בעל בית of the Moabites, see בעל בית.

Ver. 13.

וַיַּעֲזְבוּ אֶת־יְהוָה וַיַּעֲבֹדוּ לְבָעַל וְלַעֲשֹׁתָרוֹת׃

καὶ ἐγκατέλιπον αὐτὸν, καὶ ἐλάτρευσαν τῷ Βάαλ καὶ ταῖς Ἀσθάρταις.

Au. Ver.—13 And they forsook the Lord, and served Baal and Ashtaroth.

Baal. See notes on ver. 11.

Dr. A. Clarke.—*Served Baal and Ashtaroth.* In a general way, probably, *Baal* and *Ashtaroth* mean the *sun* and *moon*; but in many cases *Ashtaroth* seems to have been the same among the Canaanites as *Venus* was among the Greeks and Romans, and to have been worshipped with the same ob-scene rites.

Gesen.—עשתרת, f. 1 *Kings* xi. 5, 53; 2 *Kings* xxiii. 13, *Ashtoreth*, elsewhere plur. עשתרות, *Ashtaroth*, i. e., *Astarte*, ἡ Ἀσθάρτη, proper name of a female divinity worshipped by the Sidonians, 1 and 2 *Kings* ll. cc., by the Philistines, 1 *Sam.* xxxi. 10; and after their example by the Hebrews in the days of the Judges and Solomon, *Judg.* ii. 13;

x. 6; 1 Sam. vii. 3, 4; xii. 10; 1 and 2 Kings II. cc. with great observance and in connexion with Baal, Judg. I. c.; 1 Sam. xii. 10. The plur. הַעֲשָׂרוֹת, which is thrice coupled with הַבָּנִים, Judg. x. 6; 1 Sam. vii. 4; xii. 10, seems to stand for *statues of Astarte*, comp. אֲשֶׁר־הָיָה, Gr. Ἐρμαί; and so too in 1 Sam. xxxi. 10, הַיָּהוּה אֲשֶׁר־בְּהַר הַעֲשָׂרוֹת, *temple of Astartes* (since there may have been several images in the same temple); and Judg. ii. 13, הַבָּנִים הַעֲשָׂרוֹת. But some explain these passages as "pluralis excellentiæ." Sept. Ἀστάρτη, plur. Ἀσάρται and Ἀσταρώθ.—The extent of this worship among the Phenicians and Carthaginians is shown by the frequent occurrence of this name in the proper names both of men and women; as עַבְדֵּי אֲשֶׁר־הָיָה, servant of Astarte, Gr. Ἀβδαστάρτος, Lat. *Bodostor, Bostor*; דָּלִי, served of Astarte, *Delæastartus*, etc.—Greek and Roman writers compare this name partly with their Juno, as August. Quæst. ad Jud. vii. 16, "Juno sine dubitatione a Punicis Astarte vocatur;" more commonly with Venus and Luna, as Lucian de Dea Syr., Ἀστάρτην δ' ἐγὼ δοκέω Σεληναίην ἔμμεναι; Philo Bybl. ap Euseb. i. 10, τὴν δὲ Ἀστάρτην Φοινίκης τὴν Ἀφροδίτην εἶναι λέγουσι; Cic. De Nat. Deor. iii. 23, "Quarta [Venus] Syria Tyroque concepta, quæ Astarte vocatur." The latter is the more correct; for אֲשֶׁר was sometimes held to be the god of the sun (see אֲשֶׁר הָיָה הַשֶּׁם, No. 5), though usually the planet Jupiter and god of fortune, so Astarte also sometimes represented the moon, and again *Venus*, i. e., the planet Venus, the goddess of love and fortune, who in a like respect is called likewise הַשֶּׁם and קִי, q. v. See also Movers's Phenizien, p. 601, sq. As to the figure of this idol, it can only be affirmed that it was *horned*; since the city Ashtaroth of Bashan, so named from the worship of Astarte, is once called אֲשֶׁר־הָיָה הַשֶּׁם; Gen. xiv. 5; and these horns accord well both with the goddess of the moon, and also with the *mythos* respecting Astarte in Philo Bybl. ap. Euseb., l. c., and Sanchun. Fragm. ed Orelli, p. 34: Ἀστάρτη (δὲ) ἡ μεγίστη καὶ Ζεὺς Δημαρῶς καὶ Ἀδωδὸς (Ἰῆρ) βασιλεὺς θεῶν ἐβασίλευον τῆς χώρας, Κρόνον γνῶμον. Ἡ δὲ Ἀστάρτη ἐπέχρησε τῇ ἰδίᾳ κεφαλῇ βασιλείας παράσημον κεφαλὴν ταύρου· περιουστοῦσα δὲ τὴν οἰκουμένην, εἶπεν ἀεροπετὴ Ἀστέρα, ὅν καὶ ἀνελομένη ἐν Τύρῳ τῇ ἁγίᾳ νήσῳ ἀφῆερωσε. See also Tacit. Hist. ii. 3. As to the ety-

mology of the name, so long sought for in vain, it would seem that אַסְתָּרֶה is for אַסְתָּרָה, Pers. ستاره, *star*, κατ' ἐξοχήν, *star of Venus*, like Syr. ܐܣܬܪܐ; see art. אַסְתָּרָה, p. 78. Hence the name Ἀστροάρχη, by which Astarte is called, Herodian 5, 6, 10, well gives the etymology. See more in Theosaur., p. 1082, seqq. Plural אַסְתָּרֶה, 1. *Astartes*, images of Astarte; see above.

Rosen.—*וַיִּבְרֹךְ*, *Et dereliquerunt, et servierunt Baali.* Quod collective positum capi potest pro *וַיִּבְרֹךְ* vs. 11. Sed quum hic cum articulo, *בַּעַל*, dicatur, videtur certum quoddam idolum indicari, et quidem *Baal* Phœnicum, Tyriorum maxime, domesticum et primum, Babylonii contracte *בַּל* pro *בַּעַל* dictum (*Jesaj.* xli. 1; *Jerem.* l. 2, al.). Cultum fuisse eo nomine *Jovis stellam*, ut fortunæ præsidem et datorem, ostendit *Genenius in Commentar. ad Jesaj.*, t. ii., p. 335, seqq., et in *Encyclop. Scientiar. et artt.* Halli Sax. edita, t. viii., p. 397, seqq. Hic vero Israelitæ religioso cultu prosequuti esse porro dicuntur *הַשְׂתֵּרוֹת*, *Astarothas*, i. e., imagines aut statuas deæ *הַשְׂתֵּרוֹת*, idoli muliebris a Phœnicibus, præsertim Sidoniis, culti, 1 Reg. xi. 5; 2 Reg. xxiii. 13. Non dubium, *הַשְׂתֵּרוֹת* idem esse numen, quod Syri *ܠܬܐܠܗܐ ܕܝܘܨܬܐ* et Persico *ستاره*, *stella*, vocant, quo nomine *Veneris stellam* indicari, recte dixit Bahrlahl, Syrorum Lexicographus, teste Castello in *Lexic. Heptagl.*

Ver. 15, 16.

15 מִכֶּלֶל וּמִשֹּׁאֵר נִצְלָה נִרְיָהּ
הִתְחַדְּתָם לְרֵעִיהָ כִּשְׂאֵל וְדָבָר יִהְיֶה
וְכִשְׂאֵל נִשְׁבַּע יִהְיֶה לָּהֶם וְנִצְלָה לָּהֶם
מִכֶּלֶד : 16 נָתַתָּם יִתְּנָה שְׂמֵחִים וְיִשְׁמְעוּם
מִכֶּלֶד שְׂמֵיכֶם :

15 ἐν πᾶσιν οἷς ἐπορεύοντο. καὶ χεὶρ κυρίου
ἦν ἐπ' αὐτοὺς εἰς κακὰ, καθὼς ἐλάλησε κύριος,
καὶ καθὼς ὤμοσε κύριος αὐτοῖς, καὶ ἐξέθλιψεν
αὐτοὺς σφόδρα. 16 καὶ ἤγειρε κύριος κριτὰς,
καὶ ἔσωσεν αὐτοὺς κυριοὶ ἐκ χειρὸς τῶν προ-
νομεινόντων αὐτούς.

An. Ver.—15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them : and they were greatly distressed.

16 Nevertheless the LORD raised up

judges, which delivered [Heb., saved] them out of the hand of those that spoiled them.

Whithersoever they went out.

Rosen.—15 כָּל אֲשֶׁר יֵצֵאוּ, *In omni ad quod egrediebantur*, i. e., quicquid negotiorum aggredierentur. Constat enim, *ingressu et egressu* Hebræos significatu quælibet negotia, seu privata, quæ domi geruntur, seu publica, quæ foris et extra domum. Jos. i. 7, 9, כָּל אֲשֶׁר הֵלַךְ, *in omni quo ibis*.

15 — *and they were greatly distressed.*

16 *Nevertheless the Lord raised up, &c.*

Ged., Booth.—16 Nevertheless when they were greatly distressed, Jehovah raised up judges.

Ver. 17.

— סָרוּ מִהָרַדּוֹת אֲשֶׁר הָלְכוּ
אֲבוֹתָם לַעֲשׂוֹת מִצְוֹת יְהוָה לֹא עָשׂוּ

כֵּן :

— καὶ ἐξέκλιναν ταχὺ ἐκ τῆς ὁδοῦ, ἧς ἐπορεύθησαν οἱ πατέρες αὐτῶν τοῦ εἰσακοῦν τῶν λόγων κυρίου. οὐκ ἐποίησαν οὕτω.

Au. Fer.—17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; but they did not so.

Obeying the commandments of the LORD; but they did not so.

Rosen.—*Recesserunt festinando a via quam ambularunt patres eorum*, qui Josuæ ætate vixerunt, supra vs. 7. לַעֲשׂוֹת מִצְוֹת יְהוָה לֹא עָשׂוּ, *Audiendo præcepta Jovæ non fecerunt illa, ut illa præscribunt.*

Ver. 19.

וְהָיָה בְּמוֹת הַשּׁוֹפֵט יֵשֵׁב וְהִשְׁתִּיתָ
מֵאֲבוֹתָם לִלְכֹּת אַחֲרַי אֱלֹהִים אֲחֵרִים
לְעַבְדָּם וְלִהְשַׁתַּחֲוֹת לָהֶם לֹא הָפִילוּ
כַּמַּעַל לֵילִיָּהֶם וּבְיָדָם הִקְדִּישָׁה :

καὶ ἐγένετο ὡς ἀπέθνησκεν ὁ κριτὴς, καὶ ἀπεστρεψαν καὶ πάλιν διέφθειραν ὑπὲρ τοὺς πατέρας αὐτῶν πορεύεσθαι ὀπίσω θεῶν ἑτέρων, λατρεύειν αὐτοῖς, καὶ προσκυνεῖν αὐτοῖς. οὐκ ἀπερρίψαν τὰ ἐπιτηδεύματα αὐτῶν, καὶ τὰς ὁδοὺς αὐτῶν τὰς σκληράς.

Au. Ver.—19 And it came to pass, when the judge was dead, *that* they returned, and corrupted *themselves* [or, were corrupt] more than their fathers, in following other gods to

serve them, and to bow down unto them; they ceased not from their [Heb., they let nothing fall of their] own doings, nor from their stubborn way.

They corrupted (themselves).

Gesen.—הִשְׁתִּיתָ דָּרָבָה, Gen. vi. 12, וְהָיָה לְכָל דָּרָבָה, Zeph. iii. 7, *to destroy one's way*, i. e., *to corrupt or pervert it*, and hence *to act wickedly*. With the accusative suppressed, id. Deut. iv. 16; xxxi. 29; Judg. ii. 19; Is. i. 4. Comp. הִרָצָה.

Rosen.—19 *Et factum est in morte judicis, postquam mortuus esset judex, redierunt et perditæ egerunt, iterum perditæ egerunt, præ patribus eorum.* Hieronymus: *multo faciebant pejora, quam fecerant patres eorum*, qui sub prioribus judicibus vixerant. *Eundo post deos alios, colendo eos, et prosternendo se iis.*

Ver. 22.

לִמְעַן נִפְּוֹת בָּם אֶת־יֹשְׁרָאֵל הַשְׂמִירִים
הֵם אֶת־דֶּרֶךְ יְהוָה לִלְכֹּת בָּם כַּאֲשֶׁר
שָׁמְרוּ אֲבוֹתָם אִם־לֹא :

τοῦ πειράσαι ἐν αὐτοῖς τὸν Ἰσραὴλ, εἰ φυλάσσονται τὴν ὁδὸν κυρίου πορεύεσθαι ἐν αὐτῇ ὃν τρόπον ἐφύλαξαν οἱ πατέρες αὐτῶν ἢ οὐ.

Au. Fer.—22 That through them I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep it, or not.

I may prove.

Rosen.—*Ut tentaret per eos, populos, Israelem.*

To walk therein.

Houb., Horsley, Booth.—For בָּם, read בָּה, with many MSS.—*Bp. Horsley.*

Rosen.—*Num servarent ipsi, Israelitæ, viam Jovæ ambulando in iis, quemadmodum servarent patres eorum, an non?* Pro בָּם, in iis scil. viis, in codice Erfurtensi tertio, ut refert J. H. Michaëlis in Notis Critt. Biblior. a se editor., et in uno alterove alio codice legitur בָּה, in ea, via, quia singularis בָּה, præcessit. Sed בָּה non dubium est esse collectivæ capiendum. R. Tanchum בָּם poni dicit pro בָּה, aut respicere pluralem בָּהֶם.

Dathe supposes that chap. iii. ought to begin with this verse.

Hi duo versus rectius initium facerent sequentis capituli, in cujus primo versu alia ratio additur huic, quæ in his versibus datur, cur nempe Deus non omnes gentes Cananiticæ Josua duce exterminaverit, ne nempe Israelitis occasio deesset virtutis suæ bellicæ

exercendæ et alendæ, quæ alias in populo pace non interrupta fruente facile extinguitur. Priorem rationem repetit scriptor hujus libri in versu 4 sequentis capituli.—*Dathe.*

CHAP. III. 1, 2.

וְאַתָּה הַגּוֹיִם אֲשֶׁר-הֶחֱזִיק יְהוָה
לְנַפְשׁוֹתָם בְּיַד-יִשְׂרָאֵל אֵת כָּל-אֲשֶׁר
לֹא-יָדְעוּ אֵת כָּל-מַלְחָמוֹת כְּנָעַן:
2 כִּי לְמַעַן יָדַעַת דְּרוֹת בְּנֵי-יִשְׂרָאֵל
לְלַמֶּנּוּ מִלְחָמָה כִּי אֲשֶׁר-לִפְנֵיהֶם לֹא
יָדְעוּ:

1 καὶ ταῦτα τὰ ἔθνη ἃ ἀφῆκε κύριος αὐτὰ
ὥστε πειράσθαι ἐν αὐτοῖς τὸν Ἰσραὴλ πάντας
τοὺς μὴ ἐγνωκότας τοὺς πολέμους Χαναάν.
2 πλὴν διὰ τὰς γενεὰς υἱὸν Ἰσραὴλ τοῦ διδάξαι
αὐτοὺς πόλεμον, πλὴν οἱ ἔμπροσθεν αὐτῶν οὐκ
ἔγνωσαν αὐτά.

Au. Ver.—1 Now these are the nations which the Lord left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan;

2 Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof.

To prove Israel.

Rosen.—1 *Hæ sunt gentes, quas reliquit Jova tentare per eas Israel.* Verbum לָנֶפֶשׁ alio hic sensu dici, quam quo supra ii. 22 et mox vs. 4 legitur, recte animadvertit Schnurrerus post R. Tanchum, qui المعنى التعويد,

significationem assuescendi, s. exercendi hic obtinere ait, ut Deut. xxviii. 56. *Mulier delicata, quæ לא נִסְתָּה, non tentavit*, i. e., non assueta erat, *pedem humi ponere*, et 1 Sam. xvii. 39, לא נִסְתָּה, non tentavit, i. e., assuetus fuit David armatus incedere; et sensum

esse hunc لا يكونوا صغودين الحروب ولا ييملون امرها وينسوها لطول الاثن

ut fierent exercitati in bellis, nec intermitterent ea et dedicerent propter longitudinem securitatis, i. e., pacis. Bene Symmachus לָנֶפֶשׁ hic reddidit ἀσκήσαι. Hieronymus: ut erudiret in iis Israelitas.

2 Only that.

Booth.—Also that.

Houb.—2 *Atque eo factum est, ut generatio hæc filiorum Israel certamina discerent; quoniam hæc antea non nōrant.* רק למען דעה, Nos,

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atque eo factum est ut discerent; etenim למען indicat causam ita, ut effectum futurum causam in divinis consiliis, in re ipsa, effectum. Neque urgendum adverbium קי quod sæpe abundat Hebraicè, ut Græcè πλην. Cæterum, pro ידעה legendum ידעה, *noverant illud* (מלחמה, bellum).

Rosen.—2 *Duntaxat propter scire*, i. e., ut cognoscerent *etates Israelitarum ad edocendum, s. edocendo eos bellum.* Repetitur quod versu primo dictum est, verbis nonnihil aliis, atque nunc distinctius refertur ad הָרוֹת, ad *generationes proximas*, quæ nunc sint ordine sibi invicem successuræ. Verba quæ sequuntur, בָּק אֲשֶׁר-לִפְנֵיהֶם לֹא יָדְעוּ, quidam sic reddunt: *duntaxat ii, qui antea non noverant eos*, populos Cananæos. Clerico eo finale vocis ידעה abundare videtur, quod nihil sit quo referatur pronomen; nam מִלְחָמָה, *bella*, quod subaudiri posset, feminei est generis. Aut pro eo conjicit legendum esse ה, ut sit יָדְעוּ, *id non norunt*, scil. מִלְחָמָה, *bellum*, quod antecessit. Sed recte monet Schnurrer, pronomen vocis ידעה spectare ad אֲשֶׁר לִפְנֵיהֶם, dictum pro אֲשֶׁר הָיוּ לִפְנֵיהֶם, ad absolute positum esse, omisso, ad vitandam ejusdem vocis repetitionem, alio אֲשֶׁר, quod hæc antecedentibus adjungat, ut sit, ac si pleniori oratione scriptum esset, אֲשֶׁר הָיוּ לִפְנֵיהֶם אֵת אֲשֶׁר לֹא יָדְעוּ, *ad docendum eos bellum, eos*, inquam, *qui non noverunt omnia quæ antea facta fuerant.* Hieronymus totum versum absolvit his verbis conceptum: *ut postea discerent filii eorum certare cum hostibus, et habere consuetudinem præliandi*; quibus apparet sensum magis utcumque redditum, quam verbis verba accommodata esse. Non est, cur verba בָּק אֲשֶׁר-לִפְנֵיהֶם לֹא יָדְעוּ Hieronymum in suo codice Hebræo non lecta fuisse cum Zieglero *Theol. Abhandl.*, p. 297, statuanus. Exprimuntur enim verba illa a reliquis interpretibus veteribus omnibus. Græcus Alexandrinus: πλὴν οἱ ἔμπροσθεν αὐτῶν οὐκ ἔγνωσαν αὐτά, scil. ἔθνη, gentes illas Cananæas, quas debellavit Josua.

Ver. 3.

חֲמִשָּׁה וּכְרַנִּי פְּלִשְׁתִּים וְכָל-הַכְּנָעָנִי
וְהַחִיטִי וְהַחִיטִי יֵשֵׁב תַּר הַלְבָּנוֹן מִחֵר
בְּעַל הַרְמוֹן עַד לְבֹא חֶמֶת:

τὰς πέντε σατραπείας τῶν ἀλλοφύλων, καὶ
πάντα τὸν Χανααῖον, καὶ τὸν Σιδωνίον, καὶ τὸν
Εὐαῖον τὸν κατοικοῦντα τὸν Λίβανον ἀπὸ τοῦ
ἔρους τοῦ Ἀερμών ἕως Λαβωεμάθ.

z

Au. Ver.—3 *Namely*, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.

Lords.

Ged., Booth.—Lordships.

Gesen.—סָרְנִים only in plur. constr. סָרְנִי. 1. *Axles*, 1 Kings vii. 30. Syriac

סָרְנִי, id. Chald. סָרְנָא, wheel. The etymology is obscure.

2. Metaph., *princes, lords*, a word peculiar to the five chiefs of the Philistines, Josh. xiii. 3; Judg. iii. 3; xvi. 5, seq.; 1 Sam. v. 8, seq.; vi. 4, seq.; xxix. 6, al.—

Comp. Arab. نَطْب, axis, pole; metaph., prince, q. d., the hinge of a people.

Rosen.—חֲמִשָּׁה סָרְנֵי פְלִשְׁתִּים, *Quinque satrapas Philisthaorum*, uti Hieronymus reddidit. De nomine סָרְנִים vid. not. ad Jos. xiii. 3.

All the Canaanites, and the Sidonians.

Bp. Horsley.—*And all the Canaanites.* All the Canaanites were not left, for many of them were subdued; some by Joshua, some after his death perhaps. After דִּבְנֵנִי, I would insert יִשְׁבֵי הַעֲמֶק, “and all the Canaanites that inhabited the valley.” See chap. i. 19.

Ged., Booth.—*All the Sidonian Canaanites.* Literally, “all the Canaanites, even the Sidonians.”—*Booth.*

Houb.—וְכָל דִּבְנֵנִי, *Nos, et multi Chananæi.* Nam sic sæpe כל pro multis. Significatur fuisse passim multo Chananæos, qui nondum subjecti essent.

Rosen.—וְכָל־הַכְּנַעֲנִי, *Omnesque Cananæum*, videlicet hic illic sparsum et relictum. Videntur enim hi Cananæi, ut specialem populum dicunt, numerosiores ceteris fuisse, latiusque sparsi, ut proinde ab his ceteri omnes Cananæi dicti sint, et tota regio Cananæa, sicuti postea Israelitæ omnes a præcipua tribu Judæi sunt dicti, et tota regio Judæa. Itaque ne putes, omnes tunc adhuc superfuisset Cananæos; constat enim e Num. xxi. 3; Jos. xi. 3; xii. 8, jam illius gentis plures fuisse expulsos. וְהַצִּדְיִי, *Et Sidonium*, vid. supra i. 31. Fuerunt et hi Cananæi, ut liquet ex Genes. x. 15, ubi Sidon Canaanis primogenitus refertur. Attamen hi neque tunc, neque postea unquam fuerunt debellati ab Israelitis, neque vectigales factos legimus. וְהַחִיטִי יֹשֵׁב הַר הַלְבָּנוֹן, *Et Chivvæum qui incolebat montem Libani.*

Quæ verba non, ut quidam volunt, pertinent at ad Cananæos et Sidonios, neque enim hos legimus in monte Libano commoratos; sed soli Chivvæi in monte Libano, vel ad ejus radices et Hermonem habitant; vid. Jos. xi. 3. סָרְנִי בְּעַל הַרְמוֹן עַד לְבָנוֹן הָהָר, *Inde a monte Baal Hermon usque ad venire*, i. e., usque dum venit *Hamatham*.

Ver. 7.

וַיַּעֲשׂוּ בְנֵי־יִשְׂרָאֵל אֶת־הַרְעַב בְּעֵינֵי יְהוָה וַיִּשְׁכְּחוּ אֶת־יְהוָה אֱלֹהֵיהֶם וַיַּעֲבְדוּ אֶת־הַבַּעַלִּים וְאֶת־הָאֲשֵׁרוֹת :

καὶ ἐποίησαν οἱ υἱοὶ Ἰσραὴλ τὸ πονηρὸν ἐναντίον κυρίου. καὶ ἐπελάθοντο κυρίου τοῦ θεοῦ αὐτῶν, καὶ ἐλάτρευσαν τοῖς Βααλὶμ καὶ τοῖς ἄλσεσι.

Au. Ver.—7 And the children of Israel did evil in the sight of the Lord, and forgot the Lord their God, and served Baalim and the groves.

Baalim. See notes on Judges ii. 11.

The groves. See notes on Exod. xxxiv. 13, vol. i., p. 376.

Bishop Patrick.—*Served Baalim and the groves.*] Some here take *groves*, literally, for the trees themselves that composed those shady places, which were anciently consecrated to *heroes*; being, some time, the place of their sepulchre; where their *manes* were supposed to haunt. For Baalim were the same with *heroes*; and trees were accounted sacred things by the ancient heathen, who consecrated them to this or that deity, and trimmed them up with ribbons, and adorned them with lights, and made vows to them, and hung the spoils of their enemies upon them. Insomuch, that travellers were wont to stop when they were to pass by them, as if they had been the habitation of some god. But Mr. Selden thinks, that by *groves* are to be here understood the *images* of their gods in the groves; as it is certain they must signify in some places (see upon ch. vi. 25). And he probably conjectures, that there were several goddesses, under the name of Ashtaroth, worshipped in them (see the place mentioned above, in his *De Diis Syris*, Syntag. ii., cap. 2).

And it is evident, that these deities, whatsoever they were, were different from Baalim; for the prophets of Baal, and the prophets of the *groves*, were distinct persons, in 1 Kings xviii. 19.

Dr. A. Clarke.—*Served Baalim and the groves.*] No groves were ever worshipped, but the *deities* who were supposed to be resident in them; and in many cases temples and altars were built in *groves*, and the superstition of *consecrating groves and woods* to the honour of the deities was a practice very usual with the ancients. *Pliny* assures us that *trees*, in old times, served for the temples of the gods. *Tacitus* reports this custom of the old *Germans*; *Quintus Curtius*, of the *Indians*; and *Cæsar*, and our old writers, mention the same of the *Druids* in Britain. The *Romans* were admirers of this way of worship, and therefore had their *luci* or groves in most parts of the city, dedicated to some deity. But it is very probable that the word אֲשֶׁרֶת, *ashereth*, which we translate *groves*, is a corruption of the word אֲשֶׁרֶת, *ashtaroeth*, the *moon* or *Venus* (see on chap. ii. 13), which only differs in the letters ז, ה, from the former. *Ashtaroeth* is read in this place by the *Chaldee Targum*, the *Syriac*, the *Arabic*, and the *Vulgate*, and by one of *Dr. Kennicott's MSS.*

Gesen.—אֲשֶׁרֶת, rarely אֲשֶׁרֶת, Mic. v. 13; Deut. vii. 5. Plur. אֲשֶׁרֶת and אֲשֶׁרֶת, f.

1. *Asherah*, a goddess of the Hebrew idolaters, to whom they made statues, images (מַסֵּכָה), 1 Kings xv. 13; 2 Chron. xv. 16; and whom they often worshipped together with Baal, as at other times Baal and Astarte (Judg. ii. 13; x. 6; 1 Sam. vii. 4; xii. 10), 1 Kings xviii. 19, *prophets of Baal... prophets of Asherah*, 2 Kings xxiii. 4, *of Baal, of Asherah, and of all the host of heaven.* Judg. iii. 7, and served אֲשֶׁרֶת וְאֲשֶׁרֶת, *Baals and Asherahs*; comp. 2 Kings xvii. 16; xxi. 3; 2 Chron. xxxiii. 3; Judg. vi. 25. Once, where in the same chapter mention is made of אֲשֶׁרֶת, 2 Kings xxiii. 6, 14, 15, and also of אֲשֶׁרֶת, v. 13, the latter seems to pertain to the idolatrous worship of the Sidonians, and the former to that of the Hebrews.

2. *A statue, image, of Asherah*, made of wood, a *wooden pillar*, of great size, Judg. vi. 25—27; which on account of its height was fixed or *planted* in the ground, Deut. xvi. 21. An *Asherah* or statue of this sort stood near the altar of Baal at Samaria from the time of Ahab, 1 Kings xvi. 32, 33; 2 Kings x. 26; xvii. 16; on the high place of Bethel, 2 Kings xxiii. 15; at Ophra, Judg. vi. 25; and even in the temple at Jerusalem from Manasseh until Josiah,

2 Kings xxi. 3, 7; xxiii. 6.—Plur. אֲשֶׁרֶת, *Asherahs, pillars, columns*, often coupled with the cippi or stone pillars consecrated to Baal, 1 Kings xiv. 23; 2 Kings xvii. 10; xxiii. 14; 2 Chron. xiv. 2; Mic. v. 12, 13; Ex. xxxiv. 13; Deut. vii. 5; xii. 3; with אֲשֶׁרֶת, Judg. iii. 7; with אֲשֶׁרֶת, Is. xvii. 8; xxvii. 9; 2 Chron. xxxiv. 4, 7; and with other species of idols, Deut. vii. 5; xii. 3; 2 Chron. xxxi. 1; xxxiii. 9.—That these pillars were of wood appears especially from the fact, that whenever they are destroyed they are always said to be cut down and burned, Ex. xxxiv. 13; Judg. vi. 25; 2 Kings xxiii. 6, 15, etc.

NOTE.—Of the ancient versions some render this word *Astarte*, others a *wooden pillar*, others a *tree*. Sept. very frequently ἄλσος, Vulg., *lucus* (Engl. a *grove*), by which they seem to have understood a sacred tree. In the Mishna too it is explained by אֵיל יַעֲרֵי, “a tree that is worshipped.” The primary signification of the word may pertain either to the *goddess*, her nature and qualities; or to the *statue* or figure of the goddess. The latter has recently been maintained by Movers, in a learned dissertation on this word (*Phœnizier*, I., p. 560, sq. Bonn, 1840); according to whom אֲשֶׁרֶת is pp. *right, upright*, then a *pillar*, and at last a female divinity of the Canaanites worshipped under the figure of an *upright pillar*, often as the partner (σύμβωμος) of Baal in his altars, but different from Astarte; comp. the epithet of Diana, Ὀφθία, Ὀφθασία. The former idea was adopted by me (*Thesaur. s. h. v. et in Append.*) referring אֲשֶׁרֶת to the nature and qualities of the goddess herself; though I admit, that the proper and primary signification of the word was afterwards neglected and obliterated, as is not uncommon. According to this view אֲשֶׁרֶת is pp. *fortune, happiness* (comp. אֲשֶׁרֶת no. 3; אֲשֶׁרֶת, Gen. xxx. 13; especially אֲשֶׁרֶת), and hence became an attribute of *Astarte*, or *Venus as Fortuna datrix*, which was made great account of among the Hebrew idolaters; see the arts. נָחַל, קָוָה. To this we may add, that the Romans too regarded Venus as the giver of good fortune and a happy lot; comp. the expressions: *Venerem jacere* Suet., *venerens jactus*, Cic. et al. And I am still induced to regard this view with favour, by the analogy of other similar names derived obviously from the nature and qualities of heathen gods, and very rarely if ever from the form

of their statues or images : e. g. עֲשֵׂתֶיךָ, בָּעֲלִים, הַקִּנִּים. It is however very possible, that the proper signification of אֲשֵׁרִים, אֲשֵׁרִים, being afterwards neglected, these words might come to be used of rude pillars and wooden statues; just as the Greek Ἐρμῆς was used of any human statue which terminated below the breast in a square column, although it might represent any thing or every thing but Mercury.

Prof. Lee.—See vol. i., p. 377.

Ver. 8.

וַיִּחְרַאֲף יְהוָה בְּיִשְׂרָאֵל וַיִּמְכְּרֵם
בְּיָד פִּוְשָׁן רִשְׁעִיתִים מֶלֶךְ אֲרָם נַהֲרָיִם
וַיַּעֲבְדוּ בְּנֵי־יִשְׂרָאֵל אֶת־פִּוְשָׁן רִשְׁעִיתִים
שְׁמֹנֶה שָׁנִים :

καὶ ὠργίσθη θυμῷ κύριος ἐν τῷ Ἰσραὴλ, καὶ ἀπέδοτο αὐτοὺς ἐν χειρὶ Χουσαρσαθαίμ βασιλέως Συρίας ποταμῶν. καὶ ἐδούλευσαν οἱ υἱοὶ Ἰσραὴλ τῷ Χουσαρσαθαίμ ἑπτὰ ὅκτω.

Au. Ver.—8 Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of Mesopotamia [Heb., Aram-naharaim]: and the children of Israel served Chushan-rishathaim eight years.

Dr. Adam Clarke.—*Chushan-rishathaim.*] *Kushan*, the wicked or impious; and so the word is rendered by the Chaldee Targum, the Syriac, and the Arabic, wherever it occurs in this chapter.

King of Mesopotamia.] King of אֲרָם נַהֲרָיִם, *Aram-naharaim*, "Syria of the two rivers;" translated Mesopotamia by the Septuagint and Vulgate. It was the district situated between the Tigris and Euphrates, called by the Arabian geographers *Maverannaher*, "the country beyond the river;" it is now called *Diarbek*.

Rosen.—3 *Quare excaudit ira Jovæ in Israel, vendiditque eos in manum* (cf. ii. 14) *Cuschanriscathaim*. De hoc nomine, quod Græcus Alexandrinus Χουσαρσαθαίμ expressit, veterum et recentiorum variæ sunt conjecturæ. Prius horum nominum, in statu regiminis hic positum, præter hunc locum legitur Habac. iii. 7, ubi vates *sub ærumna se vidisse* ait כִּי־נִסְּךָ אֶדְוִי, *tentoria Cuschanis, et contremuisse aulea*, i. e., *tentoria terræ Midian*. Unde colligere licet, nomen fuisse gentis alicujus Nomadicæ, seu tribus Arabiæ. Nostro vero loco patet esse singuli hominis nomen, et cum רִשְׁעִיתִים

in statu constructo junctum, significat *Cuschanum duplicis*, i. e., *insignis improbitatis*. Hinc Chaldeus כּוּשָׁן הָרָעָה, *Cuschan sceleratus*, et Syrus حَمَمٌ دَمَلٌ, *eumque sequutus*

Arabs كُوشَانُ الْأَثِيمِ, quod idem, reddiderunt. Hebræi in Commentario *Michlal Jophi* putant, *Rischathaim* esse nomen loci, et formam dualis indicare, Syriam, ejus rex Cuschan ille fuit, duplicem impietatem adversus Israelitas commisisse; unam exercuisse Bileamum, alteram Cuschanum. Matth. Hillerus in *Onomast. S.*, p. 154, et 792. interpretatur *Scenitam inquietudinum*, s. *inquietum*, כִּי־נִסְּךָ enim Habac. iii. 7, *Scenitam*, רִשְׁעָה autem proprie *commotionem, inquietudinem* significare (cf. not. nostr. ad Ps. i. 1). Simonis in *Onomast.*

F. T., p. 327, כּוּשָׁן ex Arabico كاش (pro كُوش), *timore correptus fuit* interpretatur *timorem magnum* (nam syllaba כּוּ auget et intendit significationem, vid. *Arcan. formar.*, p. 565), hinc objectum, quod dicunt, *timoris*, aut *reverentia*, i. e., *admodum reverendum*; רִשְׁעִיתִים vero pro nomine loci habet, ut nomine conjuncto denotetur *reverendus*, i. e., *princeps urbis Rischathaim*. Fuit autem vir ille, ut hic additur, אֲרָם נַהֲרָיִם, *rex Aramæ duorum fluviorum*, Euphratis et Tigridis, interamnis, i. e., *Mesopotamiæ*.

Ver. 10.

וַתְּהִי עָלָיו רֹחַ־יְהוָה וַיִּשְׁפֹּט אֶת־
יִשְׂרָאֵל וַיָּצֵא לַפִּלְחָמָה וַיִּתֵּן יְהוָה
בְּיָדוֹ אֶת־פִּוְשָׁן רִשְׁעִיתִים מֶלֶךְ אֲרָם
וַתַּעֲזֵז יָדוֹ עַל פִּוְשָׁן רִשְׁעִיתִים :

καὶ ἐγένετο ἐπ' αὐτὸν πνεῦμα κυρίου, καὶ ἔκρινε τὸν Ἰσραὴλ. καὶ ἐξῆλθεν εἰς πόλεμον πρὸς Χουσαρσαθαίμ. καὶ παρέδωκε κύριος ἐν χειρὶ αὐτοῦ τὸν Χουσαρσαθαίμ βασιλέα Συρίας ποταμῶν. καὶ ἐκραταίωθη χεὶρ αὐτοῦ ἐπὶ τὸν Χουσαρσαθαίμ.

Au. Ver.—10 And the Spirit of the LORD came [Heb., was] upon him, and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim king of Mesopotamia [Heb., Aram] into his hand; and his hand prevailed against Chushan-rishathaim.

The Spirit of the Lord.

Bp. Patrick.—*The Spirit of the Lord*

came upon him.] He had an extraordinary motion from God to take upon him the government of the people; which none durst presume to do, but such as were appointed by God, who was their king. Josephus thinks that God appeared to them, or some way revealed his will to them, in these matters; so that they were sure they acted by his authority. The Chaldee Paraphrast seems to favour the latter opinion, who calls this spirit, "the Spirit of prophecy." Certain it is, that they had not only an inward incitement to undertake the deliverance of God's people, but were endowed with extraordinary courage and conduct; and it is likely with a singular gift of Divine eloquence, to persuade the people to forsake their idolatry, and vindicate their liberty.

Rosen.—*Fuitque super eum spiritus Jovæ*, quod Chaldaeus רוח נבואה, *spiritum prophetiae* interpretatur. Male. Nam quid prophetia ad bellum gerendum? Melius idem interpretes infra vi. 34, רוח נבואה דיה, explicat רוח נבואה דיה, *spiritum fortitudinis a Jovæ*. Significatur enim illa loquendi forma sæpius in hoc libro obvia corporis animique dotes eximiae et excellentes divino beneficio hominibus collatae ad res magnas et difficiles suscipiendas et feliciter exsequendas. Vid. infra xi. 29; xiv. 6; xv. 14, et cf. quæ de hac re disseruit Dathius ad *Glassii Philolog. S.*, a se edita, p. 819, seqq. Recte Kimchi notat significari spiritum fortitudinis, quo excitatus amoto omni metu bellum adversus Cuschanem susceperet.

Dathe.—Non possum omnino assentiri Glassio in eis, quæ num. 2 habet, quando nimirum omnia dona extraordinaria s. virtutes eximias, quæ nonnunquam hominibus divinitus collatae leguntur, Spiritui S. tribuit. Etenim vocabulum ירוה indubie in ejusmodi locis vim et virtutem eximiam, cum corporis, tum animi, significat, divinitus collatam, in cujus usu illa sola, non Spiritus S. quatenus ut tertia in divinitate persona consideratur, operata est. Clarissime, uti arbitror, hæc hujus vocis significatio probari potest ex historia Simsonis, in qua legitur Jud. xiv. 6, cum Simsoni occurreret leo rugiens נשעצור ירוה רוח נבואה דיה. Quæ verba Junius et Tremellius male vertunt: *Tum incessit eum Spiritus Jovæ adeo ut discinderet illum*. Nec multo melius Castellio: *quem (leonem) Jovæ afflatu instigatus discerpsit*. Nil profecto in hoc facinore patrando afflatu Spiritus S. aut peculiari ejus excitatione egit,

sed usus est robore illo eximio, quo a Deo instructus fuit. Addo alium locum etiam clariorem ejusdem capitis e versu 19 ubi eadem phrasis a citatis interpretibus eodem modo Latine versa est: והנצח עליו רוח דיה, *abiitque Ascalonem ibique cadebat triginta homines, quos vestibus suis spoliavit*. Quis hæc Spiritus S. impulsu facta esse dicat? Quis non intelligit ירוה רוח nihil aliud esse, quam divinam illam virtutem, qua Simson instructus ea patrabat, quæ humanas vires longe excedebant. Vide quoque cap. xv. 14. Et sic putem intelligenda esse omnia loca, in quibus homines leguntur quædam fecisse, quæ ab iis vix exspectari poterant. Omnes corporis animique dotes eximiae et excellentes divino beneficio hominibus collatae ad usus hujus vitæ vocantur ירוה דיה. Sic Jud. iii. 10, de omnibus omnino judicibus dicitur ירוה דיה עליו רוח divinitus eos esse excitatos ad liberandum et defendendum populum Israëliticum ab ejus hostibus. Deinde in specie de Gideone cap. vi. 34, de Jephtha cap. xi. 29, et aliis, qui omnes impulsu Spiritus Jovæ populum liberarunt, h. e., divinitus excitati sunt ad suscipiendum et audendum aliquid, quod nunquam alias ausi fuissent. Sic de Bezaleele Exod. xxxi. 3 legitur, eum repletum fuisse רוח דיה spiritu Dei, sapientia, intelligentia, prudentia. Sed sequenti versu explicatur, quem in finem Deus ei illum *spiritum* conferre vellet, nempe ut peritus fieret artifex ad vasa et alia instrumenta sacri tabernaculi ex auro, argento et ære fingenda et formanda. Quis vero dicat Bezaleelem harum rerum peritia instructum fuisse ex peculiari Spiritus S. revelatione? Ex Novo Testamento scimus, Spiritus S. opus esse tantum conversionem hominis, sive quæ ad salutem ejus æternam efficiendam, conservandam et promovendam pertinent. Nullibi ei tribuuntur opera ingenii humani. Ipsius quidem Dei est hoc beneficium, conferre in homines pro liberrima sua voluntate majorem aut minorem mensuram istarum animi virtutum ad res hujus vitæ curandas et efficiendas. Cur igitur dicamus, aliam Dei œconomiam fuisse in Vetere Testamento ac in Novo, atque Spiritum S. tertiam in divinitate personam instruxisse homines scientia rerum civilium ad recte obeunda et administranda munera sua. Qua ratione permotus equidem loca a Glassio citata Num. xi. 17; Dan. v. 12; vi. 3, de Mosis et Danielis *spiritu*, quo ille utebatur ad populum Israëliticum gubernandum, hic ad præfec-

turas regni Babylonici recte administrandas, putem tantum intelligenda esse de insigni prudentia horum duumvirorum, qua aliis præstabant, idque beneficio Dei, qui vires intellectus eorum eo usque auxerat, ut longe plura et majora, quam alii, præstare possent. Nimis subtiliter igitur argutantur interpretes in loco illo, ubi de Mose sermo est, *separabo de spiritu tuo, qui est super te et ponam super eos* : vel potius nimis crasse explicant verbum illud *אַחַד*, *separare*, cum nihil amplius his verbis insit, quam promissio de simili sapientia conferenda divinitus septuaginta illis viris, qua apti redderentur ad magistratus munera eadem sapientia et prudentia administranda, qua id hactenus a Mose solo factum fuerat. Mitto alia exempla, quibus hæc illustrari possent, et addo tantum observationem, ex qua hic vocabuli *רוח* significatus ex ipso loquendi usu Hebræorum probari possit. Videntur nimirum Hebræi vocabulum *רוח* tropice usurpasse ad virtutem, excellentiam et præstantiam indicandam; quod ex loco Esaie probabile fit, ubi cap. xxxi. 3 propheta dicit: *Ægyptii homines sunt, non Deus, equi eorum caro sunt, non spiritus*. Ex oppositione vocabuli *רוח* ad *בשר* plane apparet, illud h. l. non per *spiritum* verti posse, sed per *virtutem, robur*, cum nemo neget *בשר*, *carnem* tropice de *infirmi-tate* et debilitate dici. Jam vero si Hebræi virtutem aut præstantiam divinitus collatam, sive, ut scholæ termino utar, causam ejus efficientem indicare voluerunt, poterant dicere *רוח אלהים* *רוח* ita tamen, ut vocabulum *רוח* non in propria sua significatione, sed tropica acciperent. — At enim vero hæc non ita velim intelligi, ut negem in quibusdam locis per *רוח אלהים* *רוח* Spiritum S. indicari. Tantum his locis, in quibus sermo est, non nisi de rebus civilibus, illam notionem parum aptam esse arbitror, quod et exemplis et rationibus allatis demonstrasse mihi videor.

Chushan-rishathaim. See notes on verse 8.

Judged. So most commentators.

Rosen.—*רושע אֱלֹהִים*, *Et judicavit Israe-lem*, cæpit munere judicis fungi, hoc est, supremi magistratus, qui simul erat dux exercituum, et disceptor civilium controversiarum. Hebræi *רושע אֱלֹהִים* interpretantur *vindica-vit* et in libertatem asseruit, collato Ps. xliii. 1, *רושע אֱלֹהִים*, *judica me, Deus*, quod Jarchi *נִקְמֵי*, *vindica me* explicavit. Unde hic additur: *et exivit ad bellum*.

Ver. 11.

וַתִּשְׁקֹט הָאָרֶץ אַרְבָּעִים שָׁנָה וַיָּמָת עֲרֹנִיָּאל בְּדִרְתָּהּ:

καὶ ἡσύχασεν ἡ γῆ ἔτη τεσσαράκοντα. καὶ ἀπέθανε Γοθονύλ υἱὸς Κενέζ.

Au. Ver.—11 And the land had rest forty years. And Othniel the son of Kenaz died.

The land had rest forty years.

Pool.—*The land had rest*: either, first, It rested about forty years, or the greatest part of forty years; it being most frequent in Scripture to use numbers in such a latitude. Thus the Israelites are said to *bear their iniquities forty years in the wilderness*, Numb. xiv. 34, when there wanted near two years of that number; and to *dwell in Egypt four hundred and thirty years*, when there wanted many years of that number. Thus *Joseph's kindred*, sent for and called by him into Egypt, are numbered seventy-five souls, Acts vii. 14, although they were but seventy, as is affirmed, Gen. xvi. 27; Exod. i. 5. So here *the land* is said to *rest forty years*, although they were in servitude eight of those years, ver. 8. And in like manner *the land* is said to *have rest eighty years*, though eighteen of them they served the king of Moab, ver. 14. And so in some other instances. Nor is it strange and unusual, either in Scripture or in other authors, for things to be denominated from the greater part, as here it was; especially when they did enjoy some degrees of rest and peace, even in their times of slavery, which here they did. Or secondly, *It rested*, i. e., began to rest, or recovered its interrupted rest, in the *fortieth year*, either after Joshua's death, or after the first and famous rest procured for them by Joshua, as is noted, Heb. iv. 9, when he destroyed and subdued the Canaanites, and gave them quiet possession of the land; and *the land had rest from war*, as is said, Josh. xi. 23; xiv. 15. So there is this difference between the years of servitude and oppression, and those of rest, that in the former he tells us how long it lasted; in the latter, when it began; by which, compared with the other years, it was easy also to know how long the rest lasted. To strengthen this interpretation, two things must be noted. 1. That *resting* is here put for beginning to rest, as to *beget* is put for *beginning to beget*, Gen. v. 32; xi. 26; and to *reign*, for to *begin to reign*, 2 Sam. ii. 10; and to *build*, 1 Kings vi.

15, 36, for *to begin to build*, 2 Chron. iii. 1. 2. That *forty years* is put for *the fortieth year*; the cardinal number for the ordinal, which is common both in the Holy Scripture, as Gen. i. 5; ii. 11; Exod. xii. 2; Hag. i. 1; Mark xvi. 2, and in other authors.

Bp. Patrick.—*The land had rest forty years.*] It doth not suit with my design to enter into chronological disputes; and therefore I remit the learned reader to the Canon Chronicus of Sir J. Marsham, lib. ii., where he supposes the idolatrous generation to have risen in the thirty-fourth year after the death of Joshua; who lost their liberty, and fell under the oppression of Chushan, for the space of eight years, and after their deliverance from it, lived happily forty years. Which will appear in the sequel to be more reasonable than to interpret these words as if they signified, "The land rested in the fortieth year after Joshua first settled them in peace and quiet." So our great primate of Ireland (vide A. M. 2599).

Rosen.—11 *Quievitque terra quadraginta annos*, i. e., nec bellis, nec stipendiis solvendis vexata est. Cf. Jos. xi. 23, *וְהָאֶרֶץ שָׁקֵטָה כְּמִלְחָמָה*, et *terra quæ quæta erat a bello*. Per *quadraginta annos* quietam fuisse terram cum scriptor dicit, R. Tanchum observat id intelligendum esse ita: usque ad finem quadraginta annorum inde a morte Josuæ. Atque ad hanc summam pertinere quoque octo illos annos, quibus tyrannidem exercuit Cushman-rischathaim, vs. 8. "Etenim," addit, "nisi sic statuerimus hic aliisque locis similibus, qui sequuntur; nimum excresceret annorum numerus, nec recte prodiret, quod declarabimus ad historiam Jephthæ (infra xi. 26), atque ubi sermo erit de tempore, quo exstructum est templum, in libro Regum." Videlicet 1 Reg. vi. 1, templi fundamenta jacta dicuntur quadringentesimo octogesimo anno post exitum ex Ægypto. Verum si collectis annis in libro Judicum notatis (vid. Proem. § iv.) * 410

* *Proemium IV.*

CHRONOLOGIA LIBRI.

Temporum notationes, quæ in hoc libro exstant, si eo quo sese invicem excipiunt ordine computamus, illæ quadrigentorum et decem annorum spatium efficiunt, id quod hæc tabella ostendet:

	annos
1. Servitus Cuschan Reschathaim, sive Mesopotamica, cap. iii. 8	8
Ex qua ubi vindicati sunt Hebræi per Othnielem, <i>terra</i> dicitur <i>quievisse</i> , iii. 11, per annos	40

adjiciamus ad jacta templi fundamenta annos judicatus Eli, 1 Sam. iv. 18 ...	40
„ præfecturæ Samuelis et imperii Saulis, Act. xiii. 21.....	40
„ regiminis Davidis, 2 Sam. v. 4.	40
„ Salomonis ad jacta templi fundamenta, 1 Reg. vi. 1 ...	3

Prodibit summa annorum.....	533
Quibus, si integrum totius epochæ calculum requiras, adhuc addas necesse est Ab exitu ex Ægypto ad mortem Mosis (Exod. vii. 7; coll. Deut. xxxiv. 7)...	40
A morte Mosis ad servitutem primam Mesopotamicam circiter	27

Habebis annos	600
Hoc igitur tantum centum et viginti annorum	

	annos
2. Servitus Eglonis, sive Moabitis, iii. 14..	18
Liberatio per Ehudem, iii. 30, quando <i>terra quievisse</i> dicitur per annos	80
In quæ tempora incidit oppressio Israelitarum per Philisthæos, et vindiciæ illius afflictionis per Sangarem, non indicato annorum numero, iv. 1.	
3. Servitus Jabinis, sive Cananæa, iv. 3	20
Liberatio per Barakum et Deborah, v. 31, quando <i>terra quievisse</i> dicitur annos	40
4. Servitus Midianitica, vi. 1.....	7
Quievit terra per Gideonem vindicata, viii. 28	40
Abimelech, Judex ix. 22	3
Thola, x. 2	23
Jair, x. 3	22
5. Servitus Ammonitica, x. 8	18
Jephta, vindex, xii. 7.....	6
Ibzan, xii. 9	7
Elon, xii. 11.....	10
Abdon, xii. 14.....	8
6. Oppressio Philisthæa, xiii. 1.....	40
Simson vindex et judex, xv. 20; xvi. 31..	20

Summa annorum.... 410
Sed quominus illæ temporum notationes certæ et accuratæ chronologiæ inservire possint, primum illud impedit, quod nonnisi pleni anni ponuntur, nullis indicatis mensibus. Deinde anni qui notantur a servitute Mesopotamica usque ad Simsonis mortem, ea qua sequuntur serie non sunt computandi hac de causa, quod oppressiones et liberationes Israelitarum nonnumquam in eadem inciderunt tempora. Ita Philisthæa oppressio *σύντοπος* fuit Ammonitica, x. 7. Porro quum non omnes Judices toti populo, sed nonnulli peculiaribus tantum quibusdam tribubus præfuerint, commode duo Judices coævi in diversis tribubus rerum potiri, ut et altera libertate gaudere, altera sub servitute genere eodem tempore potuerunt. Sic requies octoginta annorum

discrimen ut componerent cum ea annorum summa, quæ 1 Reg. vi. 1 habetur, interpretum et Hebræorum et Christianorum plures statuerunt, annos servitutis et quietis uno eodemque numero comprehendendi, ita nimirum, ut quando Israelitæ dicuntur regi Cuschan serviisse per octo annos, et vindice Othniele per quadraginta quievisse, illos octo annos servitutis his ipsis Othnielis esse includendos. Eodem modo infra vs. 30 hujus capitis octoginta annis quietis comprehendendi decem et octo annos servitutis vs. 14, et sic in ceteris; quo pacto centum et undecim anni sex illarum servitutum toti summæ detrahuntur. Quis vero non videt, absonum esse, cum hic dicitur terra quievisse quadraginta annis, in his annos gravissimæ servitutis et bellorum includere, quod nihil est,

sub Ehude non apud omnes tribus æque diu duravit. Illæ enim, quæ meridiionalem terræ partem incolebant, requie perpetua per omnes illos annos fruebantur; septentrionales vero post viginti annos a rege Jabin subjugatæ per annos viginti in servitute tenebantur, usque dum a Barako et Debora liberatæ postea per quadraginta annos quietæ manerent, iii. 30; iv. 3; v. 31. A superiore illa quadrigentorum et decem annorum summa quum itaque anni haud pauci demendi sint; illud temporis spatium, quod historia libri Judicum complectitur, trecentos et quinquaginta annos haud multum superaverit. Omnino vero quot annos Judicum regimen duraverit definiri non potest, quum quantum temporis inter Simsonis mortem et Elin ac Samuelem interfuerit ignoremus. Paulus quidem apostolus, Actor. xiii. 20, post divisam inter tribus terram Cananæam Judices circiter quadrigentos et quinquaginta annos Israelitis præfuisse dicit [Καὶ μετὰ ταῦτα ὡς ἔτεσι τετρακοσίοις καὶ πενήκοντα ἔδωκε κριτὰς ἕως Σαμουὴλ τοῦ προφήτου]. Id tamen conciliari nequit cum eo quod 1 Reg. vi. 1, templi Salomoni fundamenta jacta esse dicuntur quadringentesimo octogesimo anno post exitum Israelitarum ex Ægypto [בְּשִׁמְוִינִים שָׁנָה יָצְאוּ בְּנֵי־יִשְׂרָאֵל מִמִּצְרָיִם מֶלֶךְ־מִצְרָיִם]. Nam temporis regiminis Josuæ, Judicum, Saulis et Davidis in summam collecta ex calculis librorum Josuæ, Judicum et Samuelis, longe plures ab exitu ex Ægypto usque ad Salomonem annos conficiunt. Josephus denique regimini Judicum plus quam quingentos annos tribuit [*Antiqq.*, l. xi., cap. 4, § 8, Πρὸ δὲ τῶν βασιλείων ἄρχοντες αὐτοὺς δειπνῶν, οἱ προσαγορευόμενοι κριταὶ καὶ μόναρχοι· καὶ τοῦτον πολιτευόμενοι τὸν τρόπον ἔτεσι πλείοσιν ἢ πεντακοσίοις διήγαγον μετὰ Μωϋσῆν ἀποθανόντα καὶ Ἰησοῦν τὸν στρατηγόν. Ante reges vero suberant imperio eorum qui dicti sunt judices et monarchæ; et sub hac reipublicæ forma annos plus quam quingentos egerunt post obitum Mosis et Jesu imperatoris].

quam molestissimum jugum et bellorum tumultus in quiete reponere? Sed præterquam quod distincta annorum servitutis et quietis enumeratio toties instituitur, numerusque annorum quietis illos servitutis annos plene elapsos claris verbis dicitur; vehementissime quoque ille computus premitur calculo Jephthæ, infra xi. 26, quo ab occupatione terræ ad suam ætatem annos, quibus Israelitæ impune regionem Ammonitarum inhabitaverant, numerat trecentos; a quo tamen numero longissime absunt, quibus illa sententia placet. Omnino vero ille et in hoc libro (vid. Proem., § iv.) et in aliis libris (vid. paulo supra) toties rediens in temporum notationibus quadraginta et viginti annorum numerus, nullis adjectis mensibus et diebus, satis ostendit, illos calculos haudquaquam ita accuratos esse, ut iis certa quædam *χρονογραφία* superstrui possit. — Verbis postremis hujus versus, וַיָּמָת קְנָזִי בְּנֵי־יִשְׂרָאֵל, et mortuus est Othniel, Kenazi filius, Clericus præmittit hæc: intra quos, scil. quadraginta annos, quibus quæta fuit terra; “quia,” addit, “non est credibile, Othnielem, qui, vivo Calebo, uxorem duxit, superstesque fuit uni atque alteri ætati ab eo tempore, adhuc quadraginta annos post susceptum iudicis munus vixisse.”

Ver. 12.

וַיַּחֲזֵק יְהוָה אֶת־עֲגֹלֹן מֶלֶךְ־מוֹאָב
עַל־יִשְׂרָאֵל וּבָנָיו

— καὶ ἐνίσχυσε κύριος τὸν Ἐγλῶμ βασιλέα Μωὰβ ἐπὶ τὸν Ἰσραὴλ, κ.τ.λ.

Au. Ver.—12 And the children of Israel did evil again in the sight of the Lord: and the Lord strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the Lord.

Against Israel.

Rosen.—*Et firmavit, fortem reddidit Jova Eglonem, regem Moabi, super Israelem, superiorem illum Israelitis reddidit, subjecit eos suæ potestati.*

Ver. 13.

וַיִּחָפֵּז אֱלֹהֵי אֲרָם־בְּנֵי־עַמּוֹן
וַיַּחֲזֵק יְהוָה אֶת־יִשְׂרָאֵל וַיִּירָשׁוּ אֲרָם־עַר
הַתְּמָרִים :

καὶ συνήγαγε πρὸς ἑαυτὸν πάντας τοὺς υἱοὺς Ἀμμὼν καὶ Ἀμαλῆς, καὶ ἐπορεύθη καὶ ἐπάταξε τὸν Ἰσραὴλ, καὶ ἐκληρονόμησε τὴν πόλιν τῶν φοινίκων.

Au. Ver.—13 And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees.

And possessed.

Rosen.—יְרִיחוֹ, *Et occuparunt urbem palmarum*, i. e., Jerichuntem, vid. supra ad i. 16. Pro plurali יְרִיחוֹ Græcus Alexandrinus et Vulgatus posuerunt verbum in singulari καὶ ἐκκληρονόμησε, atque possedit, quia verba in singulari posita præcedunt. Sed eodem res redit: intelliguntur, quos Eglon illum locum occupatum misit.

Pool.—*The city of palm trees*, i. e., Jericho, as may be gathered from Deut. xxxiv. 3; Judg. i. 16; 2 Chron. xxviii. 15. Not the city, which was demolished, but the territory belonging to it. Here he fixed his camp, partly for the admirable fertility of that soil; and partly because of its nearness to the passage over Jordan, which was most commodious, both for the conjunction of his own forces, which lay on both sides of Jordan; and to prevent the conjunction of the Israelites in Canaan with their brethren beyond Jordan; and to secure his retreat into his own country, which therefore the Israelites prevented, ver. 28.

Bp. Patrick.—*Possessed the city of palm trees.* That is, Jericho [so Rosen.], as appears from Deut. xxxiv. 3; Judg. i. 16. Which, though it was destroyed by Joshua, yet the place where it stood remaining, it is likely they made fortifications, and placed a strong garrison there, that they might the better keep the whole country in subjection.

Dr. A. Clarke.—*The city of palm trees.* This the Targum renders *the city of Jericho*; but Jericho had been destroyed by Joshua, and certainly was not rebuilt till the reign of Ahab, long after this, 1 Kings xvi. 34. However, as Jericho is expressly called *the city of palm trees*, Deut. xxxiv. 3, the city in question must have been in the vicinity or plain of Jericho, and the king of Moab had seized it as a frontier town, contiguous to his own estates. Calmet supposes that the *city of palm trees* means *En-gaddi*.

Ver. 15.

וַיִּזְעַקוּ בְּנֵי-יִשְׂרָאֵל אֶל-יְהוָה וַיֹּאמֶר יְהוָה לְהָם מוֹשִׁיעַ אֶת-אֶהֱרָב בֶּן-גִּבְרָא בְּרֵיהֶימוֹנִי אִישׁ אֶחָד יְדֻמִּינִי וַיִּשְׁלָהוּ בְּנֵי-יִשְׂרָאֵל בְּיָדוֹ מִנְהָה לְעַגְלוֹ מִלָּה מוֹאָב :

καὶ ἐέκραξαν οἱ υἱοὶ Ἰσραὴλ πρὸς κύριον· καὶ ἤγειρεν αὐτοῖς σωτῆρα τὸν Ἀῶδ υἱὸν Γηρά υἱὸν τοῦ Ἰεμενὶ ἄνδρα ἀμφοτεροδέξιον. καὶ ἐξαπέστειλαν οἱ υἱοὶ Ἰσραὴλ δῶρα ἐν χειρὶ αὐτοῦ τῷ Ἐγλῶν βασιλεὶ Μωάβ.

Au. Ver.—15 But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer, Ehud the son of Gera, a Benjamite [*or*, the son of Gemini], a man left-handed [Heb., shut of his right hand, ch. xx. 16]: and by him the children of Israel sent a present unto Eglon the king of Moab.

A Benjamite [*or*, the son of Gemini].

Rosen.—יְמִינִי est tribu Benjamin oriundus; est nomen gentilitium a יָמִין derivatum, divisim scriptum, ut יְמִינִי 1 Sam. ix. 21; Ps. vii. 1. Cf. Gesenii *Lehrgeb.*, p. 515.

A man left-handed.

Bp. Patrick.—*A man left-handed.* The Hebrew words *itter jad jemini* are very obscure, being used nowhere else but here, and xx. 16. In both places the LXX translate them ἀμφοτεροδέξιος, whom the Vulgar follows, qui utraque manu pro dextra utebatur, “who could use both hands, as we do our right.” This the Hebrew phrase will bear, which literally signifies, as we translate it in the margin, “shut of his right hand;” i. e., who did nothing with it, but used his left, though he could use both alike; or, as Josephus will have it, τῶν χειρῶν τὴν ἀριστερὰν ἀμείνων, “who of the two could use his left hand best.”

Gesen.—אָרָר m. adj. *shut up*, bound, i. e., impeded. Judg. iii. 15; xx. 16, יְמִינוֹ אָרָר, *impeded as to the right hand* [so Clarke, Lee, Rosen., see also notes on xx. 16], i. e., who cannot use the right hand freely, and hence

i. q., *left-handed*. Arab. أطر, Conj. V., to be impeded; comp. عتد, to bind, to tie, transferred also to the tongue, like English, tongue-tied.

Dr. A. Clarke.—*A man left-handed.* Heb., *a man lame in his right hand*, and therefore obliged to use his left. The Septuagint render it ἀνδρα ἀμφοτεροδέξιον, *an ambidexter*, a man who could use both hands alike. The Vulgate, *qui utraque manu pro dextera utebatur*, a man who could use either hand as a right hand, or to whom right and left were equally ready. This is not the sense of the original, but it is the sense in

which most interpreters understand it. It is well known that to be an *ambidexter* was in high repute among the ancients: Hector boasts of it:

Ανταρ εγών εν οίδα μαχάς τ', ανδροκτασίας τε·
Οιδ' επι δεξια, οιδ' επ' αριστερα νωμησαι βων
Αζαλην, το μοι εστι ταλανρινον πολεμιζειν.

Iliad., lib. vii., ver. 237.

"But am in arms well practised; many a Greek

Hath bled by me, and I can shift my shield
From right to left; reserving to the last
Force that suffices for severest toil."

COWPER.

Asteropæus is also represented by Homer as an *ambidexter*, from which he derives great advantages in fight:—

'Ως φαρ' απειλησας· ο δ' ανεσχετο διος Αχιλλεως

Πηλιαδα μελιν· ο δ' ομαρτη δουρασιν αμφις
'Ηρωσ Αστεροπαυος, επει περιδεξιος ηε.

Iliad., lib. xxi., ver. 161.

"So threatened he. Then raised Achilles high

The Pelian ash:—and his two spears at once
Alike (a practised warrior), with both hands
Asteropæus hurl'd."

COWPER.

We are informed by Aristotle, that Plato recommended to all soldiers to acquire, by study and exercise, an equal facility of using both hands. Speaking of Plato, he says: Καί την εν τοις πολεμικοις ασκησιν, όπως αμφιδεξιοι γινωνται κατα την μελητην, ως δεον μη την μεν χρησιμον ειναι των χερουν, την δε αχρηστον.—*De Repub.*, lib. ii., cap. 12. "He (Plato) also made a law concerning their warlike exercises, that they should acquire a habit of using *both hands alike*; as it is not fit that one of the hands should be useful and the other useless."

In chap. xx. 16 of this book we have an account of *seven hundred* men of Benjamin, each of whom was *ימיני* *אשר יימיני*, *ilter yad yemino*, *lame of his right hand*, and yet sling- ing stones to a hair's breadth without missing: these are generally thought to be *ambidexters*.

By him the children of Israel sent a present.

Bp. Patrick.—Some understand by this the tribute that was laid upon them; but it rather signifies a voluntary present, above their ordinary payments; whereby they hoped to mollify him, and make him favourable to his loving subjects: for *mincha* is used for such offerings as were presented to God to obtain his favours.

Rosen.—*Et miserunt Israelitæ per manum ejus munus Egloni, regi Moabitarum.* Ex qua re illi, qui דָּבָר דִּי־יָמִינוּ, *ambidextrum* denotare volunt, argumentum petunt contra eorum sententiam, qui phrasin illam *scævam* interpretantur. Non enim, inquiunt, scævola nuncius ad Eglonem mitti potuit, quum manibus suis eum oporteret munus ei offerre, quod indecorum erat sinistrâ solâ facere. Quod tamen, vere observante Clerico, nullius est ponderis. Neque enim Ehud dextrâ mutilus dicitur, sed ita infirmus, ut eâ solâ uti non posset, ut plerique alii scævola. Itaque utraque manu munus offerre potuit. Sed fac, principem legationis manu sua munera non obtulisse, sed per aliorum manus, nihil hac in re indecorum fuit; cf. vs. 18. Adde, ejusmodi homini aditum ad regem potuisse magis patere, quippe qui minus timendus esset, quod usu dextræ careret. Nomine דָּבָר, *donum* sunt qui tributum intelligant. Sed videntur potius dona spontanea significari, sive ad vexationem redimendam, sive quod jam aliquid inter Israelitas de facinore perpetrando convenisset, et rex munerum illecebra in casses esset illiciendus.

Ver. 16.

וַיַּעַשׂ לוֹ אֶחָד הָרֶבֶב וְלָהּ שְׁנֵי בָיִת
בְּמֶדָר אֶרְבָּעָה וַיַּחְגֵּר אֹתָהּ מִתַּחַת לְמָדֶיהָ
עַל יָרְכָה וַיְמִינוּ :

הפ' בצר

καὶ ἐποίησεν ἑαυτῷ Ἀὐδὸν μάχαιραν δίστομον σπιθαμῆς τὸ μήκος αὐτῆς, καὶ περιέζωσάτο αὐτὴν ὑπὸ τὸν μανδύαν ἐπὶ τὸν μηρὸν αὐτοῦ τὸν δεξιόν.

Au. Ver.—16 But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.

Of a cubit length. So Pool, Patrick, Ged., Booth.

Bishop Horsley.—Rather, "of a short length." See Parkhurst, גָּמֵד.

Dr. A. Clarke.—The word גָּמֵד, *gomed*, which we translate *cubit*, is of very doubtful signification. As the root seems to signify *contracted*, it probably means an instrument made for the purpose *shorter* than usual, and something like the Italian *stiletto*. The Septuagint translate it by σπιθαμή, *a span*, and most of the versions understand it in the same sense.

Gesen.—גָּמֵד, m. (r. גָּמֵד, q. v.) pp. a cut,

i. e., a staff, rod, as being cut from a tree.

Zab. ^{אֵלֶּכְךָ}, a staff, rod, the letter א being inserted, and א and כ interchanged; Chald. ^{ܐܠܝܚܟܐ}. Then a cubit, the measure of a cubit, Judg. iii. 16. Syr. ^{ܐܠܝܚܟܐ}, cubit, ^{ܐܠܝܚܟܐ}, id.

Lee.—^{אֵלֶּכְךָ}, m.—pl. non occ. once Judg. iii. 16, ^{אֵלֶּכְךָ}, ^{אֵלֶּכְךָ}, a ^{אֵלֶּכְךָ}—whatever that was—was its length. Gesenius seems to think that this is the same word as the Chaldean and Syriac ^{ܐܠܝܚܟܐ}; and, that all the

Philologists up to his time have been in the dark concerning it. He also tells us that ^{אֵלֶּכְךָ}, i. e., ^{אֵלֶּכְךָ}, per metathesis,

signifies *truncavit*: and hence he goes on from a branch, staff, &c., so cut off, to *ulna*, a cubit; because a staff (*stab*) is taken as a measure in Germany. He does not seem at all to be aware that ^{אֵלֶּכְךָ} is

compounded of ^{אֵלֶּכְךָ}, bone, and ^{אֵלֶּכְךָ}, the

hand, and hence signifies a cubit; although Castell had plainly told him so, at col. 618 of his Lexicon: and, of this, the ^{אֵלֶּכְךָ}, *baculus*

of Buxtorf, and ^{אֵלֶּכְךָ}, of Norberg,

cited by him, are in all probability mere corruptions! Again, it is any thing but

certain, that the ^{ܐܠܝܚܟܐ}, of the Syriac version,—which Castell renders by *pugillus*,—is rightly translated in the Arabic of the

Polyglott by ^{ذراع}, a cubit.—^{ܐܠܝܚܟܐ},

and ^{ܐܠܝܚܟܐ}, are no doubt corruptions of

^{ܐܠܝܚܟܐ}; but then they are corruptions

common enough with the Syrians;—see Kürsch's Preface to his Syriac Pentateuch—and no greater than those mentioned above, found in Buxtorf and Norberg. The whole of Gesenius's note is, therefore, founded on the most palpable mistake, and is consequently useless. From the context it should seem, that a weapon a cubit in length could scarcely have been used. I am disposed to think, therefore, that the *σπιθαμῆς τὸ μῆκος*

αὐτοῦ of the LXX, the “*longitudinis palmæ manus*,” of the Vulg., and the ^{ܐܠܝܚܟܐ}, *pugillus* *longitudo ejus*, of the Syr., are right; and that the Targumist and Arab. are wrong in giving *cubitus*, &c. As to the etymology, as ^{ܐܠܝܚܟܐ}, *to cut*, and ^{ܐܠܝܚܟܐ}, *a cutting sword*, (and perhaps Pers. ^{ܐܠܝܚܟܐ}, *a dagger*), claim

an origin agreeing with that of our ^{אֵלֶּכְךָ}, I cannot help thinking that some cutting instrument (lit., a cutter) is intended by this word: perhaps a *pruning knife*. If so, the place will read thus: *Ehud made himself a weapon* (sort of sword ^{אֵלֶּכְךָ}), and it had two edges, (a cutter) *pruning knife* (was) its length. The blade of which would probably be a span in length, or thereabouts. The verb is much used in the Æthiopic to signify the *pruning of trees*; and so ^{ܐܠܝܚܟܐ}: is *putator arborum*, Lud. col. 523. If this may be relied on, our word does not signify any specific measure: which is very probable. If it had, most likely it would have so occurred again, as we have so many places in the Bible in which measures are given.

Rosen.—^{אֵלֶּכְךָ}, *ulna* *longitudo ejus*. Græcus Alexandrinus: *σπιθαμῆς τὸ μῆκος αὐτοῦ*. Hieronymus: *longitudinis palmæ manus*. Syrus: ^{ܐܠܝܚܟܐ}, *pugillus* *longitudo ejus*. Sed Arabicus interpres, qui alias Syrum presse sequitur, hæc posuit:

^{ܐܠܝܚܟܐ}, *longitudo ejus ulna* *sine capulo ejus*. Vocem ^{ܐܠܝܚܟܐ} vel de suo

addidit, ut alias nonnumquam (vid. Roedigeri *Dissert. de versione Arab. libror. F. T. historicor.*, p. 81, seqq.), vel in suo Syriaco codice ^{ܐܠܝܚܟܐ} legit. *Capulus* Arabice est

^{ܐܠܝܚܟܐ}. Sed videtur interpres ^{ܐܠܝܚܟܐ} elegisse, quod Syriaco ^{ܐܠܝܚܟܐ} propius est.

Hebraicum ^{אֵלֶּכְךָ}, quod hoc duntaxat loco legitur, a radice ^{אֵלֶּכְךָ}, *absceidit*, *cecidit* frondes, arbores (vid. Gesenius *Thesaur.*, sub h. v.), proprie *baculum*, hinc *ulnam* denotare videtur. Cubitum sive *ulnam* Hebraice alias ^{אֵלֶּכְךָ} dici constat. Sed ^{אֵלֶּכְךָ} fuerit forsan antiquioribus temporibus in usu.

Under his raiment.

Bp. Patrick.—The LXX and the Vulgar

take this to have been a military garment; but the Hebrew word *mad* signifies any sort of raiment.

Gesen.—מַד m. c. suff. מַדִּי, Ps. cix. 18; מַדִּי, Job xi. 9; Plur. מַדִּים, Judg. iii. 16, once מַדִּין, Judg. v. 10, c. suff. מַדִּיךָ, Jer. xiii. 25. R. מַדִּיךָ.

1. *A vestment, garment*, so called from its fulness and width, see the root No. 1 [מַדִּיךָ to stretch, to extend]; Ps. cix. 18; Lev. vi. 3. Also *a carpet* on which the wealthy sit, plur. מַדִּין, Judg. v. 10.

Rosen.—*Accinxeratque eum, ense, subter vestibus suis ad femur dextrum suum.* Verba מַדִּיךָ לְכַדִּי Græcus Alexandrinus ὑπὸ τὸν μανδύαν αὐτοῦ, eumque sequutus Hieronymus subter sagum suum, reddidit. Sagum enim militaris vestis erat, eandemque Græcum μανδύας sive μανδύη denotat. Hesychius: Μανδύας εἶδος ἱματίου Περσῶν πολέμικόν, ἢ μαντείας, species vestis Persarum militaris, aut divinationis. Cf. de hac voce Relandi Dissertatt. de reliquiis vet. ling. Pers., § 85, in ejus Dissertatt. Miscellann., t. ii., p. 192. Vox Græca alludit ad Hebraicum מַדִּיךָ, quæ מַדִּיךָ, extendit, proprie vestem ampliorem significat. Videtur chlamydi simile vestimentum fuisse, quod armis superinducebatur, laxum admodum et nodo vel fibula connexum, quod supra humeros aut in alterum latus rejici poterat. Vid. Lydii Syntagma S. de re militari, l. iii., cap. 2, p. 44, edit. Dordrac. 1698.

Ver. 19.

וְהָיָה אֲשֶׁר מִן־הַפְּסִילִים אֲשֶׁר אֶת־
הַגִּלְגָּל וַיֵּאמֶר דְּבַר־קֶטֶר לִי אֵלֶיךָ
הַמֶּלֶךְ וַיֵּאמֶר הֵם וַיֵּצְאוּ מֵעֵלְיוֹ פֶּלֶ-
הַעֲמֻדִים עֲלָיו :

καὶ αὐτὸς ὑπέστρεψεν ἀπὸ τῶν γλυπτῶν τῶν μετὰ τῆς Γαλγὰλ. καὶ εἶπεν Ἀῶδ. λόγος μοι κρύφιος πρὸς σέ βασιλεῦ. καὶ εἶπεν Ἑγγλῶν πρὸς αὐτόν. σιῶπα. καὶ ἐξαπέστειλεν ἀφ' ἑαυτοῦ πάντα τοὺς ἐφέστῳτας ἐπ' αὐτόν.

Au. Ver.—19 But he himself turned again from the quarries [or, graven images] that were by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.

From the quarries. So Rosen.

Houb.—From Pesilim.

Bp. Patrick.—Some understand by the word we translate *quarries*, a place where

they digged or hewed stones; others, the twelve stones which Joshua placed in Gilgal. But the LXX and the Vulgar take it for *graven images*; for, so indeed, the word *pesil* commonly signifies in Scripture, and so we translate it in the margin of our Bible: which when Ehud beheld, his spirit was mightily stirred within him (as Conradus Pellicanus explains this passage), and he proceeded no further in his return home, but went back, with a resolution to revenge this affront to God, as well as the oppression of his people. For it is to be supposed, the Moabites had set up these *graven images* in this place, rather than any other; which had been famous for the presence of God for a long time in it.

Keep silence.] He bade Ehud say no more till all his attendants were withdrawn, whom he would not have to hear the message.

Dr. A. Clarke.—פְּסִילִים. Some of the Versions understand this word as meaning *idols* or *graven images*, or some spot where the Moabites had a place of idolatrous worship. As פֶּסֶל signifies to cut, hew, or engrave, it may be applied to the images thus cut, or to the place or quarry whence they were digged: but it is most likely that *idols* are meant. Some think that *trenches* are meant, and that *pesilim* here may mean the boundaries of the two countries; and when Ehud had got thus far, he sent away the people that were with him, under pretence of having a secret message to Egion, and so got rid of his attendants, in presence of whom he could not have executed his scheme, nor have secured his escape afterwards. But I do not see the evidence of this mode of interpretation.

Gesen.—פְּסִילִים, m. plur. (r. פֶּסֶל) carved images of idols, Deut. vii. 25; Is. xlii. 8; Jer. l. 38; Hos. xi. 2, al. פְּסִילֵי כֶסֶף, your carved images of silver, Is. xxx. 22. Syr.,

ܡܫܬܐ, cut, hewn, as stone.—In Judges iii. 19, 26, פְּסִילִים, *Pesilim* is pr. n. of a place not far from Gilgal, Targ. ܡܫܬܐ, quarries; but it is safer to rest in the common signif. "images," perh. "hewn stones," i. q. Syr., ܡܫܬܐ.

Prof. Lee.—פְּסִילִים, pl. m. constr. פְּסִילֵי, aff. פְּסִילִי, &c.; r. פֶּסֶל. Carved images, idols, Deut. vii. 25; 2 Kings xvii. 41; Hos. xi. 12, &c. In Judg. iii. 19, 26, פְּסִילִים, is generally interpreted *quarries*; but there

hunc indicant aptiorem: *et ille sedebat in cubiculo suo refrigerii solus*, ad verbum *in separatione s. solitudine sua*. Ita recte Græcus Alexandrinus: *sedebat autem in æstivo cœnaculo solus*, ut Hieronymus vertit. Quod res ipsa commendat. Ehud enim, rem arcanam regi Moabitarum aperiendam simulans, ministris ejus ideo secedere jussis, vs. 19, jam regem, ut intenderat, *solum* deprehendebat. אֲשֶׁרִי est pronomen periphrasticum suffixi, ו, *suus*, ob statum constructum. Potest tamen et ut membrum separatum parentheticum reddi: *quod erat ipsi*.

I have a message from God unto thee.

Pool.—*I have a message*, to be delivered not in words, but by actions; Heb., *a word*, or *thing*, or *business*. So that there is no need to charge Ehud with a lie, as some do. *From God*. He designedly useth the name Elohim, which was common to the true God and false ones, and not Jehovah, which was peculiar to the true God, because Ehud not knowing whether the message came not from his own false god, he would more certainly rise, and thereby give Ehud more advantage for his blow; whereas he would possibly show his contempt of the God of Israel by sitting still to hear his message.

Dr. A. Clarke.—*I have a message from God unto thee.*] רַבֵּר אֱלֹהִים לִי אֵיךְ, *a word of the gods to me, unto thee*. It is very likely that the word *elohim* is used here to signify *idols*, or the *pesilim* mentioned above, ver. 19. Ehud, having gone so far as this place of idolatry, might feign he had there been worshipping, and that the *pesilim* had inspired him with a message for the king; and this was the reason why the king commanded *silence*, why *every man went out*, and why *he rose from his seat or throne*, that he might receive it with the greater respect. This, being an idolater, he would not have done to any message coming from the *God of Israel*. *I have a message from God unto thee*, is a popular text; many are fond of preaching from it. Now, as no man should ever depart from the literal meaning of Scripture in his preaching, we may at once see the absurdity of taking such a text as this; for such preachers, to be consistent, should carry a two-edged dagger of a cubit length on their right thigh, and be ready to thrust it into the bowels of all those they address! This is certainly the literal meaning of the passage, and that it has

no other meaning is an incontrovertible truth.

Ver. 22.

וַיִּבֹא גַם־הַפֶּשֶׁט אַחֲרֵי הַלֶּחֶב וַיִּסְגֹּר הַחֲלָל בְּעַד הַלֶּחֶב כִּי לֹא שָׁלַח הַחֲרֹב מִבֶּטְנוֹ וַיֵּצֵא הַפֶּשֶׁט־בֵּינָה :

καὶ ἐπεισήνεγκε καὶ γε τὴν λαβὴν ὀπίσω τῆς φλογός, καὶ ἀπέκλεισε τὸ στέαρ κατὰ τῆς φλογός, ὅτι οὐκ ἐξέσπασε τὴν μάχαιραν ἐκ τῆς κοιλίας αὐτοῦ.

Au. Ver.—22 And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out [or, it came out at the fundament].

Dr. A. Clarke.—*And the dirt came out.*] This is variously understood: either the contents of the bowels issued through the wound, or he had an evacuation in the natural way through the *fright* and *anguish* [so *Pool*, *Patrick*].

The original, פַּרְשֶׁדוֹנָה, *parshedonah*, occurs only here, and is supposed to be compounded of פֶּשֶׁ, *peresh*, *dung*, and שָׁדָה, *shadah*, *to shed*, and may be very well applied to the latter circumstance; so the Vulgate understood it: *Statimque per secreta naturæ alvi stercora proruperunt*.

Pool.—i. e., his excrements came forth, not at the wound, which closed up, but at the fundament, as is usual when persons die either a natural or violent death.

Bp. Horsley.—*And the dirt came out*; rather, *and it [the dagger] came out through the passage of the excrement*.

Ged., Booth.—And it [i. e., the dagger] went through behind.

Prof. Lee.—פֶּשֶׁט־וֹךְ, once, *Judg. iii. 22*, in the phrase הַפֶּשֶׁט־וֹךְ הַחֲרֹב. It is not improbable that the true reading is הַפֶּשֶׁט, which would make the construction regular. The LXX translate it as if synonymous with הַפֶּשֶׁט־וֹךְ, in the next clause. Vulg., *per secreta naturæ alvi stercora proruperunt*. According to some, *caii gladius per podicem*. Castell, *stercus effusum*. *Dung*.

Gesen.—פֶּשֶׁט־וֹךְ, ἄπ. λεγόμεν., *Judg. iii. 22*, according to the Targ., Vulg., Luth., Engl., *dung*, *dirt* (comp. פֶּשֶׁט), hence הַפֶּשֶׁט־וֹךְ הַחֲרֹב, *and the dirt (fæces) came out from the wound*. But the He paragogic implies rather the place to which a thing comes out; and I would prefer therefore to render: *and (the blade, הַלֶּחֶב) came out between his legs*,

i. e., in vulgar English, “into his crotch;” comp. the root and פָּשַׁח.—Sept., Cod. Vatic., καὶ ἐξήλθεν (Ἀὼδ) τὴν προστάδα, as if פָּשַׁח were i. q. פָּשַׁח in v. 23; but such a repetition would be frigid, and v. 23 is manifestly a transition to another topic.

Rosen.—*Exiitque gladius ad podicem.* Vocem פָּשַׁח, quæ nonnisi hoc loco legitur, Hebræi fere ex פָּשַׁח, *finus*, et פָּשַׁח sive פָּשַׁח, *effudit* compositam ajunt, quasi dicas *locum effusionis excrementi*, sequenti Chaldæum, qui sic reddidit: פָּשַׁח אֵינֶה פָּשַׁח, *exiitque excrementum ejus effusum.* Nam פָּשַׁח, proprie *cibus*, Chaldæis et aliquando cibum concoctum et excrementum digestum significat. Ex ea vocis Hebraicæ explicatione Hieronymus sic interpretatus est: *statimque per secreta naturæ alvi stercore proruperunt.* Gesenius in Lexico nomine פָּשַׁח relato ad פָּשַׁח, Arabice فَرَشَط et فَرَشَط, *distendit, divaricavit pedes*,

nostra verba sic reddit: *et exiit gladius per interstitium pedum*; nec quo minus פָּשַׁח, verbum generis masculini, referatur ad פָּשַׁח, nomen feminei generis ob stare illi interpretationi observat, quandoquidem verbum a nomine paulo longius distat (vid. Grammat. Hebr. minor., § 144, not. 1), et פָּשַׁח, Zach. xiii. 7, ut nomen generis communis tractatur. Esse tamen, qui פָּשַׁח nomen loci esse, et פָּשַׁח ad Ehudem redire putent, refert R. Tanchum. In eandem sententiam propensus est Schnurrerus, qui tamen פָּשַׁח quid fit, obscurum esse dicit, nec facile expediti existimat, quum quænam ratio et structura fuerit domuum, quibus prisci ævi reges Orientales uterentur, nos penitus lateat. Nam voce פָּשַׁח aliquid denotari, quod ad ædem regiam pertineret, vel ab eadem prope abesset, Schnurrerus putat intelligi ex serie orationis, quum verbum פָּשַׁח pendeat a verbo פָּשַׁח, atque ad Ehudem redeat, non ad gladium, de quo dicendum fuerit פָּשַׁח. Id tamen non ob stare, modo vidimus. Sententia suæ favere existimat Schnurrerus Alexandrinum interpretem, qui post verba ἐξέσπασε τὴν μάχαιραν ἐκ τῆς κοιλίας αὐτοῦ hæc addit: καὶ ἐξήλθεν Ἀὼδ εἰς τὴν προστάδα, *et exiit Ehud in vestibulum.* Sed ea pro interpretatione primorum versus sequentis verborum habenda sunt. Videtur interpres parcens auribus et honestatis studiosus sordium egestionem non exprimere voluisse. Ædium partem voce פָּשַׁח designari existimavit et Sebal. Ravius, qui in Dissertat.

de ædibus Hebræorum interpretatur *cubiculum tapetibus instratum a فرش, stragulum.* Sed præterea quod in hac interpretatione molesta est litera פ, cujus nulla ratio reddi potest, ei et hoc obstat, quod locus in quem exiit Ehud versu demum proximo nomine פָּשַׁח denotatur. J. D. Michaelis in *Supplem. ad Lexx. Hebr.*, p. 2046, vulgo receptam, quam supra attulimus, vocis פָּשַׁח interpretationem suam fecit, sed mutatis vocalibus et vocum interstitiis: פָּשַׁח, vel etiam, quum sex Kennicotti codices cum Vav habeant, פָּשַׁח, collato

Arabico فَرَشَط, *intra*, hoc sensu: *et egressus est finus inferius.* Sed vocis Hebraicæ significationis Arabicæ illius nullum est vestigium. Syrus interpretatus est فَرَشَط, *festinanter*, mera, uti videtur, ex conjectura.

Ver. 23.

וַיֵּצֵא אֹהֶד הַמְּסָדֶרֶת פָּשַׁח וַיִּנְעַל :

καὶ ἐξήλθεν Ἀὼδ τὴν προστάδα. καὶ ἐξήλθε τοὺς διατεταγμένους, καὶ ἀπέκλεισε τὰς θύρας τοῦ ὑπερώου κατ' αὐτοῦ, καὶ ἐσφίγησε.

Au. Ver.—23 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

Through the porch.

Bp. Patrick.—It is very uncertain what the Hebrew word *misderona* signifies which we translate *porch*. Some take it for the guard chamber (as the LXX seem to understand it), or a place where the king's servants sat; through which he passed boldly, that he might give no suspicion of any mischief he had done: or, as Kimchi explains it, the place where the people sat, who waited for audience.

Bp. Horsley.—*Through the porch*; rather, *into the gallery.* See Parkhurst, פָּשַׁח.

Gesen.—פָּשַׁח m. (פָּשַׁח) *porch, portico*, so called from the rows of columns [so Lee] which enclose it: comp. פָּשַׁח, row. Once Judg. iii. 23, where it is the open gallery or balcony, from which there was access to the private apartment (פָּשַׁח).

Rosen.—*Exiitque Ehud ad porticum, sive vestibulum.* Liqueat e verbis quæ sequuntur, designari spatium aliquod ante fores cubiculi. Nomen Hebraicum פָּשַׁח videtur *porticum*

designare, a columnarum ordinibus dictum; nam סדר est *ordo*. Græcus Alexandrinus εἰς τὴν προστάδα reddidit, quod nomen est spatii vacui inter porticus, ante januas conclavium porrectas, in ædificiis Græcorum, uti testatur Vitruvius *Architect.*, l. vi., cap. 10. Chaldæus אֶסְדָּרָא interpretatus est, quod Græcum ἐξέδρα est, atrium ad confabulandum sedilibus et intercolumniis distinctum. Kimchi scribit סְדֵרִין esse locum, ubi manet populus ad regem accedens, dispositus סדרים סדרים, *per ordines* consessuum, ut quisvis expectans sedere possit. Nec obvertat aliquis, non esse credibile, Ehudem per apertam porticum exiisse, in qua passim aulici versabantur. Nam virum abeuntem ex aula visum fuisse, colligitur e versu 24, ubi not. vid. In versionis Alexandrinæ codice Vaticano post verba supra allata addita leguntur hæc: καὶ ἐξῆλθε τοὺς διατεταγμένους, *et exiit ordinatos*, i. e., homines dispositos vel ad regiam custodiam, vel ad ingredientium egredientiumque observationem. Vel possit ad διατεταγμένους subaudiri στύλους, ut significantur columnæ ordinatæ, quæ porticum efficiunt. Utrumvis sumas, erit alia interpretatio vocis סְדֵרִין. Syriacus interpres pro ea כַּסְתָּהּ פְּתָחָא posuit, quod e Græco ξυστὸς factum videtur, sed Arabicus interpres رَوَّشَن, voce Persica, quæ *fenestram* denotat, explicavit.

And locked them.

Prof. Lee.—(b) נָעַל הַדֶּלֶת, *Bolted, made fast, the door*, Judges iii. 23; 2 Samuel xiii. 18.

Rosen.—וַיִּסְרֹר הָעֶלְיָה בְּעֵדוֹ וַעֲלָה, *Oculus erat autem, sive postquam clausisset fores cubiculi post eum*, Egionem, *et obserasset*. Verba וַיִּסְרֹר et נָעַל sunt in plusquamperfecto reddenda, ut iv. 1 וַיִּסְרֹר כַּח, *postquam obiisset Ehud*. וַיִּסְרֹר dicitur de eo qui includitur, vid. Genes. vii. 16; 1 Reg. iv. 4. נָעַל, *Obseravit*, ut 2 Sam. xiii. 17, 18. Apud Homerum fores clauduntur ferâ adhibito loro, ut *Odyss.* i. 441, ancilla attrahit januum thalami Telemachi κορώη Ἀργυρέη ἐπὶ δὲ κληῖδ' ἐτάσσουσεν ἱμάντι, *annulo argenteo, pessulumque obtendit loco*. Vid. et *Odyss.* iv. 802. Quodsi aperienda erat janua, sera aut pessulus clave immissa sustollebatur et una cum loco removebatur. Vid. J. E. Faber *Archæologie der Hebräer*, p. 427, et Jahn *Biblische Archæologie*, p. i., p. 216.

Ver. 24.

וַיֵּצֵא אֶת-רַגְלָיו מִן-הַמַּחְזֶה הַהוּא מִסִּינָה אֶת-רַגְלָיו

בְּחֹזֶר הַמַּחְזֶה :

— καὶ ἔβαν. μήποτε ἀποκενοὶ τοὺς πόδας αὐτοῦ ἐν τῷ ταμίῳ τῷ θερμῷ;

Au. Ver.—24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour were locked, they said, Surely he covereth his feet [*or*, doeth his easement] in his summer-chamber.

Surely he covereth his feet.

Ged., Booth.—Surely he is reposing.

Bp. Patrick.—*Surely he covereth his feet in his summer chamber.*] They concluded he was easing nature, as this phrase is commonly understood here [so Rosen., Gesen.], and 1 Sam. xxiv. 3, for when they were about that business, the long garments which they wore in those countries were so disposed as to cover their feet (see Gataker in his Cinnus, lib. ii., cap. 3). But it may be understood, I think, of laying himself down to sleep [so Michaëlis, Pool, Clarke], which they were wont to do in those countries in the heat of the day (2 Sam. iv. 5); and then, lying down in their clothes, it was necessary to cover their feet for decency's sake, to keep their garments from slipping up, and exposing those parts which should not be seen. And this suits better with the story than the other; for they thought fit to wait a great while before they entered the chamber, that they might not disturb his rest; whereas the other business being soon dispatched, would not have occasioned their waiting so long (see the Arabic and Syriac version, both here and upon 1 Sam. xxiv. 3).

Gesen.—וַיִּסְרֹר בְּנָעַל, 1 Sam. xxiv. 4, and Judg. iii. 24, *to cover the feet*, an euphemism for *to ease oneself*, to satisfy a call of nature; so correctly Josephus, Ant. vi. 13, 4, the Talmudists, Buxt. Lex. Talmud., 1472, and so Sept. παρασκεύασθαι, i. q., ἀποσκεύασθαι, ἀνασκεύασθαι. At least, in accordance with Kimchi's opinion, it is *to void one's urine*, which, among Asiatic nations, the men also do in a sitting posture, covering themselves with the folds of their wide garments.—Others: *to lie down for sleep*; so Syr., 1 Sam. i. c., and also Josephus (inconsistently), Ant. v. 4, 2; but in that case no such circumlocution was necessary. See Muntinghe in Diss. Lugdd., p. 1160; J. D. Michaëlis, Supplem., p. 1743.

Rosen.—*Et dixerunt: profecto ille tegit pedes suos*, i. e., exonerat alvum. Est enim hæc dicendi formula, quæ præter hunc locum nonnisi 1 Sam. xxiv. 4 exstat, εὐφραμυδὸς hominis satisfaciens naturæ, inde desumta, quod Orientales stolis longis et laxis induti cum excrementa egerunt, pedes vestibus tegunt, quæ sedentium in pedes necessario descendunt. Græcus Alexandrinus in codice Vaticano: μήποτε ἀποκενοὶ τοὺς πόδας αὐτοῦ, forsân evacuat pedes suos, quod Hieronymus recte expressit: forsitan purgat alvum. Constat enim apud Hebræos quicquid in ima ventri parte est, et infra alvum, pedum nomine venire. In codice Alexandrino, nec non in editione Complutensi et Aldina legitur: μήποτε πρὸς δίφρου κάθεται, forsân et sellas sedet; quæ et ipsa verecunda dicendi formula est ad eandem illam rem exprimendam. Chaldæus: בְּרַם עֲבִיר הָאֵל יְהוָה עָבַר עָלָיו, utique facit ille necessitatem suam. Syrus:

ܕܒܡܐ ܕܒܝܬܐ ܕܡܝܬܐ, ad latrinam exivit.

Sed Josephus, qui *Antiq.*, l. vi., cap. 13, § 4, tradens quæ 1 Sam. xxiv. 4 narrantur, formulam illam de opere naturæ recte intelligit, a se ipse discedens *Antiq.*, l. v., cap. 4, § 2, nostram historiam enarrans phrasin Hebraicam de cubitu ad dormiendum intelligit. Sic enim scribit: *quiescebant famuli, eis ὑπὸν τέτραφθαι νομίζοντες τὸν βασιλεία, obdormivisse putantes regem.* Syrus quoque eumque sequutus Arabicus interpres, in Samuelis loco رقد , دعو , dormivit

posuit. Idem probat J. D. Michaëlis in *Supplem.*, p. 1743, "dormientium enim pedes," inquit, "nisi tegantur, facile frigent, unde et plerique, etiam inter diu dormientes, sua sponte eos tegunt, tegique medici jubent." Quam sententiam tamen jam refutaverat Chr. Guil. Lüdecke in *Expositione brevi locorum Scr. S. ad Orientem sese referentium*, Halæ Sax. 1777, p. 38, not., hæc observando: "Forte si quis cogitaret, dormienti, ut ne frigescat, pedes tegere opus esse, in memoriam revocet, Orientales dormientes inprimis capiti tegendo operam dare, nec ullam esse rationem, quam ob rem non æque bene (quod tamen non fit), caput vel corpus, tegere, dici posset. Opponi etiam nequit, temporis elabendi Ehudo non satis fuisse, alvum solummodo si exonerasset Eglon, quum minime narretur, quantum itineris Ehud progressus erat, antequam fores aperire auderent, seque a consternatione reficerent

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Eglonis cubicularii." Kimchii aliorumque sententiam, phrasin Hebræam בָּרַץ de-notare *vesicam exonerare*, propterea quod Persæ laxis suis vestibus demissis subsidere solent cum lotium reddunt, refutavit Borchartus *Hieroz.*, P. i., l. ii., cap. 55, t. i., p. 778 ed. Lips. Cf. et Glassii *Philol. S.*, ed. Dath., p. 891. Ceterum Kimchi recte notavit, בָּרַץ poni pro בָּרַץ, esse enim participium Hiphil verbi geminatae secundæ radicalis, בָּרַץ. In fine versus additur: בָּרַץ, in conclavi refrigerii, de quo vid. ad vs. 20. בָּרַץ est *conclave interius*, seu posterius, nostratibus *Stuben-Kammer*. Græcus Alexandrinus in codice Vaticano: ἐν τῷ ταμίῳ τῷ θερμῷ, in cubiculo astivo. In codice Alexandrino: ἐν τῇ ἀποχωρήσει τοῦ κοιτῶνος, in secessu cubiculi. De gynæceo, utpote interiore ædium parte, בָּרַץ dicitur Cantic. i. 4; iii. 4, et de cubiculo 2 Sam. iv. 7; xiii. 10.

Ver. 25.

יִתְחַלּוּ עַד-בְּזוּשׁ וְגו'

καὶ ὑπέμειναν ἕως ἡσχύνοντο. κ.τ.λ.

Au. Ver.—25 And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened them: and, behold, their lord was fallen down dead on the earth.

Until they were ashamed.

Bp. Horsley.—Rather, "till their patience was tired out."

Rosen.—*Et exspectarunt usque ad pudere*, i. e., donec eos diutius exspectare puderet. Vel: donec confusi turbarentur præ consilii inopia, quod nemo pulsantibus januam responderet. Cf. 2 Reg. ii. 17, בְּעֶצְרוֹתָיו עַד-בְּזוּשׁ, institerunt apud eum donec cum puderet, i. e., diutissime. Cf. et infra v. 28.

Ver. 26.

Au. Ver.—The quarries. See notes on ver. 19.

Ver. 29.

וַיִּכּוּ אֶת-מֹאָב בְּעֶת הַהִיא בְּעֶשְׂרֵת אֲלָפִים אִישׁ פֶּל-שָׁמָן וְכָל-אִישׁ חָיִל וְלֹא נִמְלָט אִישׁ :

καὶ ἐπάταξαν τὴν Μωὰβ τῇ ἡμέρᾳ ἐκείνῃ ὥστε δέκα χιλιάδας ἀνδρῶν, πᾶν λιπαρὸν, καὶ πάντα ἄνδρα δυνάμεως, καὶ οὐ διεσώθη ὁ ἀνὴρ.

Au. Ver.—29 And they slew of Moab at that time about ten thousand men, all lusty [Heb., fat], and all men of valour; and there escaped not a man.

B B

All lusty. So Rosen., Gesen., Lee.

Bp. Patrick.—*All lusty.*] In the Hebrew it is, *all fat men*; that is (as some understand it), men of estates, or very wealthy persons [so Le Clerc]: men of quality, or of the better sort (as others expound it), who chose to transplant themselves hither, because of the richness and deliciousness of this country; but it may be interpreted *strong men*, as our translation imports, who were culled out from among the Moabites, to keep the Israelites in greater awe.

Houb.—29 *Eo tempore conciderunt de Moab hominum ferè decem millia, tam eos qui in prædiis erant, quam eos, qui apud exercitum; nemo eorum superstes fuit.*

כל שכן, Sic accipiunt explanatores omnem pinguem, tanquam omnem divitem. Verum, in describenda hostium cæde, attenditur potius ad numerum et ad fortitudinem, quam ad pinguedinem, seu divitias; quas divitias sacer scriptor si enuntiare vellet, uteretur verbo proprio עשיר, dives, non translato שכן, pinguis. Chaldaeus interpretatur אימהו, terribilem; Syrus עריד, paratum, qui, quid legerint, mihi non constat. Germana scriptura videtur esse כל שר, omnem custodem, seu omnes excubias; ut intelligantur stativa præsidia, quæ rex Moab in urbibus collocarat, ut eas haberet sibi obsequentes, quomodo in איש חיל intelliguntur viri exercitus, qui contra Israel pugnarunt.—*Houb.*

Rosen.—*Omnem pinguem et omnem virum robustum*, i. e., ut Hieronymus reddidit, *omnes robustos et fortes viros*. שכן, pinguem Clericus intelligit opulentum, existimatque primores Moabitarum signari, quorum ditissimi quique Jordanem transierint, ut expilarent Hebræos. Similiter Kösterus in *den Erläuterungen*, etc., p. 125. Sed videntur potius, qui succulentum et bene curatum corpus habuerunt, indicari, atque adeo robusti, ut קשמיים Ps. lxxviii. 31, ubi not. vid. Chaldaeus reddidit אצחק, terribilem. *Nec evasit vir*, i. e., nullus eorum qui ad occasum Jordanis erant.

Ver. 31.

וְאַחֲרָיו הָיָה שְׂמֵגָר בְּנוֹ עֲלֵת וְגֵה אֵת
פְּלִשְׁתִּים שְׂשִׁמְאֹתוֹ אִישׁ בְּמִלְמַד
הַבָּקָר וְנֹשֵׁעַ בְּסִיְהוּת אֵת יִשְׂרָאֵל :

καὶ μετ' αὐτὸν ἀνέστη Σαμεγάρ υἱὸς Δινάχ,
καὶ ἐπάταξε τοὺς ἀλλοφύλους εἰς ἑξακοσίους
ἄνδρας ἐν τῷ ἀροτρόποδι τῶν βοῶν· καὶ ἔσωσε
καὶ γὰρ αὐτὸς τὸν Ἰσραὴλ.

Au. Ver.—31 And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel.

After him. So Pool, Patrick, Rosen.

Ged.—*Next to him*, i. e., I think, in rank, not succession. The Hebrew word has often this signification: and Shamgar was probably contemporary with Ehud.

Rosen.—*Et postea fuit Schamgar filius Anath.*

Which slew of the Philistines six hundred men.

Bp. Patrick.—These words sound as if Shamgar alone [so Pool, Clarke] made opposition to them, and slew the number mentioned; being excited by the mighty power of God, which gave him unwonted courage and strength; for he was raised up, as the two foregoing great men had been, by a Divine inspiration, to be their judge, as appears by the last words of this verse.

Ged.—We are not to imagine that Shamgar alone, with one ox-goad, slew all those Philistines: but was accompanied with what Israelites he could assemble, in the quarter next to the Philistines. After all, his victory seems to have been only an occasional one. Comp. ch. v. 6.

Rosen.—Cum Schamgar sexcentos Philisthæorum boum stimulo concidisse narratur, eum tantum opus non solum præstitisse, sed tumultuaria rusticorum comite, cujus ducem se præstiterit, vix monitu opus. Nam sæpius dux exercitus pro ipso exercitu ponitur, ut supra i. 13, ubi Othniel urbem Kirjath-Sepher cepisse narratur, quod certe unus homo præstare nequitiam potest. Idem valet de iis quæ facta legimus 2 Sam. xxiii. 8, 10, 11, de tribus illis heroibus, qui tempore Davidis floruerunt.

With an ox goad. So Pool, Patrick, Gesen., Lee.

Dr. A. Clarke.—*An ox-goad.*] מלמד הבקר, the instructor of the oxen. This instrument is differently understood by the Versions: the Vulgate has vomere, with the coulter or plough-share, a dreadful weapon in the hand of a man endued with so much strength; the Septuagint ἀροτρόποδι τῶν βοῶν, with the plough-share of the oxen; the Chaldee, Syriac, and Arabic understand it of the goad, as does our translation.

Prof. Lee.—מלמד, m. once, in הבקר, Judg. iii. 31. Lit. corrector, trainer, of the oxen, i. e., A goad, or other such instru-

ment. Aquila, ἐν διδασκῆτι. Symm. ἐχέτην τῶν βοῶν.

Rosen.—Vocem מִלֵּךְ, quæ hoc solo loco legitur, a לָכֵד, quod Hebræis *discere* notare constat, Bochartus *Hieroz.*, P. i., l. ii., cap. 39, t. i., p. 408, edit. Lips., quasi instrumentum διδασκικὸν esse dicit, quod eo bos, edoceatur, et erudiatur quasi; cf. Hos. x. 11, עֲנִיָּה מִלֵּכָה, *vitula edocta*, cui opponitur Jerem. xxxi. 18, עֲנִי לֹא לֵכֵד, *vitulus non edoctus*. Sed quum Arabice لَمَد, i. q.,

لَمَم, transpositis literis, *percutere* sit, possit מִלֵּךְ instrumentum ad percutiendum esse, *baculus*. Jarchi מִלֵּךְ dicit idem esse quod 1 Sam. xiii. 21 דֶּרֶבֶן vocatur, id est, ut ad eum locum docet, *ferreum aculeum conto inditum*.

CHAP. IV. 2.

Au. Ver.—2 And the Lord sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles [it seems to concern only North Israel].

Jabin—Hazor. See notes on Josh. xi. 1, page 69.

Pool.—*King of Canaan*, i. e., of the land where the most of the Canaanites, strictly so called, now dwelt, which seems to be in the northern part of Canaan. *In Hazor*; either, 1. In the city of Hazor, which though taken and burnt by Joshua, chap. xi. 11, yet might be retaken and rebuilt by the Canaanites. Or, 2. In the territory or kingdom of Hazor, which might now be restored to its former largeness and power, Josh. xi. 10, the names of cities being oft put for their territories, as Zorah, a city, Josh. xv. 33, is put for the fields belonging to it, Judg. xiii. 2, in which Samson's parents lived, Judg. xiii. 25; xvi. 31; xviii. 2. *Harosheth of the Gentiles*; so called, because it was much frequented and inhabited by the Gentiles; either by the Canaanites, who being beaten out of their former possessions, seated themselves in those northern parts; or by other nations coming there for traffic, or upon other occasions, as Strabo notes of those parts; whence Galilee, where this was, is called Galilee of the Gentiles.

Rosen.—שִׁסְרָא יוֹשֵׁב בְּחָרוֹשֶׁת הַגִּיּוֹת, *Et dux exercitus ejus erat Sisera, habitans in Charoscheth gentium*. Duo postrema nomina

Chaldæus cepit pro appellativis, quæ sic reddidit: בְּחָרוֹשׁ פְּרִי עֲמֻקָּה, *in fortitudine, in munitione, arcium gentium*. Videlicet Hebræis fere הָרֶשֶׁת idem esse volunt quod Aramaicum הַרְשָׁה, *silva*, a רָשָׁה, *implicatus, perplexus fuit*, et in illo nemore arces fuisse bene munitas, in quas refugerint Cananæi reliqui ex clade, quam iis Josua intulerat. Alii ab Hebraico הָרֶשֶׁת, *artificiose fabricatus est הָרֶשֶׁת, fabricationem lignorum aut metallorum interpretantur*, et urbem illam, in qua habitavit Sisera, nomen inde adeptum putant, quod in illa esset bellicum armamentarium, et ibi fierent illi currus falcati (vs. 3) a fabris lignariis et ferrariis. Paulus in *Conservator.*, P. ii., p. 188, nomen הָרֶשֶׁת, *custodiam* significare existimat, a חָרַס, *custodivit*. Ceterum illam urbem haud procul abfuisse credibile est a Chazore, quæ in septentrionali Cananæa haud procul a lacu Samochonite sita erat, vid. ad Jos. xi. 1. Addita nomini הָרֶשֶׁת vox הַגִּיּוֹת, *gentium* credibile facit, illam urbem sitam fuisse in eo tractu, qui *regnum gentium* dicebatur, et postea pars fuit Galilææ, quæ etiam *gentium* dicta est. Cf. not. ad Jos. xii. 23.

Ver. 4.

וַיְבֹרֶךְ אֱשֶׁרָה נְבִיאָה אִשָּׁת לְפִדּוֹת
הָיָא שְׁפָטָה אֶרְיִישָׁרָאֵל בְּעֵת הַהִיא :

καὶ Δεββώρα, γυνὴ προφήτις, γυνὴ Δαφιδωθ, αὐτὴ ἔκραγε τὸν Ἰσραὴλ ἐν τῷ καιρῷ ἐκεῖνῳ.

Au. Ver.—4 And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

Bishop Patrick.—*Deborah, a prophetess.*] Such a one as Miriam, endued with Divine gifts of wisdom to instruct, direct, and govern others. For she was not only instructed with the knowledge of Divine things, but also was excited by the Holy Spirit (as Kimchi here notes) to declare the will of God to the people (which was the proper office of a prophet), as appears by the following part of this history. Her name in Hebrew signifies a *bee*: which hath been given (as learned men have observed) by other nations, to illustrious women.

Wife of Lapidoth.] Or, as others translate it, "a woman of Lapidoth;" taking this word to signify a place, not a person. But our translation seems the most natural, and is to be preferred to that of R. Solomon and others, who translate it *a woman of splendours*: that is, an illustrious woman.

Rosen.—*Uxor Lappidoth*; vix dubium, hoc esse mariti nomen, uti veteres interpretes ceperunt. Sed quum לַמְּדוֹת *lampades* significet, fuerunt, qui *Deboram mulierem lampadum* dici existimarent, quod facultatibus suis instar plurium lampadum splenderet, vel quod divinis illuminata esset splendoribus. Alii, ut Jarchi, *mulierem lucernarum*, vel *lychnarium* interpretantur, quod ellychnia concinnaret pro lucernis Sanctuarii. Quæ retulisse sufficiat.

Ver. 5.

וְהָיָה יוֹשֶׁבֶת תַּחְתֵּי הָאֶרֶץ דְּבוֹרָה וְגו'

καὶ αὐτὴ ἐκάθητο ὑπὸ φοίνικα Δεββώρα, κ.τ.λ.

Au. Ver.—5 And she dwelt under the palm-tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.

Bp. Patrick.—*She dwelt under the palm-tree of Deborah.*] Or, as the LXX and the Vulgar understand it, “she sat [so *Rosen.*] under the palm-tree,” when she administered judgment. Whence the tree was called by her name; because it was the place where all resorted to her.

Rosen.—5 *Et illa sedens erat sub palma Deborah.* Sedere quum sæpe habitare aliquo loco denotare constet, interpretum nonnulli *Deboram* perpetuo sub palma habitasse putarunt. Sed videtur יוֹשֶׁבֶת hic proprio suo sensu capiendum, ut dicatur, *Deboram*, cum jus dicebat, sub palma sedisse. Judicium enim est *sedere*. Ita Ps. ix. 5 יוֹשֶׁבֶת לְכֹסֶף שׁוֹפֵט, *insides solio judex*. הָפֶר i. q. sæpius הָפֶר, nomen arboris quæ nobis *Phœnix dactylifera* (*Dattelpalme*).

Ver. 6.

וַתִּשְׁלַח וַתִּקְרָא לְבָרַק בֶּרֶךְ אֲבִינֵעַם
מִקֵּדֶשׁ נִפְתָּלִי וַתֹּאמֶר אֵלָיו הֲלֹא-עָנָה
יְהוָה אֱלֹהֵי-יִשְׂרָאֵל לָךְ וּמִשְׁכַּתְּ בָּהֶר
תְּבוֹר וְלִקְחָתָּ עִמָּךְ עֶשְׂרֵת אֲלָפִים אִישׁ
מִבְנֵי נִפְתָּלִי וּמִבְנֵי זְבֻלֹן :

καὶ ἀπέστειλε Δεββώρα καὶ ἐκάλεσε τὸν Βαράκ υἱὸν Ἀβινεέμ ἐκ Κάδης Νεφθαλί, καὶ εἶπε πρὸς αὐτόν. οὐχὶ ἐνετείλατο κύριος ὁ θεὸς Ἰσραὴλ σοι, καὶ ἀπελεύσῃ εἰς ὄρος Θαβώρ, καὶ λήψῃ μετὰ σεαυτοῦ δέκα χιλιάδας ἀνδρῶν ἐκ τῶν υἱῶν Νεφθαλί, καὶ ἐκ τῶν υἱῶν Ζαβουλών.

Au. Ver.—6 And she sent and called

Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the Lord God of Israel commanded, *saying*, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

Hath not the Lord God of Israel commanded.

Pool.—i. e., assuredly God hath commanded thee.

Rosen.—Interrogatio הֲיָא, *nonne?* quum poscat responsionem affirmativam, illa sæpe est simpliciter affirmantis, i. q. *ecce!* Ita 1 Sam. xx. 37, הֲיָא הַחֵץ כִּפְּפוֹ הַלְלָא, *ecce! sagitta est ultra te.* Vid. et infra vs. 14; vi. 14; 2 Sam. xv. 35; Ruth ii. 8, al. Mandati alicujus, quod a Deo acceperit Baracus, antea nulla fit mentio. Jarchi cum auctore veteri Commentarii *Mechilta* dicti respici dicit jussum divinum de extirpandis Cananæis, quod Deut. xx. 17 legitur. Kimchi iis verbis, quæ hic leguntur, alia præcedisse existimat, nec totum *Deboræ* cum Baraco colloquium referri, sed ejus finem duntaxat, qui maxime ad rem faceret, et scitu necessarius esset. Sed quum הֲיָא asseverandi sit vocabulum, nil obstat, quo minus statuamus, *Deboram* Baraco ignaro adhuc, quæ Deus per ipsam fieri vellet, primam nunciasset Jovæ mandata ad eum perferenda.

Draw toward mount Tabor.

Pool.—*Draw*, to wit thyself, or thy feet.

Bp. Patrick.—The Vulgar takes the word *draw* to signify gathering forces together: but the LXX take it to be of the same import with the foregoing word; signifying that he should go till he drew near to Mount Tabor.

Gesen.—ךָ g) Like Engl. intrans., to draw on, to draw towards, i. e., to move, to march, to advance, Germ., ziehen. Judg. iv. 6, go and draw towards mount Tabor; xx. 37, the ambush drew out, advanced.

Rosen.—I et trahas in montem Tabor, et sumas tecum decem millia virorum e filiis Naphtali et e filiis Sebulun. In verbo מִשְׁכַּתָּ explicando non consentiunt interpretes. Illud quum trahere significet, Hebræi fere subaudiunt *populum*, ut sit: *trahas post te*, i. e., persuadeas hominibus, allicias eos, ut tecum in montem Tabor eant. Ludov. de Dieu in *Animadverss. in Jerem.* v. 8, subaudiendum putat הֲרָגָל s. *protrahas pedes*, s. *gressus*, i. e., procedas, ut Genes. xxxvii. 28, וַיִּקְרָעוּ וַיִּצְלְּוּ אֶת-יוֹסֵף מִן-הַבּוֹר, et protraxerunt scil. pedes, i. e., iverunt, et

retraxerunt Josephum e puteo. Nec non Exod. xii. 21, קִשְׁרוּ יָדָיו וְרַגְלָיו לְכֶם צֵאן, *ite et accipite vobis orem*. Hinc et nostrum locum sic reddidit: *i et progredere in montem Tabor*. Ita Græcus Alexandrinus: καὶ ἀπολεύσῃ εἰς ὄρος Θάβωρ, et Chaldæus: וְהִתְנַחֵי, et abstraharis, uti Lud. de Dieu interpretatur, *in montem Tabor*, i. e., avellas te e loco ubi es, et eo te trahas. Alii, ut Buxtorfius, Chaldaicum verbum *extende te* interpretantur. Ita et Gesenius, qui in Lexico verba nostra sic vertit: *diffunde te in monte Tabor*. Id tamen hic minus aptum videtur; nec ideo probari potest, quod infra xx. 37 verbo קָשַׁף præcedat קָשַׁף, *diffundendi se* significatu. Quod autem quam Lud. de Dieu proposuit verbi Hebraici interpretationem attinet, ea haud satis firma videtur; quum loci, quibus illam probare studuit, et sine ellipsi nominis *peditum*, quam statuit, commodè explicari possint. Alii, ut Clericus, קָשַׁף h. l. interpretantur *tuba tractim canito*, subaudito nomine קָשַׁף, *cum tuba*. Sane Exod. xix. 13 legitur קָשַׁף הַיּוֹבֵל, et plene Jos. vi. 5 קָשַׁף הַיּוֹבֵל, *in trahendo cum cornu jubili*. Sed קָשַׁף, absolute positum, sine sequente קָשַׁף aut הַיּוֹבֵל, nusquam *tubā canere* denotat. Verbum Hebraicum quum cum nomine per præpositionem אַ constructum *prehendere, capere* significet, ut infra v. 14; J. D. Michaëlis in *Supplem. ad Lex. Hebr.*, p. 1566 verba nostra sic interpretatur: *prehende, occupa, montem Tabor*. Sed non est necesse, ut קָשַׁף hic alio significato capiamus, quam eo, quo versus proximi initio usurpatur, ubi *trahendi* significato nequit in dubium vocari. Sunt enim nostra verba ita struenda לֶךְ וְקָשַׁף: לֶךְ וְקָשַׁף אִישׁ כִּנְיָן נַפְתָּלִי וּמָנָשִׁי וְגִלְגַּי וְלִמְנֹחֶה וְעִמְדֵי בְּהֵרָה, *i, et trahe, duc, decem millia virorum ex Naphtalitis et Sebulonitis, et sume eos tecum in montem Tabor*. Hebræi notant, קָשַׁף significare, aliquem verbis et rationibus, aut occulto quodam impetu aliquo trahere.

Ver. 8.

וַיֹּאמֶר אֵלֶיהָ בָּרָךְ אִם-תֵּלַכְי עִמִּי
וְהִלַּכְתִּי וְאִם-לֹא תֵלַכְי עִמִּי לֹא אֵלַי :

καὶ εἶπε πρὸς αὐτὴν Βαράκ. ἐὰν πορευθῇς μετ' ἐμοῦ πορεύσομαι, καὶ ἐὰν μὴ πορευθῇς οὐ πορεύσομαι, ὅτι οὐκ οἶδα τὴν ἡμέραν ἐν ᾗ εὐδοοὶ κύριος τὸν ἄγγελον μετ' ἐμοῦ.

Au. Ver.—8 And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go.

Dr. A. Clarke.—The Septuagint make a remarkable addition to the speech of Barak: "If thou wilt go with me I will go; but if thou wilt not go with me, I will not go; because I know not the day in which the Lord will send his angel to give me success." By which he appears to mean, that although he was certain of a Divine call to this work, yet, as he knew not the time in which it would be proper for him to make the attack, he wishes that Deborah, on whom the Divine Spirit constantly rested, would accompany him, to let him know when to strike that blow, which he knew would be decisive. This was quite natural, and quite reasonable, and is no impeachment whatever of Barak's faith. St. Ambrose and St. Augustine have the same reading; but it is found in no MS. nor in any other of the versions. See ver. 14.

Houb.—Non ibo. Post hæc verba Græci Intt. hæc addunt, *quia nescio diem, qua Deus angelum suum prosperè mecum ingredi velit*, quæ verba olim apud Hebr. codices extitisse persuadent hæc, quæ ait Debora, ver. 14, *hæc dies est, in quâ Dominus traditurus est Sisaram in manum tuam*. Nimirum Debora eum diem indicat, quem se non nosse apud Græcos Intt. dixerat Barac. Itaque hæc melius adderentur, quam nunc omittuntur; quæ tamen nos in nostra versione non addidimus, quia non sunt necessaria.

Rosen.—In Græca Alexandrina interpretatione additur ratio, quam Baracus attulit, cur sine Debora bellicam hanc expeditionem suscipere detrectaret, hisce verbis: ὅτι οὐκ οἶδα τὴν ἡμέραν, κ. τ. λ., quæ Augustinus sic reddidit: *quia nescio diem, in qua prosperat Dominus angelum meum*. Quorum hic sensus est: hæc est ratio, cur sine te nolim ad hoc bellum proficisci, quia facile accidere potest, ut aliquid vel præcipitanter, vel temere agam, tempus victoriæ a Deo decretum occupando, vel opportunitatem victoriæ, tempusque promissi a Deo auxilii cunctando elabi sinam, et in omnibus consilii incertus sim: tu autem si mihi adsis, utpote divino spiritu plena, et prophetiæ dono adjuta, indicare poteris, quid quoque tempore agendum sit? Petivit interpretes illam rationem e versu 14, ubi Debora tempus, quo configendum esset, indicasse dicitur.

Ver. 9.

וַיֹּאמֶר הִלַּךְ אֵלַי עִמָּךְ אֲפָס כִּי לֹא

תְּהִיָּה תַפְאֶרְתְּךָ עַל־הַדֶּרֶךְ אֲשֶׁר־אַתָּה
הוֹלֵךְ בִּי בֵּינִי אִשָּׁה יִמְכַר יְהוָה אֶת־
כִּסְיָהּ וְתִתֶּנָּה דְּבוֹרָה וְתִלְךָ עִם־בָּרַק
קֶדֶשׁ :

καὶ εἶπε. πορευομένη πορεύσομαι μετὰ σοῦ.
πλήν γίνωσκε ὅτι οὐκ ἔσται τὸ προτέρημα σου
ἐπὶ τῇ ὁδῷ ἣν σὺ πορεύῃ, ὅτι ἐν χειρὶ
γυναικὸς ἀποδώσεται κύριος τὸν Σισάρα. καὶ
ἀνέστη Δεββώρα, καὶ ἐπορεύθη μετὰ τοῦ Βαράκ
ἐκ Κάδης.

Au. Ver.—9 And she said, I will surely
go with thee: notwithstanding the journey
that thou takest shall not be for thine
honour; for the Lord shall sell Sisera into
the hand of a woman. And Deborah arose,
and went with Barak to Kadesh.

Pool.—Notwithstanding the journey, Heb.
the way, i.e., the course or practice, as the
way is taken, Numb. xxii. 32. *A woman*;
either, 1. Jael; or rather, 2. Deborah, [so
Kimchi, Rosen., Ged.,] who being, as it
were, the judge and chief commandress of
the army, the honour of the victory would
be ascribed to her. But for Jael, her fact
would have been the same, though Barak
had gone into the field without Deborah.

Bp. Patrick.—The journey that thou
takest.] In the Hebrew it is “the way that
thou takest.” Which may signify the course
which he had resolved upon, not to go with-
out her.

Ged.—9 She answered: “I shall certainly
go with thee: but, then, the expedition
which thou undertakest, will not be to thine
honour: for into the hands of a woman shall
the Lord deliver Sisera.”—So Deborah
arose, &c.

Into the hands of a woman. It is hard to
say, whether she mean herself or Jael. I
am inclined to think, the former: as if she
said: Well; go I will: but, if I go, the
victory will generally be ascribed to my
presence.—*Ged.*

Rosen.—9 Dixitque Debora: eundo ibo
tecum, ibo quidem tecum; וְיִמְכַר יְהוָה אֶת־
כִּסְיָהּ וְתִתֶּנָּה דְּבוֹרָה אֲשֶׁר־אַתָּה הוֹלֵךְ
attamen non erit
decus tuum super via quam tu inis, i.e., eo
modo, quem tu sequeris, s. hac ratione, non
consules honori tuo. וְיִמְכַר יְהוָה אֶת־
כִּסְיָהּ quod, i.e., excepto quod, nisi quod, verun-
tamen, ut Numb. xiii. 28; Deut. xv. 4;
Amos ix. 8. Dicit Debora, fore, ut Baracus
gloriam victoriæ cum muliere dividat.
Græcus Alexandrinus: πλήν γινώσκε, ὅτι

οὐκ ἔσται τὸ προτέρημα σου, sed scito, non
esse futurum primum, s. primas partes tibi.
Hieron.: sed in hac vice victoria non reputabitur
tibi. Addit rationem: καὶ οὕτως μὲν ἡ νίκη αὐτῇ
περίεσθη, nam in manum mulieris tradet Jova Sise-
ram. Ea muliere interpretum plerique Debo-
ram se ipsam intelligere judicant, alii, referente
Kimchio, Jælem ab illa prophetice significari
existimant. Et hoc quidem statuit R. Tan-
chum, propterea quod a Jæle interfectus est
Sisera. Sane in ejus cæde inprimis stabat
totius summa victoriæ; nam eo haud cæso
nec perfecta victoria, nec bellum confectum,
utpote mox ab eodem restaurandum, censeri
posset. Hinc Josephus, *Antiqq.*, l. v., cap. 5,
§ 4, postquam narrasset, Jælem Sisera
occidisse, addit: καὶ οὕτως μὲν ἡ νίκη αὐτῇ
περίεσθη, κατὰ τὰ ὑπὸ Δεβώρας εἰρημμένα, εἰς
γυναικα, atque sic quidem victoria ipsa, prout
vaticinata fuerat Debora, cessit mulieri. Sed
vere monet Kimchi, sensum verborum De-
boræ poscere, ut muliere ea se ipsam sig-
nificaret. Dicit enim, si ipsa Baraco se
comitem jungat, illum suo honori non esse
consulturum; dicturos enim homines esse,
muliere Israelitas liberatos esse. Haud
parva enim hujus gloriæ pars cadebat in De-
boram, cujus suavis et auctoritate susceptum
hoc bellum, et consilio confectum fuit.

Ver. 11.

וַיִּבְרַח הַקֵּינִי בְּפֶדֶד מִלִּין מִבְּנֵי חֶבֶן
חֵתָן מִשָּׁה וַיֵּשׁ אֶחָלוּ עַד־אֵלוֹן בְּצִעְנִים
אֲשֶׁר־אֶת־קֶדֶשׁ :

הָרַבְמָן בְּצִעְנִים קִי

καὶ Χαβὲρ ὁ Κιναῖος ἐχωρίσθη ἀπὸ Καὶνᾶ
ἀπὸ τῶν υἱῶν Ἰωβὰβ γαμβροῦ Μωσῆ. καὶ
ἔπηξε τὴν σκηνὴν αὐτοῦ ἕως δρυὸς πλεονεκ-
τούντων, ἣ ἐστὶν ἐχόμενα Κεδές.

Au. Ver.—11 Now Heber the Kenite,
which was of the children of Hobab the
father-in-law of Moses, had severed himself
from the Kenites, and pitched his tent unto
the plain of Zaanaïm, which is by Kadesh.

Ged. and Booth. place this verse after
verse 17.

Father-in-law.—See notes on Numb. x. 29,
vol. i., page 538.

Unto the plain of Zaanaïm.

Bp. Patrick.—The plain of Zaanaïm.] A
place in the tribe of Naphtali (Josh. xix. 33),
where there was a plain, or (as the LXX
expound the Hebrew word *alon*) a grove of
oaks, under the shadow of which their tents
were pitched.

Ged., Booth.—Turpentine-tree.

Gesen.—Oak.

Ver. 13, 16.

Au. Ver.—From Harosheth of the Gentiles. See notes on ver. 2.

Ver. 18.

וְתַכְסְּתָהּ בַּשְּׂמִיכָה :

— καὶ περιέβαλεν αὐτὸν ἐπιβολαίφ.

Au. Ver.—18 And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle [*or, rug, or, blanket*].

A mantle.

Bp. Patrick.—What kind of covering this was, which the Hebrews call *semicha* (and we translate *mantle*), is not very material. They say it was a thick covering, which hath flocks of wool on both sides; such as our double rugs (see Bochart, lib. i. Canaan, cap. 42).

Gesen.—שְׂמִיכָה f. (ר. שִׁמְךָ) a carpet, quilt, mattress, Judg. iv. 18; where some MSS.

read שְׂמִיכָה. Comp. שֹׁמֵרֶת, bed, sofa.

Prof. Lee.—שְׂמִיכָה, f. once, Judg. iv. 18.

Sam. סְמִיכָה, cervical. Syr. سَمَكَة, acubitus. LXX, ἐπιβολαίφ. Vulg., pallio. *A coverlet.*

Ver. 19.

Au. Ver.—19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him to drink, and covered him.

Ged.—*A bottle of milk.*] i. e., oxygal, or sour camel's milk, which is not only very cooling, but also inebriating.

Rosen.—וְתַכְסְּתָהּ בַּשְּׂמִיכָה וְתַכְסְּתָהּ בַּשְּׂמִיכָה, *Aperuitque Jaël utrem lactis potumque ei praebruit, tum operuit eum.* Josephus *Antiqq.*, l. v., cap. 6, § 5, de suo addit, lac illud fuisse διαφθορὸς ἤδη, *jam corruptum*, i. e., acidum, id enim, ut observat R. Tanchum a Schnurrero laudatus, inebriat, et praecipue eum, qui lassitudine et aestu exhaustus est. Jarchi quoque annotat: שְׂמִיכָה מִכְבֵּד אֶת הַנֶּחֱלִי, *quia lac aggravat corpus, ut sopore obruatur.* Quod vero J. D. Michaëlis in Not. ad vernaculam hujus libri interpretationem, et in *Supplem. ad Lex. Hebr.*, p. 808 lacti camelino inebriandi virtutem

inesse dicit, testem citans Niebuhrium *Reisebeschr. nach Arabien*, t. i., p. 314, in eo est falsus. Dicit potius Niebuhrius, lac camelinum Arabibus salubre et refrigerans haberi.

Ver. 20.

וַיֹּאמֶר אֵלֶיהָ עֲמִד בַּתֵּחַ הָאֵהָל וְהָיָה אִם-אִישׁ יָבֹא וְשָׁאַלְךָ וְאָמַר הֵישֶׁתְּ פֶה אִישׁ וְאָמַרְתְּ אֵין :

καὶ εἶπε πρὸς αὐτὴν Σισάρα. στήθι δὴ ἐπὶ τὴν θύραν τῆς σκηνῆς, καὶ ἔσται ἐὰν ἀνὴρ ἔλθῃ πρὸς σέ, καὶ ἐρωτήσῃ σε, καὶ εἶπη εἰ ἔστιν ὧδε ἀνὴρ, καὶ ἐρεῖς, οὐκ ἔστι.

Au. Ver.—20 Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No.

Stand.

Rosen.—20 וַיֹּאמֶר אֵלֶיהָ עֲמִד בַּתֵּחַ הָאֵהָל, *Dixitque ad eam: sta ad ostium tentorii.* Infinitivum עֲמִד interpretum plures positum dicunt pro imperativo עֲמִד, *sta*, ut haud raro וְהָיָה, *ire!* pro *i*, veluti Jerem. ii. 2; iii. 12; xvii. 19. Sed Kimchi monet, posse infinitivi valorem retinere, si verba ita capiantur: *dixit ei, jussit eam stare ad ostium tentorii*, coll. Exod. xviii. 23, וְהָיָה עִמָּךְ, *et potes stare.* פֶּה hic est accusativus locum indicans, ut Genes. xviii. 1, *consedit רַחֵל ad ostium tentorii.* Cf. Gesenii. *Lehrgeb.*, p. 685. וְהָיָה אִם-אִישׁ יָבֹא וְשָׁאַלְךָ וְאָמַר הֵישֶׁתְּ אִישׁ, *Et fuerit si vir, i. e., aliquis venerit et interrogaverit te, dixeritque: estne hoc loco vir? dicas: non est.*

Ver. 21.

וַתִּקַּח וַיַּעַל אֶשְׁתִּי־הָרָבִי אֶת־הַמַּנְקֶבֶת בְּיָדָהּ וַתַּבּוֹא אֵלָיו בְּלֹאט וַתִּתְקַע אֶת־הַיָּהוּד בְּרִקְתָּהּ וַתִּמָּנַח בְּאַרְצָהּ וְהָיָה-נִרְדָּם וַיָּעַף וַיָּמָת :

καὶ ἔλαβεν Ἰαήλ γυνὴ Σαβὲρ τὸν πᾶσσαλον τῆς σκηνῆς καὶ ἔθηκε τὴν σφύραν ἐν τῇ χειρὶ αὐτῆς, καὶ εἰσῆλθε πρὸς αὐτὸν ἐν κρυφῇ, καὶ ἔπηξε τὸν πᾶσσαλον ἐν τῷ κροτάφῳ αὐτοῦ, καὶ διεξήλθεν ἐν τῇ γῇ. καὶ αὐτὸς ἐξεστῶς ἐσκοτώθη, καὶ ἀπέθανε.

Au. Ver.—21 Then Jael Heber's wife took a nail of the tent, and took [Heb., put] an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died.

Pool.—Quest. What shall we judge of this fact of Jael's? It is a difficult question, and necessary to be determined, because on the one hand there seems to be gross perfidiousness, and a horrid violation of all the laws of hospitality and friendship, and of the peace which was established between Sisera and her; and on the other side, this fact of hers is applauded and commended in Deborah's song, Judg. v. 24, &c. And some who make it their business to pick quarrels with the holy Scriptures, from hence take occasion to question and reject their Divine authority for this very passage, because it commends an act so contrary to all humanity, and so great a breach of faith. And whereas all the pretence of their infidelity is taken from the following song, and not from this history, wherein the fact is barely related, without any reflection upon it, there are many answers given to that argument; as, 1. That there was no league of friendship between Jael and Sisera, but only a cessation of acts of hostility; of which see the notes on ver. 17. 2. That Deborah doth not commend Jael's words, ver. 18, *Turn in, my lord; fear not*; in which the great strength of this objection lies; but only her action, and that artifice, that *he asked water, and she gave him milk*; which, if impartially examined, will be found to differ but little from that of warlike stratagems, wherein a man lays a snare for his enemy, and deceives him with pretences of doing something which he never intends. And Sisera, though for the time he pretended to be a friend, yet was in truth a bitter and implacable enemy unto God, and all his people, and consequently to Jael herself. But these and other answers may be omitted, and this one consideration following may abundantly suffice to stop the mouths of these men. It cannot be denied that every word, or passage, or discourse which is recorded in Scripture is not divinely inspired, because some of them were uttered by the devil, and others by holy men of God, but mistaken, (the prophets themselves not always speaking by inspiration,) such as the discourse of Nathan to David, 2 Sam. vii. 3, which God presently contradicted, ver. 4, 5, &c., and several discourses of Job's three friends, which were so far from being divinely inspired, that they were in a great degree unsound, as God himself tells them, Job xlii. 7, *Ye have not spoken of me*

the thing that is right, as my servant Job hath. This being so, the worst that any malicious mind can infer from this place is, That this song, though indited by a good man or woman, was not divinely inspired, but only composed by a person piously-minded, and transported with joy for the deliverance of God's people, but subject to mistake; who, therefore, out of zeal to commend the happy instrument of so great a deliverance, might easily overlook the indirectness of the means by which it was accomplished, and commend that which should have been disliked. And if they further object, that it was composed by a prophetess, Deborah, and therefore must be divinely inspired; it may be replied, 1. That it is not certain what kind of prophetess Deborah was, whether extraordinary and infallible, or ordinary, and so liable to mistakes; for there were prophets of both kinds, as hath been proved above, on ver. 4. 2. That every expression of a true and extraordinary prophet was not divinely inspired, as is evident from Nathan's mistake above mentioned, and from Samuel's mistake concerning Eliab, whom he thought to be *the Lord's anointed*, 1 Sam. xvi. 6.

Bp. Patrick.—So he died.] She might as well have let him lie in his profound sleep, till Barak came, and took him; if she had not felt a Divine power moving her to this, that the prophecy of Deborah might be fulfilled. Nothing but this authority from God, of which she was certain, could warrant such a fact as this. Which seemed a breach of hospitality, and to be attended with several other crimes; but was not so, when God, the Lord of all men's lives, ordered her to execute his sentence upon him.

Dr. A. Clarke.—It will naturally be expected that something should be said to justify the conduct of Jael: it must be owned that she slew Sisera in circumstances which cause the whole transaction to appear exceedingly questionable. They are the following:

1. There was *peace* between her family and the king of Canaan.
2. That peace was no doubt made, as all transactions of the kind were, with a sacrifice and an oath.
3. Sisera, knowing this, came to her tent with the utmost confidence.
4. She met him with the most friendly greetings and assurances of safety.
5. Having asked for *water*, to show her

friendship and respect she gave him *cream*, and that in a vessel suitable to his dignity.

6. She put him in the secret part of her own tent, and covered him in such a way as to evidence her good faith, and to inspire him with the greater confidence.

7. She agreed to keep watch at the door, and deny his being there to any that might inquire.

8. As she gave him permission to secrete himself with her, and gave him refreshment, she was bound by the rules of Asiatic hospitality to have defended his life, even at the risk of her own.

9. Notwithstanding, she took the advantage of his weariness and deep sleep, and took away his life!

10. She exulted in her deed, met Barak, and showed him in triumph what she had done.

Now do we not find in all this, bad faith, deceit, deep hypocrisy, lying, breach of treaty, contempt of religious rites, breach of the laws of hospitality, deliberate and unprovoked murder? But what can be said in her justification? All that can be said, and all that has been said, is simply this: "She might have been sincere at first, but was afterwards divinely directed to do what she did." If this was so, she is sufficiently vindicated by the fact; for God has a right to dispose of the lives of his creatures as he pleases: and probably the cup of Sisera's iniquity was full, and his life already forfeited to the justice of God. But does it appear that she received any such direction from God? There is no sufficient evidence of it: it is true that Deborah, a prophetess, declares her *blessed above women*; and this seems to intimate that her conduct was pleasing to God. If Deborah was inspired on this occasion, her words are a presumptive proof that the act was right; unless we are to understand it as a simple declaration of the reputation she should be held in among her own sex. But we do not find one word from Jael herself, stating how she was led to do an act repugnant to her feelings as a woman, contrary to good faith, and a breach of the rules of hospitality. Nor does the sacred penman say one word to explain the case; as in the case of Ehud, he states the fact, and leaves his readers to form their own opinion.

To say, as has been said in the case of *Eglon*, that "*Sisera was a public enemy*, and

any of the people whom he oppressed might be justified in taking away his life," is a very dangerous position, as it refers one of the most solemn acts of judgment and justice to the caprice, or prejudice, or enthusiastic feeling of every individual who may persuade himself that he is not only concerned in the business, but authorized by God to take vengeance by his own hand. While justice and law are in the world, God never will, as he never did, abandon cases of this kind to the caprice, prejudice, or party feeling, of any man. The conduct of Ehud and Jael are before the tribunal of God: I will not justify, I dare not absolutely condemn; there I leave them, and entreat my readers to do the like.

CHAP. V.

1 וַתָּשֶׁר דְּבוֹרָה וּבָרַק בְּנוֹ אֲבִינָעַם
בַּיּוֹם הַהוּא לֵאמֹר :

2 בְּקָרַע פְּרַעוֹת בִּישְׂרָאֵל

בַּהֲרֹגָב עִם בָּרְקוֹ יְהוָה :

3 שָׁמְעוּ מַלְכִּים הַאֲזִינוּ רֹזְנִים

אֲנֹכִי לַיהוָה אֲנֹכִי אֲשֶׁרָה

אֲזַמֵּר לַיהוָה אֱלֹהֵי יִשְׂרָאֵל :

4 יְהוָה בְּצִמְחָהּ מִשְׁעִיר

בְּצַעֲדָהּ מִשְׁבֶּה אֲדָם

אֶרֶץ רָעָשָׁה בְּסִשְׁמִים נִטְפוּ

בְּסִעָבִים נִטְפוּ מֵיָם :

5 הָרִים נָזְלוּ מִפְּנֵי יְהוָה

זֶה סִינִי מִפְּנֵי יְהוָה אֱלֹהֵי יִשְׂרָאֵל :

6 בִּימֵי שִׁמְשֹׁר בְּרִיעָנָה

בִּימֵי יָעֵל חֲדָלוּ אֲרָחוֹת

וְהִלְבִּי נְתִיבוֹת יִלְכוּ אֲרָחוֹת

עַלמָלוֹת :

7 חֲדָלוּ פְּרִזּוֹן בִּישְׂרָאֵל חֲדָלוּ

עַד שִׁקְמָתִי דְּבוֹרָה

שִׁקְמָתִי אִם בִּישְׂרָאֵל :

8 יִבְחַר אֱלֹהִים חֲדָשִׁים

אֲזִלְחָם שְׁעָרִים

מִגֹּן אִם־יִרְאֶה נְרִמָּה

בְּאַרְבָּעִים אֶלֶף בִּישְׂרָאֵל :

9 לִבִּי לַחֲוֹתְמֵי יִשְׂרָאֵל

הַמִּתְנַדְּבִים בָּעָם בָּרְקוֹ יְהוָה :

ד'ס' נפחח v. 7.

10 לִכְבוֹ אֶת־נֹת צְהָרֹת
 וְשָׁבִי עַל־מִדְּיָן
 וְהִלַּכְי עַל־דֶּרֶךְ שׁוּחֹי :
 11 מִקּוֹל מִחֲצִצִּים בֵּין מִשְׁאָפִּים
 שָׁם יִתְנַפֵּה צִדְקוֹת יְהוָה
 צִדְקַת פְּרוֹזֹנֹי בְּיִשְׂרָאֵל
 אֲזִי וַרְדִּי לְשַׁעֲרִים עַם־יְהוָה :
 12 עֹגְלִי עֹגְלִי דְבוֹרָה
 עֹיֲרִי עֹיֲרִי דְבָר־שִׁיר
 קוֹם בָּרֶקַע וְשִׁבְחָה שְׁבִיחָה בְּרִאבִילִעַם :
 13 אֲזִי יָרַד שְׂרִיד לְאֲדִיכִים עִם
 יְהוָה יִרְדְּלִי בַּגְּבוּרִים :
 14 מִנִּי אֶפְרַיִם שְׂרָשָׁם בַּעֲמֹלָה
 אֶחָרִיד בְּנִימֹן בַּעֲמֻמִּי
 מִנִּי מָכִיר וַרְדֹּי מִחֲמֻמִּים
 וּמִזְבוּלֹן מִשְׁכִּים בְּשֶׁבֶט סֹפֵר :
 15 וְשָׁרִי בְּיִשְׁשָׁכָר עַם־דְּבֹרָה
 וְיִשְׁשָׁכָר בֶּן בָּרָק
 בַּעֲמֻקָּה שָׁלַח בְּרַגְלָיו
 בַּפְּלָגוֹת רְאוּבֵן
 גְּדָלִים חֲקֻמֵּי־לֵב :
 16 לָמָּה יִשְׁכַּח בֵּין הַמִּשְׁפָּתִים
 לְשֹׁמֵעַ שְׁרָקוֹת עֲדָרִים
 לַפְּלָגוֹת רְאוּבֵן גְּדָלִים חֲקֻמֵּי־לֵב :
 17 גִּלְעָד בַּעֲבָר הַיַּרְדֵּן שָׁבֹן
 וְדָן לָפָה גִּיָּר אֲנִיּוֹת
 אֲשֶׁר יָשַׁב לַחֹף יַמִּים
 וְעַל־מִסְפָּרָיו יִשְׁפֹּן :
 18 זָבֻלֹן עִם חֶרֶף בִּפְשֹׁי לָמוֹת
 וְנַפְתָּלִי עַל מְרוֹמֵי שְׂדֵה :
 19 גָּאֵר מְלָכִים נִלְחָמוּ
 אֲזִי נִלְחָמוּ מִלְכֵי כְנָעַן
 בַּחֲעָנָה עַל־מֵי מִגְדוֹ
 בַּעֲצֵה בֶסֶף לֹא לָקָחוּ :
 20 מִן־שָׁמַיִם נִלְחָמוּ
 חֲקֹכִים מִמְּסֻלּוֹתֵם נִלְחָמוּ עִם
 סִיסְרָא :
 21 נָחַל מוֹשֹׁן גִּרְפָּם
 נָחַל חֲדוּמִים נָחַל מוֹשֶׁן

מל. 12. v.

תִּדְרְכִי בַפְּשִׁי עֹז :
 22 אֲזִי הִלָּמוּ עֲקָבִי־סוּם
 מִדְּקָרוֹת דְּקָרוֹת אֲבִירָיו :
 23 אֲזִירו מְרוֹם אֲמַר מִלֶּאֱלֹה יְהוָה
 אֲזִירו אֲזִירו וְשִׁבְחִיהָ
 כִּי לֹא־בָאָה לַעֲזֹרַת יְהוָה
 לַעֲזֹרַת יְהוָה בַּגְּבוּרִים :
 24 תִּבְרָךְ מִנְּשִׁים יִעָל
 אֲשֶׁת תָּבָר חֲמוּנִי
 מִנְּשִׁים בָּאֵהָל תִּבְרָךְ :
 25 מִיָּם שָׁאֵל חֶלֶב נִתְּנָה
 בַּסֶּסֶל אֲדִיכִים חֲקִיבָה חֲמָאָה :
 26 יְדָה לִיתֵּד תִּשְׁלַח־נָה
 וַיִּמְנֶה לַחֲלָמוֹת עַמִּלִּים
 וְהִלָּמָה סִיסְרָא מִחֻקָּה רֹאשׁוֹ
 וּמִחֻקָּה וְחִלָּפָה רִקְתּוֹ :
 27 בֵּין רַגְלֶיהָ פָּרַע נָפַל שָׁכָב
 בֵּין רַגְלֶיהָ פָּרַע נָפַל
 בְּאֲשֶׁר פָּרַע שָׁם נָפַל שְׂדוּד :
 28 בַּעֲד חֲחֻלּוֹן נִשְׁקָפָה וַתִּנָּבֵב
 אִם סִיסְרָא בַּעֲד הָאֲשָׁנָב
 מְדוּעַ בָּשָׁשׁ רָכַב לָבוֹא
 מְדוּעַ אֲחִירוֹ פָּעַמִּי מִרְכַּבוֹתָיו :
 29 חֲכָמוֹת שׁוֹרֹתֶיהָ תַּעֲנֶנָּה
 אֲחִיָּהּ תִּשְׁכֵּיב אֲמַרֶּיהָ לָהּ :
 30 הֲלֹא וּמִצָּאוּ וְחִלְקוּ שָׁלָל
 רַחֵם רַחֲמָתֶיךָ לְרֹאשׁ תָּבָר
 שָׁלָל צָבָעִים לְסִיסְרָא
 שָׁלָל צָבָעִים רַחֲמָה
 צָבַע רַחֲמָתִים לְצִוְיָאֲרִי שָׁלָל :
 31 כֹּן יִאֲבֹדוּ כָל־אֲוִיָּהּ יְהוָה
 וְאֲחִיוֹ פָּצְאָת הַשָּׁמַשׁ בַּגְּבָרָתוֹ
 וַתִּשְׁקַט הָאָרֶץ אַרְבָּעִים
 שָׁנָה :

מִצְן ב'ו' ק' 27. v.

1 καὶ ἦσαν Δεββώρα καὶ Βαράκ υἱὸς Ἀβινεὲμ
 ἐν τῇ ἡμέρᾳ ἐκείνῃ, λέγοντες. 2 ἀποκαλύφθη
 ἀποκάλυμμα ἐν Ἰσραὴλ ἐν τῷ ἐκουσιασθῆναι
 λαὸν, εὐλογεῖτε κύριον. 3 ἀκούσατε βασιλεῖς,
 καὶ ἐνωτίσασθε σατραπαί. ἤσονται ἐγὼ εἰμι
 τῷ κυρίῳ ἐγὼ εἰμι, ψαλῶ τῷ κυρίῳ τῷ θεῷ
 Ἰσραὴλ. 4 κύριε, ἐν τῇ ἐξόδῳ σου ἐν Σηεῖρ,

ἐν τῷ ἀπαίρειν σε ἐξ ἀγροῦ Ἐδὼμ, γῇ ἐσείσθῃ, καὶ ὁ οὐρανὸς ἔσταξε δρόσους, καὶ αἱ νεφέλαι ἔσταξαν ὕδωρ. 5 ὅρῃ ἐσαλεύθησαν ἀπὸ προσώπου κυρίου Ἐλωὶ, τοῦτο Σινὰ ἀπὸ προσώπου κυρίου θεοῦ Ἰσραὴλ. 6 ἐν ἡμέραις Σαμεγὰρ υἱοῦ Ἀναθ, ἐν ἡμέραις Ἰαήλ, ἐξέλιπον ὁδοὺς, καὶ ἐπορεύθησαν ἀτραπούς, ἐπορεύθησαν ὁδοὺς διεστραμμένας. 7 ἐξέλιπον δυνατοὶ ἐν Ἰσραὴλ, ἐξέλιπον ἔως οὐ ἀνέστη Δεββώρα, ἔως οὐ ἀνέστη μήτηρ ἐν Ἰσραὴλ. 8 ἐξελέξαντο θεοὺς καινοὺς, τότε ἐπολέμησαν πόλεις ἀρχόντων· θυρεὸς ἐὰν ὀφθῇ καὶ λόγχῃ ἐν τεσσaráκοντα χιλιάσιν ἐν Ἰσραὴλ, 9 ἡ καρδίᾳ μου εἰς τὰ διατεταγμένα τῷ Ἰσραὴλ, οἱ ἐκουσισαζόμενοι ἐν λαῷ εὐλογεῖτε κύριον. 10 ἐπιβεβηκότες ἐπὶ ὄνου θηλείας μεσημβρίας, καθήμενοι ἐπὶ κριτηρίου καὶ πορευόμενοι ἐπὶ ὁδοῦς συνέδρων ἐφ' ὁδῷ. 11 διηγείσθῃ ἀπὸ φωνῆς ἀνακρουομένων ἀναμέσον ὕδρευομένων. ἐκεῖ δώσουσι δικαιοσύνας. κύριε δικαιοσύνας αὐξήσων ἐν Ἰσραὴλ. τότε κατέβη εἰς τὰς πόλεις λαὸς κυρίου. 12 ἐξεγείρου ἐξεγείρου Δεββώρα. ἐξεγείρου ἐξεγείρου λάλησον ᾠδὴν, ἀνάστα Βαράκ, καὶ αἰχμαλώτισον αἰχμαλωσίαν σου υἱὸς Ἀβινεέμ. 13 τότε κατέβη καταλειμμα τοῖς ἰσχυροῖς· λαὸς κυρίου κατέβη αὐτῷ ἐν τοῖς κραταιοῖς ἐξ ἐμοῦ. 14 Ἐφραὶμ ἐξερρίζωσεν αὐτοὺς ἐν τῷ Ἀμαλῆκ, ὀπίσω σου Βενιαμὴν ἐν τοῖς λαοῖς σου. ἐν ἐμοὶ Μαχὶρ κατέβησαν ἐξερυνώντες· καὶ ἀπὸ Ζαβουλὼν ἔλκοντες ἐν βάβδω διηγῆσεως γραμματέως. 15 καὶ ἀρχηγοὶ ἐν Ἰσάχαρ μετὰ Δεββώρας καὶ Βαράκ. οὕτω Βαράκ ἐν κοιλάσιν ἀπέστειλεν ἐν ποσὶν αὐτοῦ, εἰς τὰς μερίδας Ῥουβὴν, μεγάλοι ἐξικνούμενοι καρδίαν. 16 εἰς τί ἐκάθισαν ἀναμέσον τῆς διγομίας τοῦ ἀκοῦσαι συρισμοῦ ἀγγέλων εἰς διαιρέσεις Ῥουβὴν; μεγάλοι ἐξετασμοὶ καρδίας 17 Γαλαὰδ ἐν τῷ πέραν τοῦ Ἰορδάνου οὐ ἐσκήνωσε. καὶ Δὰν εἰς τί παροικεῖ πλοίοις; Ἀστὴρ ἐκάθισεν παραλίαν θαλασσῶν, καὶ ἐπὶ διεξόδοις αὐτοῦ σκηνώσῃ. 18 Ζαβουλὼν λαὸς ὠνειδίσει ψυχὴν αὐτοῦ εἰς θάνατον, καὶ Νεφθαλὶ ἐπὶ ὕψι ἀγροῦ ἦλθον αὐτῶν. 19 βασιλεῖς παρετάξαντο, τότε ἐπολέμησαν βασιλεῖς Χαναὰν ἐν Θαναὰχ ἐπὶ ὕδατι Μαγεδδῶ, δῶρον ἀργυρίου οὐκ ἔλαβον. 20 ἐξ οὐρανοῦ παρετάξαντο οἱ ἀστέρες, ἐκ τρίβων αὐτῶν παρετάξαντο μετὰ Σισάρα. 21 χειμάρρους Κισῶν ἐξέστυρεν αὐτοὺς, χειμάρρους ἀρχαίων χειμάρρους Κισῶν. καταπατήσῃ αὐτὸν ψυχὴ μου δυνατή. 22 ὅτε ἐνεποδίσθησαν πτέρναι ἵππου, σπουδῇ ἔσπενσαν ἱεχυροὶ αὐτοῦ 23 καταρᾶσθαι Μηρῶς, εἶπεν ἄγγελος κυρίου, καταρᾶσθε. ἐπικατάρατος πᾶς ὁ κατοικῶν αὐτήν, ὅτι οὐκ ἠλθοσαν εἰς βοήθειαν κυρίου, εἰς βοήθειαν ἐν δυνατοῖς.

24 εὐλογηθεῖ ἐν γυναῖξιν Ἰαήλ γυνὴ Χαβὲρ τοῦ Κυναίου, ἀπὸ γυναικῶν ἐν σκηναῖς εὐλογηθεῖ. 25 ὕδωρ ᾗτησε, γάλα ἔδωκεν ἐν λεκάνῃ. ὑπερεχόντων προσήνεγκε βούτυρον. 26 χεῖρα αὐτῆς ἀριστερὰν εἰς πᾶσσαλον ἐξέτεινε, καὶ δεξιὰν αὐτῆς εἰς σφύραν κοπιώντων, καὶ ἐσφυροκόπησε Σισάρα, διήλωσε κεφαλὴν αὐτοῦ καὶ ἐπάταξε, διήλωσε κρόταφον αὐτοῦ, 27 ἀναμέσον τῶν ποδῶν αὐτῆς κατεκλύσθη. ἔπεσε καὶ ἐκοιμήθη ἀναμέσον τῶν ποδῶν αὐτῆς, κατακλιθεῖς ἔπεσε, καθὼς κατεκλίθη ἐκεῖ ἔπεσεν ἐξοδευθεῖς, 28 διὰ τῆς θυρίδος παρέκυψε μήτηρ Σισάρα ἐκτὸς τοῦ τοξικοῦ, διότι ἤσχύνθη ἄρμα αὐτοῦ. διότι ἐχρόνισαν πόδες ἄρμάτων αὐτοῦ, 29 αἱ σοφαὶ ἀρχοῦσαι αὐτῆς ἀπεκρίθησαν πρὸς αὐτήν, καὶ αὐτὴ ἀπέστρεψε λόγους αὐτῆς ἐαυτῇ. 30 οὐχ εὐρήσουσιν αὐτὸν διαμερίζοντα σκῦλα· οἰκτῖρων οἰκτειρήσει εἰς κεφαλὴν ἀνδρός· σκῦλα βαμμάτων τῷ Σισάρα, σκῦλα βαμμάτων ποικιλίας, βάμματα ποικιλτῶν αὐτὰ τῷ τραχήλῳ αὐτοῦ σκῦλα. 31 οὕτως ἀπόλουντο πάντες οἱ ἐχθροὶ σου κύριε· καὶ οἱ ἀγαπῶντες αὐτὸν, ὡς ἕξοδος ἡλίου ἐν δυνάμει αὐτοῦ. καὶ ἡσύχασεν ἡ γῆ τεσσaráκοντα ἔτη.

Au. Ver.—1 Then sang Deborah and Barak the son of Abinoam on that day, saying,

2 Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves.

3 Hear, O ye kings; give ear, O ye princes; I, *even* I, will sing unto the LORD; I will sing *praise* to the LORD God of Israel.

4 LORD, when thou wentest out of Seir, when thou marchest out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

5 The mountains melted [*Heb., flowed*] from before the LORD, *even* that Sinai from before the LORD God of Israel.

6 In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers [*Heb., walkers of paths*] walked through by-ways [*Heb., crooked ways*].

7 *The inhabitants of the villages* ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

8 They chose new gods; then *was* war in the gates: was there a shield or spear seen among forty thousand in Israel?

9 My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD.

10 Speak [*or, meditate*] ye that ride on

white asses, ye that sit in judgment, and walk by the way.

11 *They that are delivered* from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the LORD [Heb., righteousnesses of the LORD], *even* the righteous acts *toward the inhabitants* of his villages in Israel: then shall the people of the LORD go down to the gates.

12 Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam.

13 Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

14 Out of Ephraim *was there* a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen [Heb., draw with the pen, &c.] of the writer.

15 And the princes of Issachar *were* with Deborah; even Issachar, and also Barak: he was sent on foot [Heb., his feet] into the valley. For the divisions [*or*, in the divisions] of Reuben *there were* great thoughts [Heb., impressions] of heart.

16 Why abodest thou among the sheep-folds, to hear the bleatings of the flocks? For [*or*, in] the divisions of Reuben *there were* great searchings of heart.

17 Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea shore [*or*, port], and abode in his breaches [*or*, creeks].

18 Zebulun and Naphthali *were* a people that jeopardied [Heb., exposed to reproach] their lives unto the death in the high places of the field.

19 The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.

20 They fought from heaven; the stars in their courses [Heb., paths] fought against Sisera.

21 The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.

22 Then were the horsehoofs broken by the means of the pransings [*or*, tramlings, *or*, plungings], the pransings of their mighty ones.

23 Curse ye Meroz, said the angel of the

LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty.

24 Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent.

25 He asked water, *and* she gave him milk; she brought forth butter in a lordly dish.

26 She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote [Heb., she hammered] Sisera, she smote off his head, when she had pierced and stricken through his temples.

27 At [Heb., between] her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead [Heb., destroyed].

28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot *so* long in coming? why tarry the wheels of his chariots?

29 Her wise ladies answered her, yea, she returned answer [Heb., her words] to herself,

30 Have they not sped? have they *not* divided the prey; to every man [Heb., to the head of a man] a damsel *or* two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, *meet* for the necks of *them that take* the spoil?

31 So let all thine enemies perish, O LORD: but *let* them that love him *be* as the sun when he goeth forth in his might. And the land had rest forty years.

Ken.—This celebrated song of triumph is most deservedly admired; though some parts of it are at present very obscure, and others unintelligible, in our English translation. Besides particular difficulties, there is a general one, which pervades the whole: arising (I humbly apprehend) from its being considered as entirely the song of Deborah. 'Tis certain, though very little attended to, that it is said to have been sung by Deborah *and by Barak*. 'Tis also certain, there are in it parts, which Deborah could not sing; as well as parts, which Barak could not sing. And therefore it seems necessary, in order to form a better judgment of this song, that some probable distribution should be made of it; whilst those words, which seem most

likely to have been sung by either party, should be assigned to their proper name: either to that of Deborah the prophetess, or that of Barak the captain-general. For example: Deborah could not call upon Deborah, exhorting herself to awake, &c.; as in ver. 12. Neither could Barak exhort himself to arise, &c.; in the same verse. Again: Barak could not sing, "Till I Deborah arose, a mother in Israel;" in ver. 7. Nor could Deborah sing about "a damsel or two" for every soldier; in ver. 30: though indeed, as to this last article, the words are probably misunderstood. There are other parts also, which seem to require a different rendering. In verse 2, "for the avenging of Israel:" where the address probably is to those, who took the lead in Israel, on this great occasion; for the address in the next words is to those among the people, who were volunteers: as again, in ver. 9. Verses 11, 13, 14, and 15 have many great difficulties. It seems impossible, that (in ver. 23) any persons should be cursed, for not coming to "the help of Jehovah, to the help of Jehovah, against the mighty." Nor does it seem more possible, that Jael should (in a sacred song) be styled "blessed above women," for the death of Sisera. Verse 25 mentions butter; of which nothing is said in the history, in ch. iv. 19. Nor does the history say, that Jael *smote off* Sisera's head *with a hammer*; or indeed, that she *smote it off* at all: as here, in ver. 26. Lastly, as to ver. 30: there being no authority for rendering the words *a damsel* or *two damsels*; and the words in Hebrew being very much like to two other words in this same verse which make excellent sense here: it seems highly probable, that they were originally the same. And at the end of this verse, which contains an exquisite compliment paid to the needlework of the daughters of Israel, and which is here put with great art into the mouth of Sisera's mother; the true sense (which has seldom, if ever, been expressed) seems to be—the hopes *she* had of some very rich prize, to adorn *her own neck*.

I shall now venture to give this whole song, in the best version I can make of it; assigning to Deborah and Barak separately, or together in chorus, the parts which to me appear most probable: and reserving (at present) my authorities, for the alterations here made in the common translation.

- [Title] 1 *Then sang Deborah, and Barak the son of Abinoam, on that day; saying,*
 2 Deb. For the *leaders*, who took the lead in Israel:
 Bar. For the *people*, who offered themselves willingly:
 Both—BLESS YE JEHOVAH.
 3 Deb. Hear, O ye kings!
 Bar. Give ear, O ye princes!
 Deb. I unto JEHOVAH will sing;
 Bar. I will answer in song to JEHOVAH,
 Both—THE GOD OF ISRAEL.
 4 D. O JEHOVAH! at thy going forth from Seir;
 At thy marching from the field of Edom:
 B. The earth trembled, even the heavens poured down;
 The thick clouds poured down the waters.
 5 D. The mountains melted at JEHOVAH's presence;
 B. Sinai itself, at the presence of JEHOVAH,
 Both—THE GOD OF ISRAEL.
 6 D. In the days of Shamgar, the son of Anath;
 In the days of Jael, the highways were deserted.
 B. For they, who had gone by straight paths,
 Passed by ways that were very crooked [so Rosen.]:
 7 Deserted were the villages in Israel.
 D. They were deserted, till I Deborah arose;
 Till I arose a mother in Israel:
 8 They chose new gods!
 B. Then, when war was at the gates,
 Was there a shield seen, or a spear,
 Amongst forty thousand in Israel?
 9 D. My heart is towards the rulers of Israel:
 B. Ye, who offered yourselves willingly among the people;
 Both—BLESS YE JEHOVAH.
 10 D. Ye, who ride upon white asses;
 Ye, who sit upon the seat of judgment;
 11 B. And ye, who travel upon the roads;
 Talk of him with the voice of praise.
 D. Let them, who meet armed at the watering-places,
 There show the righteous acts of JEHOVAH;

B. And the righteousness of the villages
in Israel :
Then shall they go down to the
gates,
Both—THE PEOPLE OF JEHOVAH.

PART II.

- 12 B. Awake, awake, *Deborah* !
Awake, awake, lead on the song.
D. Arise, *Barak*, and lead thy captivity
captive ;
Barak, thou son of Abinoam.
13 B. Then, when the remainder descended
after their chiefs,
JEHOVAH's people descended after
me, against the mighty.
14 D. Out of *Ephraim* was their beginning,
at (mount) *Amalek* ;
And after thee was *Benjamin*,
against the nations.
B. From *Machir* came masters in the
art of war ;
And from *Zebulun* those, who threw
the dart.
15 D. The princes in *Issachar* were num-
bered,
Together with *Deborah* and *Barak*.
B. And *Issachar* was the guard [so
Schnurrer] of *Barak*,
Into the valley sent close at his feet.
D. At the divisions of *Reuben*,
Great were the impressions of heart.
16 B. Why satest thou among the rivulets ?
What, to hear the bleatings of the
flocks ?
D. For the divisions of *Reuben*,
Great were the searchings of heart.
17 B. *Gad* dwelt quietly beyond *Jordan* ;
And *Dan*, why abode he in ships ?
D. *Asher* continued in the harbour of the
seas ;
And remained among his craggy
places.
18 B. *Zebulun* were the people, and *Naph-
tali* ;
D. Who exposed their lives unto death :
Both—ON THE HEIGHTS OF THE
FIELD.
19 D. The kings came, they fought ;
Then fought the kings of *Canaan* :
B. At *Taanac*, above the waters of *Me-
giddo*,
The plunder of riches they did not
receive.
20 D. From heaven did they fight ;

The stars, from their lofty stations,
Fought against *Sisera*.

- 21 B. The river *Kishon* swept them away ;
The river intercepting them, the
river *Kishon* :
It was there my soul trod down
strength.
22 D. It was then the hoofs of the cavalry
were battered
By the scamperings, the scamper-
ings of its strong steeds.
23 B. Curse ye the land of *Meroz*,
Said the messenger of JEHOVAH :
D. Curse ye heavily its inhabitants ;
Because they came not for help.
Both—JEHOVAH WAS FOR HELP !
JEHOVAH AGAINST THE MIGHTY !

PART III.

- 24 D. Praised among women will be *Jael*,
The wife of *Heber* the *Kenite* ;
Among women in the tent she will
be praised.
25 B. He asked water, she gave him milk ;
In a princely bowl she brought it.
26 D. Her left hand she put forth to the nail ;
And her right hand to the work-
men's hammer.
B. She struck *Sisera*, she smote his head ;
Then she struck through, and
pierced his temples.
27 D. At her feet, he bowed, he fell !
B. At her feet, he bowed, he fell !
Both—WHERE HE BOWED,
THERE HE FELL DEAD.
28 D. Through the window she looked out,
and called ;
Even the mother of *Sisera*, through
the lattice :
B. "Why is his chariot ashamed to re-
turn !
Why so slow are the steps of his
chariot ?"
29 D. Her wise ladies answered her ;
Nay, she returned answer to her-
self—
30 B. "Have they not found, divided the
spoil ?
*Embroidery, double embroidery, for
the captain's head !*
A prize of divers colours for Sisera !"
D. "A prize of divers colours of em-
broidery ;
A coloured piece, of double embroi-
dery, for my [so *Horsley*] neck a
prize !"

Chorus,
by Deborah and Barak.
31 SO PERISH ALL THINE ENEMIES, O
JEHOVAH!

Grand Chorus;
by the whole procession.
AND LET THOSE, WHO LOVE HIM,
BE AS THE SUN, GOING FORTH IN HIS MIGHT!

Dr. Hales.—

1 Then sang Deborah, and Barak son of
Abinoam, on (the victory of) that day, on
the avenging of wrongs in Israel;

2 On the volunteering of the people;
Saying, BLESS YE THE LORD!

3 Hearken, O kings (of Canaan),
Give ear, O princes (of the land):
I, even I, will sing unto the Lord;
I will shout to the Lord, the God of Israel.

4 O LORD, on thy going forth from *Seir*,
On thy marching from the land of *Edom*,
The earth quak'd, the heavens dropp'd,
The clouds, I say, dropp'd water.

5 The mountains melted away
From the presence of the Lord;
Even *Sinai* himself, from the presence
OF THE LORD, THE GOD OF ISRAEL.

6 From the days of *Shamgar*, son of *Anath*,
To the days of *Jacl* (through fear of the
enemy)

The highways were unfrequented,
And travellers walked through by-paths.

7 The villages were deserted;
They were deserted till I, *Deborah*, arose;
Till I arose (to be) a mother in *Israel*.

8 (The *Israelites*) had chosen *new gods*,
Therefore was war in their gates:
Was there a shield or a spear to be seen
Among forty thousand in *Israel*?

9 My heart is attach'd to the senators of
Israel

Who volunteered among the people.

10 BLESS YE THE LORD!
Ye that ride upon white asses,
Ye that sit in (the gates of) judgment;
Extol (him), ye travellers.

11 (Now freed) from the noise of archers
At the watering places,
Here shall they rehearse the righteousness
OF THE LORD; his righteousness
Towards the villages of *Israel*:
Now shall the people of THE LORD
Go down to the gates of judgment in safety.

12 Awake, awake, *Deborah*;
Awake, awake, utter a song (of praise).

Arise now, *Barak*; lead thy captivity cap-
tive,

Thou son of *Abinoam*.

13 For (God) made a remnant of the
people

Triumph over the nobles of the enemy;
The Lord made me triumph over the mighty.

14 From *Ephraim* unto *Amalek* was their
root:

Next to thee (*Ephraim*) was *Benjamin*,
among thy people:

From *Machir* (*Manasseh*) came down the
senators;

And from *Zebulun*, they that write with the
pen of the scribe.

15 The princes in *Issachar* (were) with
Deborah,

Even *Issachar*, as well as *Barak* (*Naphtali*).
He was sent on foot into the valley;

For the divisions of *Reuben*
(I feel) great griefs of heart.

16 Why abidest thou among the sheep-
folds?

To hear the bleatings of the flocks?

For the divisions of *Reuben*

(I feel) great griefs of heart.

17 (Why) abode *Gilead* (*Gad*) beyond
Jordan;

And *Dan* remained in his ships?

(Why did) *Asher* sit in his sea-ports,
And continue in his creeks?

18 (While) the people of *Zebulun* hazarded
their lives unto death.

And of *Naphtali*, in the heights of the field;

19 The kings came, they fought;

The kings of *Canaan* fought in *Taanah*,

Near the waters of *Megiddo*;

But they gained no lucre (thereby).

20 The stars of heaven fought in their
courses;

They fought against *Sisera*.

21 The torrents of *Kison* swept them
away;

The torrent of *Kedummim*,

The torrent of *Kison*. O my soul,

Thou hast trodden down strength!

22 Then were the horse-hoofs broken by
the galloping,

The galloping of their great men.

23 Curse ye *Meroz*, saith the angel of THE
LORD;

Bitterly curse her inhabitants,

Because they came not to the aid of THE
LORD;

To the aid of THE LORD among the mighty.

24 Blessed above women be *Jael*,
The wife of *Heber* the Kenite;
Blessed be she above women in the tent.
25 *He* asked water, and she gave him
milk;
She brought forth butter in a lordly bowl.
26 She put her hand to the nail,
And her right hand to the workman's ham-
mer;
And she smote *Sisera* :
She pierced his head, she penetrated,
And she perforated his temples.
27 Between her feet he bowed, he fell, he
lay
Between her feet; he bowed, he fell;
Where he bowed, there he fell down slain.
28 The mother of *Sisera* looked through
the window,
And exclaimed through the lattice,
"Why is his chariot so long in coming?
Why linger the steps of his steeds?"
29 Her wise ladies answered their mistress
Yea, she returned answer to herself.
30 "Have they not found,
Have they not divided the spoil?
To each a damsel or two apiece;
To *Sisera* himself a spoil of divers colours,
A spoil of divers colours embroidered;
Of divers colours embroidered on both sides.
A spoil for (adorning) his neck."
31 *So perish all thine enemies, O Lord!*
But let thy friends (rejoice),
As the sun going forth in his strength.

Rosen.—

1 Cecinit Debora et Barak, Abinoami
filius, illo die hunc in modum :

2 Quod duces se præbuerunt principes in
Israele,

Quod promptum se præstitit populus,
Laudate Jovam,

3 Audite reges, auscultate principes!

Ego Jovæ, ego canam,
Psallam Jovæ, Deo Israelis.

4 Jova, cum prodires e Seir,
Cum incederes ex agro Idumæo,
Terra tremuit, etiam cœli stillarunt,
Etiam nubes stillarunt aquas.

5 Montes contremuerunt coram Jova,
Hic Sinai, coram Jova, Israelis Deo.

6 Diebus Schamgar, filii Anath,
Diebus Jaëlis, cessabant viæ,
Et qui viis regiis incedere soliti erant, in-
cedebant viis tortuosus.

7 Cessabant duces in Israele, cessabant,
Donec surrexi ego, Debora,

Surrexi mater in Israele.

8 Elegit (Israel) deos novos;
Tunc facta portarum oppugnatio;
Clypeus non videbatur, nec hasta
In quadraginta millibus Israelis.

9 Animus meus fertur in duces Israelis,
In eos de populo, qui promptos se præ-
stiterunt,

Laudate Jovam!

10 Qui vehimini asinabus candidis,
Qui stragulis insidetis,
Qui inceditis in via,
Meditamini carmen!

11 Ob jubila dispertientium inter haustra,
Ibi celebrent Jovæ justa facta,
Justa facta in duces ejus Israeliticos.
Tunc ad portas descendat populus Jovæ.

12 Age, age, Debora,
Age, age, cane carmen!
Surge, Barak,
Abduc captivos tuos, fili Abinoam!

13 Tunc ego : descendite reliquiæ!
Descende, ad potentes aggrediendos, po-
pule!

Jova, descende mihi contra fortes!

14 Ex Ephraimitis, quorum sedes inter Ama-
lekitas,
Post eos tu, Benjamin, cum copiis tuis,
E Machiritis descenderunt duces,
E Sebulonitis trahunt cum sceptro præ-
fecti.

15 Principes mei in Issaschare cum Debora,
Et Issaschar æque ac Baracus,
In vallem se effudit vestigia ejus sequutus.
In separatis Rubenitarum sedibus magna
agitata sunt animi consilia.

16 Quare sedistis inter terminos
Ad audiendas fistulas pastorum?
In separatis Rubenitarum sedibus magnæ
fuerunt consultationes.

17 Gilead trans Jordanem tranquille sedebat,
Et Dan cur navibus vacabat?
Ascher sedebat in littore maris,
Ad portus suos conquiescebat.

18 Sebulun vero est gens quæ vitam vili-
pendens morti se obtulit,
Itemque Naphtali, habitans in campis
editis,

19 Venerunt reges, pugnarunt,
Pugnarunt reges Canaan,
In Taanach, ad aquas Megiddonis;
Sed frustum argenti non reportarunt,

20 E cœlis pugnatum est,
Stellæ ex orbitis suis pugnarunt cum
Sisera.

21 Torrens Kischon abripuit eos,

- Torrens praeliorum, torrens Kischon !
Conculca, anima mea, robustos !
- 22 Tunc contuderunt calces equorum,
A pulsibus, pulsibus validorum suorum
contusi sunt.
- 23 Exsecramini Meros, dixit angelus Jovæ,
Exsecramini incolas ejus,
Quia non venerunt Jovæ auxilio,
Auxilio Jovæ inter strenuos.
- 24 Laudetur præ mulieribus Jaël,
Uxor Cheberi Kenitæ,
Præ mulieribus in tentoriis laudetur !
- 25 Aquam petiit, lac dedit;
In phiala pretiosa obtulit lac spissum.
- 26 Manum ad clavum extendit,
Dextram ad malleum operarum
Et contudit Siseram, conquassavit ejus
caput,
Concussit transfoditque tempora ejus.
- 27 Ad pedes ejus collapsus est, cecidit, jacuit,
Ad pedes ejus collapsus est, cecidit,
Ubi collapsus est, ibi cecidit peremtus.
- 28 Pone fenestram prospexit et clamavit
Mater Siseræ, pone clathros :
“Quare tardat currus ejus venire,
Quare morantur gressus curruum ejus?”
- 29 Sapientiores primariorum ejus feminarum
respondebant ei,
Imo vero ipsa sibi respondit :
- 30 “En ! inveniunt, dividunt prædam,
Puellam, imo duas puellas unicuique
viro,
Exuvias vestium tinctarum Siseræ,
Exuvias vestium tinctarum, variegatarum,
Vestem tinctam, duas variegatas collo
prædæ.”
- 31 Ita peribunt omnes hostes tui, Jova !
Sed qui amant illum, erunt veluti sol
cum prodit in robore suo.

Ver. 2.

For the avenging. See notes on Deut. xxxii. 42.

Pool.—*For the avenging of Israel*; or, *for taking vengeance*, to wit, upon his and their enemies, *by Israel*, or *for Israel*, for Israel's benefit, or for the injuries and violences offered by them to Israel.

Green.—2 When they set Israel free, and the people willingly offered themselves, saying, Bless ye Jehovah.

Dathe.—2 Quod principes Israelis muneri suo non defuerint, quod populus sponte se ad bellum obtulerit, laudate Jovam.

Ged.—

- 2 For the voluntary exertions of the people,

In the naked, defenceless state of Israel—
Praise ye the Lord.

Booth.—

- 2 In the naked defenceless state of Israel—
For the voluntary exertions of the people
Praise ye Jehovah.

Ken., Hales, Rosen.—See above.

Gesen.—פָּרַע 1. *To let go loose, to dismiss*, pp. to let break away. Chald. פָּרַע, Syr.

פָּרַע, id. Comp. the roots beginning with פָּרַע under art. פָּרַע. 2. *To make naked, to uncover.* 3. *To begin*, ἀρχομαι, from the idea of breaking loose, opening, comp. פָּרַע.

Hence *to lead on, to go before*; Arab. فَرَعَ,

to be highest, to surpass others. Judg. v. 2, פָּרַע פָּרַע, for which correctly Sept. in Cod. Alex. and Theod. ἐν τῷ ἀρχαῖν ἀρχηγούς, κ.τ.λ., in the leading on of the leaders in Israel [so Kennicott, Schnurrer, Rosen.], i. e., that the princes of Israel took the lead as leaders, put themselves at the head. Opp. הָלַךְ הָלַךְ, the people willingly followed, volunteered.

Prof. Lee.—פָּרַע, (a) *Uncovered* the head. (b) *Placed in a state of disorder.* (c) Was in disorder; *disregarded.* (d) *Left* a road. (e) *Exempted.* (f) Apparently, *Avenged.*

Comp. Syr. פָּרַע, retribuit. Judg. v. 2.

פָּרַע, pl. f. constr. פָּרַע. *Revenge*, Deut. xxxii. 42; Judg. v. 2. Gesenius takes the word to mean *chiefs*.

Rosen.—2 In explicando carminis initio, פָּרַע פָּרַע, interpretes valde dissentiunt. Verbum פָּרַע quum in pluribus V. T. locis *solvendi, dimittendi* significatum obtineat (cf. not. ad Prov. i. 25), erant, qui verba sic interpretarentur: *in solvendo dissolutiones in Israele*, i. e., cum omnia dissoluta essent in Israele, in summa rerum omnium in Israele disturbance. Ita Mendelii fil.: *Zerrüttung war in Israel*. Sed dum Israelitæ imperio Jabinis, Cananæorum regis, imperio continebantur, res eorum dissolutæ vocari recte non poterant. Alii, ex eodem illo *solvendi* significatu, sensum sic faciunt: *in solvendo dissolutiones in Israele*, i. e., cum dissolverentur, rumperentur vincula in Israele. Eo sensu Lutherus: *dass Israel wieder frey ist worden*. Ita *dissolutiones* essent pro *vinculis* dissolutis dictæ, quod vix quisquam sibi persuadeat. Quum igitur *solvendi* significatio aptum sensum hic vix præbeat; magna interpretum pars Hebræum פָּרַע h. l. signifi-

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catu harmonici Chaldaei קָרַע positum statuerunt, quod in forma Peal quidem *solvere*, *persolvere*, *rependere*, in Ithpeel vero *ulcisci*, *vindictam sumere* denotat, quo sensu in Chaldaicis V. T. paraphrasibus saepe respondet Hebraico נָקַם. Eodem adhibito h. l. significatu Chaldaeus hanc prioris hujus versus hemistichii periphrasin dedit: פַּד כְּבֹדוֹ בָּרוּךְ יִשְׂרָאֵל בְּאַנְוִיתָא אֲתֵי עֲלֵיהּוֹן עֲמִיכָא וְשִׁרְדִּינֵן מִקְרָהֵיהּוֹן וְכִד קָבֵי לְמִכְבֵּד אֲוִרְתָא אֲחִפְרֵי אֲנֹן עַל פְּעֵל דְּבִבְדֹר וְתַרְבִּינֵן מִכָּל הַחוּם אֲרַעָא דִּישְׂרָאֵל בְּכֹן עַל פִּוְרְעִינֵי הַבֵּר סִסְרָא וְכָל מִשְׁרֵתֶיהָ וְעַל נִסָּא וּפְתִיקָא דְאַחְשָׁבֵי לֵהוֹן לִישְׂרָאֵל, *Quando rebellarunt domus Israel in legem, venerunt contra eos gentes, et expulerunt eos ex urbidibus suis; quando vero redderunt ad faciendam legem, fortes redditi sunt super inimicos suos, qui eos expulerant ex omnibus terminis terrae Israelis; ita per ultionem fractus est Sisera, et omnis ejus exercitus, et per signum et liberationem, quae facta est Israelitis.* Ex eodem illo ulciscendi

significatu Syrus: ܡܠܚܡܬܐ ܕܝܫܪܐܝܝܠ ܕܡܠܚܡܬܐ ܕܝܫܪܐܝܝܠ, *in vindicta, qua vindicatus est*

Israel. Quod Arabs sequutus est. Inter recentiores interpretes Koehler adoptato *ulciscendi* significatu Hebraea vertit: *dass Israel Rache geübt hat*, ante יִשְׂרָאֵל omit-tendum ratus, quod in unico codice Hebraico (Sorbonico) a prima manu omissum, sed serius additum est. Verum sensum, quem verbis Hebraicis inesse voluit Koehlerus, potius ita exprimendus fuisset: יִשְׂרָאֵל בָּקָרַע פָּרַע. *Ulciscendi* autem significatione verbum פָּרַע Hebraeis in usu fuisse, valde dubitamus, quum in nullo V. T. loco illius vestigium reperiatur. Genuinam loci interpretationem dedisse interpretem antiquissimum, Alexandrinum, vidit Schnurrerus. Sic ille, consentiente Theodotione, reddidit Hebraica: ἐν τῷ ἀρξασθαι ἀρχηγούς ἐν Ἰσραὴλ, *cum principatum susciperent principes in Israel*, sive, quod imperio fuerint duces in Israele, fuerint in Israele imperatores, qui suis praesae voluerint. “Quae interpretatio,” inquit Schnurrerus, “ita est comparata, ut non modo singularum vocum ordini grammatico optime respondeat, sed sensum quoque fundat egregium et talem, qualem ipsa rei, de qua sermo est, natura postulare videtur. Etenim quum populi, id vero est plebejorum hominum in bello movendo alacritas praedicetur in altero versus hemistichio, quid, quaeso, aptius esse possit, quam ut eorum

quoque, quorum erat rebus praesae et copias imperio regere, mentio injiciatur honorifica. Neque desunt argumenta justa, quibus illa vocabuli פָּרַע significatio probari possit. Nam primo in altero loco, quo illud legitur, Deut. xxxii. 42 aliam quam hanc ipsam notionem vix admittere videtur contextus פָּרַעוּ אוֹיְבֵי, *principes hostes*, LXX: ἀρχοντες ἐχθρῶν). Deinde Arabicum فَرَعَ cum generatim notat *id quod summum est in re aliqua*, tum speciatim *caput et principem familiae*.” Accedit, quod infra vs. 9, דִּקְרָא יִשְׂרָאֵל et יִשְׂרָאֵל eodem quo hic sensu sibi opponuntur. Nam hoc versu subjicitur: וְהִתְנַבֵּר עִם בְּרָכֵי יְדֹהָ, *propterea quod spontaneum se praebuit populus, laudate Jovam*. Ita Ps. cx. 3, *populus sponte se offerens* ad dimicandum dicitur עַם נָדְבוֹר, ubi vid. not. Praepositionem אַנְּטֵי et פָּרַע valere *propterea quod*, recte monent Hebraei. Hoc igitur dicit vates, gratias agendas esse Jovae pro eo quod ipse effecerit, ut in afflicta rerum Israeliticarum conditione neque principibus populi, neque populo ipsi deesset animus, dejecto servili jugo vim hostium multo superiorem repellendi, pristinamque patriae libertatem afferendi.

Ver. 5.

The mountains melted. So Pool, Patrick, Ken., Horsley, Ged., Booth., and most commentators.

Prof. Lee.—נָזַל, v. 3 pl. נָזְלוּ, pres. יִזְלוּ.

Arab. نَزَلَ, *descendit loco*; نَزَلَ, *catarrho laboravit*; نَزَلَ, *pluvia*. (a) *Sunk down*. (b) *Dropped down*, as water or dew. (c) *Dropped water*. (d) *Metaph. Rained righteousness*. (a) Judg. v. 5.

Gesen.—נָזַל, corresponding to Germ. *schütteln*, *schütteln*, i. e., to *shake*, cogn. with נָזַל and the roots there compared.

1. *To shake, to make tremble*, Niph. נָזַל, *to be shaken, to tremble, to quake*, Is. lxiv. 2, מִפְּנֵי הָרִים נָזְלוּ, *at thy presence the mountains quaked*. So also Judg. v. 5, דִּרְיִם נָזְלוּ, *the mountains quaked* [so Rosen.], the form נָזַל being for נָזְלוּ, Lehrs. § 103, n. 15. Sept. well ἐσαλεύθησαν (the root נָזַל corresponding in etymology also with σάλος, σαλεύω), and the same is expressed by Chald. and Arabs

Polygl. Arab. زَلَزَلَ, *to shake the earth*, زَلَزَلَ, *earthquake*.

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braicarum commentarii. Sed nomen *יָצָא*, quod *ibicem* denotat, cui ob formam venustam et Arabes et Hebræi (Prov. v. 19, cf. Bocharti Hieroz. t. ii., p. 263, edit. Lips.), feminam formosam comparant, mulieri magis quam viro convenit. Conjunxit vero Debora Samgarem et Jaëlem, non respectu habito ad principatum, sed ut totum tempus quod fuit ab Ehudo Judice ad victoriam hanc divino beneficio obtentam comprehenderet, quod facit duorum fortissimorum, qui illo temporis spatio exstiterunt, commemoratione, viri unius, alterius feminæ, masculinum animum gerentis, a quibus tamen nulla potuit obtineri malorum allevatio; non a viro, sive quia illud malum erat gravius, quam ut ipse medicinam afferre posset, sive quod non diu supervixit; non a femina, quia ipsa vi aperta nil potuit, sed neque dolo et insidiis quidquam efficere potuit, quamdiu facinoris patrandi opportunitas sese non obtulit. Clericus commemorationem dierum Jaëlis eo spectare observat, ut Debora sese Jaëli præferat, quæ tum demum Israeli opem tulit, cum tuto licuit.

Ver. 7.

The inhabitants of the villages ceased. So Patrick.

Pool.—*The villages ceased*; the people forsook all their unfortified towns, as not being able to protect them from military insolence.

Ken., Ged., Booth.—Deserted were the villages in Israel.

Bp. Horsley.—*The rural judge ceased in Israel*, i. e., there was no regular administration of justice. I find that, in the Arabic dialect, the verb *פָּרַע* signifies "to decree, to form an opinion, to judge, to prescribe a rule to, to settle a dispute." See Castellus. Hence the noun *פָּרוֹעַ* may signify "a forensic judge;" such, as by the law, Deut. xvi. 13, were to be appointed in all the cities. I call them "rural judges," to distinguish them from the supreme judges, from whom this book takes its title; who had a general authority, not confined to particular cities, but extending over the whole country; and a superintendence in every department of government, civil, military, and religious: whereas the office of the rural judge was confined to the business of trying and deciding causes, criminal perhaps, as well as matters of property, within a particular district.

Gesen.—*פָּרַע* obsol. root, Arab. *فَرَزَ*, to separate out, to set apart; Conj. iii. iv. id. But Conj. ii., to prescribe, to determine, to decide. It is therefore of like origin with *פָּרַע*, *פָּרַץ*, *פָּרַץ*; the idea of cutting and taking away being transferred to the sense of judging. Hence *פָּרוֹעַ* m. (r. *פָּרַע*) c. suff. *פָּרוֹעַ*, rule, dominion; Judg. v. 11, *there shall they rehearse the righteousness of Jehovah*, *פָּרוֹעַ בְּיָשָׁרָא*, the righteous acts of his rule in Israel. Concr. for rulers, leaders, chiefs; seq. plur. Judg. v. 7, *הָיוּ פָּרוֹעַ בְּיָשָׁרָא*, the rulers ceased in Israel, sc. to act, remained inactive.

Prof. Lee.—*פָּרוֹעַ*, m. aff. *פָּרוֹעַ*. A judicial decision; justice, Judg. v. 7, 11. LXX, *δυνατοί*. Vulg., *fortes*.

Ver. 8.

Dr. A. Clarke.—8 *They chose new gods.*] This was the cause of all their calamities; they forsook Jehovah, and served other gods; and then was war in her gates—they were hemmed up in every place, and besieged in all their fortified cities; and they were defenceless, they had no means of resisting their adversaries; for, even among forty thousand men, there was neither spear nor shield to be seen.

The Vulgate gives a strange and curious turn to this verse: *Nova bella elegit Dominus, et portas hostium ipse subvertit*; "The Lord chose a new species of war, and Himself subverted the gates of the enemy." Now, what was this new species of war? A woman signifies her orders to Barak; he takes 10,000 men, wholly unarmed, and retires to Mount Tabor, where they are immediately besieged by a powerful and well-appointed army. On a sudden Barak and his men rush upon them, terror and dismay are spread through the whole Canaanitish army, and the rout is instantaneous and complete. The Israelites immediately arm themselves with the arms of their enemies, and slay all before them; they run, and are pursued in all directions. Sisera, their general, is no longer safe in his chariot; either his horses fail, or the unevenness of the road obliges him to desert it, and fly away on foot; in the end, the whole army is destroyed, and the leader ingloriously slain. This was a new species of war, and was most evidently the Lord's doings. Whatever may be said of the ver-

sion of the Vulgate (and the Syriac and Arabic are something like it), the above are all facts, and show the wondrous working of the Lord.

Ged.—*New gods they had chosen—*

Hence their apprehensions, &c.

i. e., they were conscious that, by abandoning the Lord, they had lost his usual protection; and their conquerors had, by disarming them, rendered a defence by ordinary means impracticable. The word which I translate *apprehensions* signifies that sort of fear which makes one's hair stand on end.

Bp. Horsley.—

⁸ He [i. e., Israel; so Rosen.] chooseth new gods.—

Strait the besieger [so Kimchi, Rosen.] at the gates.—

Is shield seen, or javelin,

Among forty thousand in Israel?

The besieger; literally, “the fighter.”

See Ps. xxxv. 1, and lvi. 2, 3, where the word indisputably signifies “a fighter;” one that is fighting with another. I doubt whether any instance occurs in which this word is equivalent to מלחמה.

Among forty thousand in Israel; i. e., in the whole tribe of Naphtali. In the enumeration of the Israelites in the plains of Moab (Numb. xxvi.), Naphtali mustered 45,400 effective men. This tribe was probably the immediate and principal subject of Jabin's oppression.

Prof. Lee.—לָחָם, m. once, Judg. v. 8, in the phrase לָחָם שָׁעָרִים, *War of the gates*, i. e., at the gates, for the purpose of taking the city. See LXX. Αλλ. ὡς ἄπρον κρήνων, i. e., לָחָם שָׁעָרִים, with other vowels.

Gesen.—לָחָם verbal of Piel, *war, siege*. Judg. v. 8, לָחָם שָׁעָרִים, *then was siege of their gates*, i. e., their gates, cities, were besieged. Segol for Tseri, which most MSS. exhibit, is perh. on account of the constr. state; though other like examples are wanting. Or, better, we may read with some MSS. לָחָם, with tone retracted; comp. לָחָם נָגַדָה, Prov. xvii. 10.

Rosen.—8 Prima versus verba, יָבֹרֵךְ אֱלֹהִים, plurcs sic interpretantur: *elegit Deus nova*, i. e., antea inaudita, novas vias aut rationes in populo suo liberando iniit, usus femina imbelli, non viro forti et valido, qui suum populum ad excutiendum jugum excitaret. Ita e veteribus Syrus:

יָבֹרֵךְ אֱלֹהִים, *eligit Deus novum*

quid. Et Hieronymus: *nova bella elegit Dominus*, proprie *nova*, sive *novas res*; sed ne obscurum esset, quænam res essent illæ novæ, adjecit *bella*, ut significaret victoriam Dei ope novisque e cælo prodigiis partam. Sane יָבֹרֵךְ, *res novas* et *inauditæ* denotare constat, veluti Jesaj. xlii. 9, 10; xlviii. 7; Jerem. xxxi. 22. Sed alii interpretes subiectum, uti loquuntur, verbi יָבֹרֵךְ faciunt יָבֹרֵךְ, quod proxime præcedit, ut verba ita sint reddenda: *elegit Israel novos deos*. Ita jam Græcus Alexandrinus: ἐξελέξατο, sive, ut in codice Alexandrino est, ἡρέτισαν θεοὺς καινοὺς, *elegerunt deos novos*. Chaldaus: פָּר אֲתֵרְעָא בְּנֵי יִשְׂרָאֵל לְמַעַן לְשַׁחֲתָא דְּחַיָּין, *quando voluerunt filii Israel ad serviendum erroribus, idolis, novis, qui de proximo facti sunt, quibus non studuerunt in iis patres eorum*. Eodem sensu Deut. xxxii. 17 dicitur, Israelitas sacrificia offerre dæmonibus, diis, quos non noverant majores, יָבֹרֵךְ קָרִיב בָּא, *novis, qui e propinquo venerunt*, i. e., nuper ortis; vid. not. ad eum loc. Atque hunc a Græco Alexandrino et Chaldaeo expressum sensum haud dubitamus cum Lettio, Schnurrero, Hollmanno, aliis, priori illi præferendum esse, tum quia eo adscito quæ in hoc versu sequuntur aptius procedunt et coherent, tum quia in hoc libro calamitas bellica tanquam pœna idololatriæ divinitus inflicta sistitur, vid. ii. 11, seqq. 16, seqq. iii. 7, 8, 12; xiii. 1. Subaudiendum est initio versus עָבָה, sive וַי, *quando*, quod Chaldaus expressit. Quæ proxime sequuntur, וַיָּבֹרֵךְ שָׁעָרִים, *tunc debellatio, expugnatio portarum*, Hieronymus sic interpretatus est: *et portas hostium ipse subvertit*, scil. Deus, ad quem verba quæ antecedunt, uti vidimus, refert, ut Debora dicat, partâ ope divina victoriâ et rebus prospere succedentibus, factum esse, ut hostes ad suas usque urbes Israelitæ persequuti sint, ut iv. 16 habetur. Sed reliqua versus ostendunt, de Israelitarum portis et statu rerum infelici verba intelligenda esse, id est, ut, postquam Deos novos sibi colendos Israelitæ elegissent, bellum contra eos motum sit a Cananæis. Ita Chaldaus: אֲרֵי עִירָיוֹן עָמְדוּ וַיִּבְרֹחוּ וַיִּפְּצוּ, *venerunt contra eos gentes, et expulerunt eos ex urbibus eorum*. Bene R. Tanchum, cujus verba Schnurrerus attulit: *sensus est, populum, postquam misso cultu Dei veri declinaverit ad cultum idolorum, et sectatus fuerit religiones et doctrinas novas, incidisse in omnes calamitates, et bello vexatum fuisse intra suas urbes et oppida*. לָחָם

Kimchio idem est quod **דָּבָר**, *debellator*, Ps. lvi. 2, pro **דָּבָר**, cum *Zere* sub **ר**, quomodo in nonnullis codicibus scriptum reperitur. Sed R. Jonæ in Lexico Hebræo-Arabico, **דָּבָר**, Schnurrero referente, est verbum transitivum Kal ad formam **פָּגַע**. Nec obstare dicit quod scriptum est per Segol, id enim nonnumquam pro *Zere* poni. “Infinitivus Piel,” addit, “esse nequit, ob Kamez sub Lamed. Piel si esset, quanquam verbum **פָּגַע** in Piel non legitur, deberet Lamed habere Patach, ut in **פָּגַעוּ**.” Attamen Gesenio in *Lex. Lat.* **פָּגַע** est nomen verbale Pielicum, *pugnam, oppugnationem* denotans, Segol posito pro *Zere*, propter statum constructum; ipse tamen exempla gemina desiderari fatetur. Mihi reliquis præstare videtur Kimchii antea commemorata sententia, ut verba proprie dicant: *tunc*, cum Israel deos novos sibi elegit, *oppugnator* existit *portarum*, i. e., hostes expugnarunt urbes. Græcus Alexandrinus interpretatus est: (elegerunt deos novos) *ὡς ἄπρον κρήθων, ut panem hordaceum*, quasi **לֶחֶם שְׂעִירִים** legisset. Sensus Theodoretus hunc esse dicit, Israelitis relicto meliore elegisse deterius et noxium, quemadmodum quis spreto pane triticeo, qui ei commodum alimentum præbere possit, hordaceum eligat, qui vel minus commodum alimentum suppeditet, vel etiam noceat. *Panem hordaceum* reddidit quoque Syrus, et qui eum sequitur, Arabicus interpret. Sed quod nostri Hebræi codices exhibent longe præferendum esse jejuna, quam Græcus et Syrus exprimunt sententiæ, non est quod moneamus. **לֶחֶם שְׂעִירִים**, *Clypeus non conspiciebatur nec lancea in quadraginta millibus in Israele*. Conjunctio **אֵם** haud raro simpliciter negat, ab usu ejus in formulis jurisjurandi, qualis legitur 1 Sam. iii. 17; 2 Sam. iii. 35. Ita verba **לֶחֶם שְׂעִירִים** proprie sic capienda erunt: *clypeus si apparuerit et lancea*, dispeream.

Eodem modo Arabibus **أَلِنْ**, si habet nonnumquam vim negandi; vid. A. Schultens ad *Excerpta ex Hamasa*, p. 389. Cf. Gesenii *Lehrgeb.*, p. 844. Aut possit interrogationi inservire, hoc modo: *clypeus num apparuit et lancea?* quod item simpliciter negat. Cf. Prov. xxvii. 24, ubi negandi particulæ in primo membro respondet **אֵם** in posteriori hemistichio. **אַרְבָּעִים אָלֶף**, *Quadraginta millia* vix dubium est numerum esse definitum pro indefinito, ut numerus simplex *quadragenarius*, veluti

Genes. vii. 17; Jon. iii. 4, cf. not. ad Ezech. iv. 6. Dicit Debora, cum Israelitæ haberent hostem ad portas, tam imparatos fuisse, ut nulla arma inter eos reperirentur, quod nempe, qui imperabant, eos solerent exarmare, uti fecerunt et postea Philisthæi, vid. 1 Sam. xiii. 19, seqq. Id tamen veritati non convenire videri possit, quum supra iv. 6, 10. Baracum decem millia pugnantorum in prælium duxisse dicatur, quos non est credibile inermes fuisse. Accedit, quod vs. 15. Siseræ exercitum legimus contritum esse *acie gladii*, et paulo post, omnem multitudinem hostium usque ad internecionem cecidisse; debuerunt ergo ii, qui cum Baraco erant, gladios vel alia arma habere, quibus eam stragem eederent. Sed nemo non videt, Deboraham hyperbolè usam hoc voluisse, arma tam rara inter Israelitas fuisse, ut inter plura eorum millia vix clypeus aut lancea reperiretur. Celasse tamen, ut fit, nonnullos sua arma, vel aliunde clam sibi comparasse credibile est.

Ver. 9.

Rosen.—9 Redit ad laudem eorum, quorum ope victoria est reportata, vs. 2. *Cor meum præfectis Israelis*, scil. deditum est. Bene Hieronymus: *cor meum diligit principes Israel*. **וְהָיָה** a verbo **הָיָה**, *statuit, decrevit*, generatim denotat eos, qui statuunt, quid agendum sit, quid nos, hinc vel magistratus civiles vel præfectos militares. Quæ sequuntur **וְהָיָה**, Schnurrer recte observat concise dicta esse pro **וְהָיָה**, *cor meum addictum est sponte se offerentibus in populo*. Similiter **וְהָיָה** repetendum est Deut. xxxiii. 4, ante **וְהָיָה**, e præcedente **וְהָיָה**. De duobus itaque et hic, ut vs. 2, hominum ordinibus sermo est, de ducibus primo præfectisque populi, deinde de reliquis, qui prompti erant paratique ad prælium patriæ causa sustinendum. Additur **וְהָיָה**, ut vs. 2.

Ver. 10, 11.

Bishop Patrick.—10 *Speak.*] i. e., Give thanks to God.

Ye that ride on white asses.] She calls upon such men, as the governors before mentioned, to proclaim aloud the praises of God. There were no horses in Judea, but what were brought out of other countries, so that the greatest persons rode on asses, as appears by the Scripture story; but in this

country they were commonly of a red colour (whence an ass hath the name of *chamor*, as Bochart observes, lib. ii. Hieroz. cap. 12), and therefore white asses (or, as he translates this word, *whitish*, or that were of a colour inclining to white) were highly esteemed for their rarity, and used only by honourable persons; who could not appear in any splendour during their servitude under Jabin, but now were restored to their dignity; for which she would have them praise the Lord.

Ye that sit in judgment.] With whom she exhorts the judges to join, who now sat in the gates, as they were wont to do, which were not possessed by their enemies (ver. 8). Or perhaps this belongs to the foregoing clause, it being probable that these judges rode about the country on white asses to do justice (see upon x. 4).

Walk by the way.] All the merchants who now travelled safely about their business, which they durst not do before this deliverance (ver. 6); for which, therefore, they were bound to praise the Lord.

11 *They that are delivered from the noise of archers in the places of drawing water.*] Together with the princes, judges, and merchants, she would have the shepherds praise the Lord every time they came to water their flocks; remembering how they were disturbed formerly by the archers, that lurked in woods or thickets, and shot whole quivers of arrows at them and at their cattle, which now they brought safely to the springs of water.

There shall they rehearse the righteous acts of the Lord.] Who had taken a just vengeance on their oppressors, and most graciously delivered them from their tyranny; for *righteousness* frequently signifies the great goodness of God.

Toward the inhabitants of his villages.] She would have the meanest peasants (as we speak) bear them company in the praises of God; for now they lived as quietly in their open villages, as if they had been in the strongest cities.

Then shall the people of the Lord go down to the gates.] She sums up all in these words; that the whole country was bound to praise the Lord, who had given the law its free course; every man having liberty to go down safely to the gate of his own city, where judgment was administered. So Pool.

Dr. A. Clarke.—10 *Ye that ride on white asses.*] Perhaps אֶתְנוֹת צֶדְרוֹת *athonoth tsechoroth* should be rendered *sleek* or *well-fed asses*; rendered *asinos nitentes*, *shining asses*, by the Vulgate.

Ye that sit in judgment.] שְׂבִי עַל מִדִּין *yoshebey al middin*; some have rendered this, *ye who dwell in Middin*. This was a place in the tribe of Judah, and is mentioned Josh. xv. 61.

Pool.—11 *From the noise of archers*; either, 1. From the noise or sound, and consequently the force of those arrows which are shot at them; but she names the *noise*, because this epithet is frequently given to bows and arrows in poetical writings. Or, 2. From the triumphant noise and shout of archers rejoicing when they meet with their prey.

Geddes.—

- 10 Riders on streaked asses,
Travellers sitting in counes,
And walkers along the way;
Were terrified by the noise of bowmen
Between the different watering places.
- 11 Then acknowledged they the judgments of the Lord:
His judgments on the villages of Israel.
Hence were seized with apprehensions
The people of the Lord!

10 *Riders on streaked asses, &c.* This is an illustration of ver. 6, to which the poet naturally returns. There were three modes of travelling in Judea; and still are common in the East. Men of rank and riches rode on beautiful streaked asses: women were generally carried in *counes* or large panniers, hung on each side of a camel; and they who could afford neither of these conveyances, were obliged, like the *many* of every country, to travel a-foot. Now, in the days of Shamgar, none of those travellers were safe on the highway, but were under the necessity of pursuing their journey by devious routes and by-paths, to avoid meeting the bowmen, after mentioned; who occupied all the public roads, and more particularly infested the watering-places, where travellers used to rest, and bait.

Booth.—

- 10 Riders on streaked asses, who sit in judgment,
And those who walked along the way,
sighed
- 11 At the noise of archers between the watering-places.

Then they rehearsed the just acts of Jehovah,

His just acts towards the villages of Israel:

Then went down to the gates Jehovah's people.

11 *Then they rehearsed.*] Their distresses led them to confess the justice of God in his conduct towards them. Then they went down to the gates; they assembled to deliberate on what might be done, to obtain deliverance, and to supplicate Divine aid.

Bp. Horsley.—

10 You that ride the asses with sleek shining skin,

You that sit in judgment,

And you that walk by the way, concert your measures:

11 For the watering places resound with the noise of battalions forming.

There they shall celebrate the justice of Jehovah,

Justice signally displayed in the cause of Israel.

Justice signally displayed. For פָּרוּנוֹ, *Bp. Horsley* reads הַפְּרִינָה, without sufficient authority, and supposes that the literal rendering of this and the preceding line is,

There they shall celebrate the justices of Jehovah,

[They shall celebrate] justices [which] shall burst out upon Israel.

Gesen.—פָּרוּ, adj. *white*, e. g., she-asses, Judges v. 10; probably those of a light reddish colour, since asses entirely white are rarely if ever found. A light colour is highly prized by the Orientals in asses, camels, and elephants. Vulg., *nitens*; Syr.,

whitish. Arab. صُور, pp. white, but also spoken of an ass of a light reddish shade. R. פָּרוּ.

פָּרוּ, Piel part. מְפַרְצִים, Judg. v. 11, either, *those dividing*, sc. the booty, spoil; comp. Isa. ix. 2; xxxiii. 23; Ps. lxxviii. 13; or, with the Targg. and Rabbins, *sagittarii*, *archers*, as denom. from פָּרַץ, an arrow; comp. Targ., Judg. v. 8.

מִשְׁעָב, m. (r. מִשְׁעָב) only plur. מִשְׁעָבִים, *a trough, watering-trough*, into which water is drawn for cattle, Judg. v. 11.

פָּרוּנוֹ. See notes on verse 7, page 204.

Prof. Lee.—צִדְרוֹת, pl. fem. צִדְרוֹת. Arab. صُور, *colorem albo et rubro mixtum habens*, *de asinā*. *White*, Judg. v. 10, only.

פָּרוּ, c. pl. מְפַרְצִים, and מְפַרְצִין, according to Gesenius; r. מָרוּ. I. *Upper garment*, or *tunic*, Ps. cix. 18; Lev. vi. 3. II. *Rich coating*, or *covering*, of the seats of the nobles (Hiller., Gesen., &c.), Jud. v. 10. III. *Measure, extent*, Job xi. 9. Jer. xiii. 25.

פָּרוּ, Pih. part. pl. m. מְפַרְצִים. Persons *taking part or portion*, once, Judg. v. 11. r.

פָּרוּ for מְפַרְצִים. The passage calls upon the people to praise Jehovah for the victory

lately given, and particularly wherever they are found together in numbers; see vv. 9,

10. So again, vr. 11, where they are said to go down to the gates, a place of public resort,

because questions of law were tried there. Here we have, מְפַרְצִים בֵּין מְפַרְצִים, *with*

(the) *voice of those who take* (their) *portion among the watering-places*, i. e., at the wells

and cisterns at which people often meet in numbers, for the purpose of drawing water.

The last of the interpretations of Rab. Tanchum, as given by Gesenius, Thes., p.

511, as well as that of Schnurrer, is not far from this. LXX, ἀπὸ φωνῆς ἀνακρονομένων

ἀναμέσον ὑδρευομένων.

Rosen.—10 Jam et alios hominum ordines excitat ad laudes Jovæ canendos ob liberatum ejus ope populum a tyrannorum jugo. רָכְבִּי צִדְרוֹת, *Qui vehimini asinibus candidis*, i. e., magnates, nobiles, principes. צִדְרוֹת

propr. prorsus *albas* denotat, sed Hebræi et Arabes illa voce designarunt eas asinas,

quarum rubedini albi quid inest. Haud male Arabicus interpres, qui pro Syri *asinæ albæ*

posuit *asinæ ex albo fusca*. Ejusmodi quum sint rariores reliquis et pretiosiores, iis probabile est usos fuisse homines conditionis

lautæ et splendide, qui igitur hic indicantur. Græcus Alexandrinus in codice Vaticano

verba Hebræa sic dedit: ἐπιβεβηκότες ἐπὶ ὄνου θηλέας μεσημερίας, *qui ascendistis super asinam femellam meridiei*, i. e., qui vehimini

asinabus ex meridiana regione comparatis, quales erant Arabia et Æthiopia. Confudit interpres צִדְרוֹת cum צִדְרִים. In codice Alex-

andrino legitur ἐπὶ λαμπρῶν, pro quo ἐπιλαμπρῶν legendum videtur, i. e., *nitentium*,

uti habet Hieronymus. In explicandis vocibus quæ sequuntur, יִשְׁבִּי עַל מִדְבָּרָן, magna est

sententiarum discrepantia. Vetusissimi interpretes quidem in eo conveniunt, quod

judices denotari existimant. Græcus Alexandrinus: καθήμενοι ἐπὶ κριτηρίου, *sedentes*

super tribunal. Vulgatus: *qui sedetis in judicio*. Chaldaeus: עַל דִּינָא, *associati ad sedendum ad judicium*. Sed

locus judicii, sive tribunal foret כִּדֵּן. Nec cum iis qui asinabus candidis vehuntur satis apte junguntur qui tribunalibus insident. Quod ipsum valet de Cocceji interpretatione: custodes *mensurae et æquitatis*, כִּדֵּן ad כִּדָּה relato. Alii posita radice כִּדָּה vocabulum כִּדֵּן pluralem esse statuunt (ut כִּלִּין *verba* pro כִּלִּים) a singulari כִּדָּה vel כִּדָּה, atque ex trita hujus vocis significatione vertunt: *vos qui sedetis super mensuris*. Quod ipsum diversissime exponitur, intelligentibus aliis tales homines qui præsideant tributis (cf. כִּדָּה, *tributum*, Esr. iv. 20; vi. 8) recipiendis, aliis eos, qui sedeant in hereditatibus suis funiculo mensorio designatis, aliis homines mediæ fortunæ, qui habeant portiones sibi admensos. Sunt ex Hebræis, qui *juxta Middin* intelligant vicinos loco illi, qui Jos. xv. 61 memoratur, cujus incolæ frequentia hostium infestarentur. Hillerus in Dissertat. in hoc carmen כִּדֵּן, *vestes*, a כִּדָּה Levit. vi. 3; Ps. cix. 18, intelligebat, asinis impositas, ut Christi discipuli fecerunt Matth. xxi. 7. Id tamen parum verisimile: rarius factum discipulorum Christi, defectu stragulorum solitorum in novam verso honoris significationem. J. D. Michaëlis in *Supplem. ad Lexx. Hebr.*, p. 1500, pro כִּדֵּן enunciandum vult כִּדָּה, quod *lecticas* interpretatur, a כִּדָּה, *mota, agitata fuit res*, ob perpetuam agitationem et motum, in quo sunt, illo nomine dictas. Lecticas intelligit illas, quæ a camelis gestantur. Commendat suam interpretationem interpretis Alex. in codice Alex. auctoritate: καθήμενοι ἐπὶ λαμπηρῶν, *sedentes in lecticis*. Sed vide quæ de hisce verbis supra diximus. Sententiis de voce כִּדֵּן, quas attulimus, præstare videtur, quod Tellerus, Schnurrerus, alii, statuunt, כִּדֵּן denotare h. l. *tegmina, stragulus*, ex notione *extendendi*, quam habet كَمَد in lingua Arabica. Atque Tellerus quidem *stragulas* hic intelligendas existimat *pretiosiores*, ut homines iis insidentes designent opulentiores, quibus oppositi sint כִּדֵּן עֲרִידִין, *ambulantes super s. in via*, i. e., viliores et pauperes. Sed vere observat Schnurrerus, neque hoc, *ambulare in via*, adhiberi ullo in loco ad describendos vilioris conditionis homines, neque illud, in tam vulgari ac tantum non communi stragulorumque per orientem usu, ut nonnisi pauperrimus illis carere velit, opulentia notam haberi posse, nisi simul accedat commendatio magnificentia eorum, quæ vero plane abest ab hoc loco. Contra vero

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sedere vel cubare, si positum fuerit juxta ambulationem, idem esse solet, ac, vacare a labore, otioque frui, *ambulare* autem idem ac, versari in negotiis; utrumque autem simul sumtum complectitur totam hominis vitam, utpote alterno otio alternoque labore compositam, ut patet ex Jesaj. xxxvii. 28; Ps. cxxxix. 3; et Deut. vi. 7, qui locus, כִּדֵּן בְּבֵיתוֹ בְּכִלְיוֹתָיו, *sive in domo sedes, sive in via ambulas*, sufficere potest ad demonstrandum formulam nostram כִּדֵּן עֲרִידִין, *sedere super stragulis eandem plane esse cum altera illa כִּדֵּן בְּבֵיתוֹ, sedere in domo sua*. Eodem sensu verba כִּדֵּן עֲרִידִין cepisse vi-

detur Syrus, qui سَلَسَ كَمَدًا, *sedentes in domibus* reddidit. Excitat igitur Debora hoc versu ad laudandum Deum primo eos, qui opibus et auctoritate pollent, deinde omnes omnino ac singulos omnium ordinum homines; sive otio fruuntur, sive in curandis suis negotiis versentur.

11 In explicando primo hujus versus membro, כִּדֵּן כִּדָּהִים בֶּן כִּדָּהִים, interpretes et veteres et recentiores in varias partes discedunt, maxime ob vocem כִּדָּהִים, quæ dubiæ est significationis. Græca Alexandrina interpretatio in codice Romano legitur hæc: ἀπὸ φωνῆς ἀνακρονομένων ἀναμέσων ὑδρευομένων, quæ verba nonnulli reddunt: *a voce impellentium, vel executientium in medio haurientium aquam*; impellentibus vel executientibus significari rati eos qui sagittas executiunt, ut interpretes כִּדָּהִים ad כִּדָּה, *sagitta* retulisset. Sed observandum est, ἀνακροῦσθαι Alexandrinis interpretibus constanter de *pulsandis instrumentis musicis* usurpari, vid. 2 Sam. vi. 14, 16; 1 Paral. xxv. 3, 5; Ezech. xxiii. 42. Hinc Hesychius: ἀνεκρούσαντο, ἐκιδάριζον. Nec alio significato verbum Græcum hic capiendum erit. Videtur Græcus interpres Hebraicum כִּדָּה, *divisit* de modulandis tonis musicis cepisse. In codice Alexandrino consentiente Theodoro hic versus conjunctus cum præcedente φθέγγασθε sic exhibetur: φωνῇ ἀνακρονομένων ἀναμέσων εὐφραυνομένων, *vocem pulsantium in medio gaudentium*, ut hic locus referatur ad eos, qui epinicium canebant, vel de parta victoria exsultabant. Sane si certum esset, כִּדָּהִים, *modulate canentes* denotare, elegans prodiret hic sensus: *laudate Deum ob vocem canentium*, aut *citharam pulsantium inter loca, ubi aqua hauritur*, i. e., propterea quod jam, ab hostibus liberatâ terrâ, arva lætis personant

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agricolarum et pastorum cantibus. Sed Hebræi קִרְצִים referunt ad קֶרֶךְ, sagitta, et sagittarios hostium ea voce significari volunt. Ita Chaldaeus. Hieronymus: *ubi collisi sunt currus, et hostium suffocatus est exercitus*. Et is קִרְצִים, sagittarios intellexisse videtur, et voce sagittariorum vocem eorum, qui e curribus pugnabant, quippe con fractis curribus, et inter falces, quibus ii currus armabantur, collabentes misere ejulabant, per *haustores aquarum* vero non eos, qui antiis vel vasis haurirent, sed qui acti in aquas præcipites ore eas haurirent, tandemque obruerentur. Quæ sententia nimio artificio e verbis Hebraicis elicitur. Rectiores Hebræi, qui, ut diximus, in eo consentiunt, quod קִרְצִים per קֶרֶךְ, *jaculatores sagittarum* explicant, sensum faciunt hunc: laudate Deum, propterea quod strepitus sagittariorum hostilium in locis illis, ubi aqua hauritur, jam sopitus est. Sed de hostium discessu nihil est in hisce verbis, nisi קֶרֶךְ valere dicas *quod non amplius sit vox*, ut Zachar. vii. 14 כִּפְרֵךְ, *ne sit amplius transiens*. Sane קֶרֶךְ quandoque negandi vim habet; sed observandum, id a præcedentibus oriri, quod hic non fit. Clericus Hebræa sic interpretatur: *propter strepitum collidentium sese inter aquaria*. Sed collidendi significatio, quam Clericus verbo קֶרֶךְ tribuit, est commenticia, omnisque, quæ eâ nititur, interpretatio coacta. A. Schultens in *Animadeverss. Philologg.* ad loc. (in *Operr. minn.*, p. 161) hanc proposuit interpretationem: *a voce sortientium ad aquationes illic laudent justitias Dei*. A nomine קֶרֶךְ, sagitta, hinc sors, quia sagittis sortire solebant (ut Arabicum سِرٌّ, sagitta et sors), verbum קֶרַע hic capit pro *sortiri*, et sensum statuit esse hunc, Deum laudibus esse extollendum, quod ex urbibus jam exire detur, et confluere ad aquationes, adeo ut præ multitudine aquatorum de ordine *sortiri* debeant. Quæ sententia tamen frigidi quid et quæsiiti habet. Schultensium quidem sequutus Schnurrer קִרְצִים, *sortientes* interpretatur, sed *prædam* intelligit, hoc sensu: *meditamini carmen, sive laudes, ob júbila eorum, qui spolia ab hostibus capta læti nunc sortiantur*. Nec tamen prædæ hostilis partitio apte conjungitur cum קִרְצִים, *locis ubi aqua hauritur*. Nos adscito *dividendi, dispartienti* significatu, quem קֶרַע apud Aramæos ob tinet (cf. חָס in Conjug. iii. *portionem*

cum alio partitur, et vi. portiones inter se partiti sunt et distribuerunt), sic interpretamur: (celebrate Dei laudes) *ob vocem dispartientium inter haustra aquarum, s. canales*, i. e., pastorum, qui greges suos inter læta cantica dispartiuntur ad bibendum. Quæ sententia in rei summa convenit cum Græci Alexandrini interpretatione, quam supra attulimus. Pergit vates: קֶרֶךְ יִתֵּן יְהוָה. Recte Ludov. de Dieu יִתֵּן observat esse formam Piel verbi קָרַח, quod, ut har-

monicum Arabicum تَنَى in Conjug. ii. et iv., *landavit* denotat, ut infra xi. 40. Laudibus igitur celebrare jubet קֶרֶךְ יִתֵּן, *justitias Jovæ*, i. e., *justa ejus facta*, quod hostes stravivit, et Israelitis injuste a tyranno oppressos liberavit. Non est opus, ut cum A. Schultens et Schnurrero *strenua facta*

Jovæ interpretemur, ex Arabico صِدْقٌ, *robur, vellementia invicta in præliis*. Laudate, pergit Debora, קֶרֶךְ פְּרוּנוּ בְּיִשְׂרָאֵל, *justitias scil. Jovæ erga duces ejus in Israel*, i. e., quod justitiam suam ostendit in auxilio præstando ducibus Israelis, quos Jovæ duces vocat, quod iis Jovæ est usus ad exsequenda ea, quæ de Israelitis liberandis decreverat. Hieronymus sensum bene sic expressit: *et clementia in fortes Israel*. De פְּרוּנוּ vid. not. ad vs. 7 Græcus Alexandrinus in codice Vaticano: Κύριε, δικαιοσύνας αὐξησον ἐν Ἰσραὴλ, *Domine, justitias auge in Israel*. Sed in codice Alexandrino: δικαιοσύνας ἐνίσχυσον ἐν τῷ Ἰσραὴλ, *justitias corrobora in Israel*. Videtur interpres vocis פְּרוּנוּ radici significationem verbi פָּרַשׁ, *expandit*

tribuisse. Ita et Syrus: ܐܝܬܝܢ ܕܝܫܬܝܬܐ ܕܝܫܬܝܬܐ ܕܝܫܬܝܬܐ, *justitiam ejus, quam multiplicavit in Israele*. Chaldaeus, retento *pagorum* significatu, quo פְּרוּנוּ vs. 7, cepit, verba sic explicat: ܐܝܬܝܢ ܕܝܫܬܝܬܐ ܕܝܫܬܝܬܐ ܕܝܫܬܝܬܐ, *et super, propter justitias ejus, qui restituit oppida in terra Israel*. Quod sequenti Hebræi sensum constituunt hunc: laudate Jovæ justitiam, qui restituit villas, quæ antea non habitabuntur præ metu hostium. Quem sensum verba Hebraica vix ferant. Addit: ܐܝܢ ܕܝܫܬܝܬܐ ܕܝܫܬܝܬܐ ܕܝܫܬܝܬܐ, *Tunc, persolutis grati animi erga Deum, eosque, quorum ministerio usus est, animi officiis, descendant ad portas populus Jovæ*, i. e., ad suum quisque oppidum patriamque sedem tuto et sine hostium metu se conferat. Sunt interpretes,

qui de hostium portis hæc verba intelligerent, ut ad illas Israelitæ oppugnandas et debellandas partâ victoriâ sese converterint. Sed nec orationis series verba ita capere permittit, neque rei gestæ historia cap. iv. tradita tale quid factum esse indigitat. Non est, cur pro præterito יָרִיד, mutatis punctis vocalibus, legamus in futuro יָרִי, uti quidam voluerunt; nam præteritum post futurum adhibitum sæpe-numero futuri significatum obtinere constat; vid. Gesenii *Lehrgeb.*, p. 794.

Ver. 12.

Bp. Patrick.—*Arise, Barak, and lead thy captivity captive.*] She calls upon Barak to go in triumph, carrying (as the manner was in ancient times) his principal captives and spoils along with him unto the house of God: for one cannot think she meant merely a secular pompous show. Some ask, what captives he had to lead, when the whole army of Sisera was cut off (iv. 16)? To which the answer is easy, That when Barak, after he had routed his army, pursued his victory as far as Harosheth, he brought several persons, and perhaps of the best quality, captive with him, out of that country.

Dr. A. Clarke.—*Lead thy captivity captive.*] Make those captives who have formerly captivated us.

Ged.—*Reverse thy captivity*, i. e., Be no longer the slave of Jabin and his Chanaanites, but subdue them in thy turn.

Rosen.—*Surge, Barak, et captivam duc captivitatem tuam, fili Abinoami*, adducito captivos tuos. Sicut Debora semet ipsa excitabat ad canendum Deo carmen, quo victoriæ impetratæ beneficium laudaretur; ita etiam jubet Baracum ostentare captivos suos, ut Israelitas doceat, esse cur gratias Deo agerent, cujus auxilio hostium vis fracta sit.

Ver. 13, 14.

Bishop Patrick.—13 *Then he made him that remaineth have dominion over the nobles.*] Or, "then he shall make him that remaineth," &c., that is, when Barak triumphed, that small remnant of Israel (as the best of the Jews interpret "him that remaineth") who were not utterly dispirited by the oppression of Jabin, but had some courage left in them, triumphed together with him over the nobles of Canaan.

The Lord made me have dominion over the mighty.] She, who was but a weak woman,

triumphed also over the most powerful enemies [so Pool].

14 *Out of Ephraim was there a root of them against Amalek.*] Now she makes a catalogue of those who any way assisted in this war; and I find no sense of these words so plain as this, that the Amalekites coming to assist Sisera, as they had done the Moabites (iii. 13), a small party of the Ephraimites (called here *a root*) opposed their passage, and hindered them from joining their forces with the Canaanites. Peter Martyr by a *root* understands a great captain among them, as in Isa. xi. 10, the word is thought to be used. But a most learned friend of mine (Dr. Alix) admonishes me, that Amalek doth not only signify the people descended from Amalek, but a mountain in the tribe of Ephraim [so Ged., Booth.], mentioned xii. 15. And, if we understand it so in this place, it makes this clear sense far easier and more natural than the other, "out of Ephraim was their beginning" (so the word *root* may be interpreted) "about Amalek" [so Ken.]. That is, the Ephraimites, who came to the assistance of Barak, began their listing of men near to this mountain. And so the particle *beth* (I observed upon Josh. x. 10), signifies as well *near* or *about*, as *in* or *against*.

After thee, Benjamin, among thy people.] Following the example of the tribe of Benjamin; who seem to have all of them engaged in this quarrel, with whom a few of the Ephraimites joined.

Out of Machir.] An eminent family in Manasseh; which is put here for all that tribe on the other side Jordan, where Machir was settled (Numb. xxxii. 39; Josh. xiii. 31). Which made their zeal the more remarkable in coming so far to the aid of their brethren, when they heard they were engaged in this enterprise.

Came down governors.] Some of the principal persons of that country; who, no doubt, had their followers, that accompanied them in this expedition.

Out of Zebulun they that handle the pen of the writer.] They were nearer to Mount Tabor than any of the forenamed; but are therefore highly commended, that though they were better skilled in books than in arms, yet offered their service to Barak on this occasion: for *scribes* in Scripture signify men of letters, that studied the law, and expounded it.

Pooh.—14 Now she relates the carriage and miscarriage of the several tribes in this expedition; and she begins with *Ephraim*. *Was there a root of them*; either, first, Of the Ephraimites; or, secondly, Of them that came forth to this expedition. By *root* she seems to mean a *branch*, as that word is sometimes used, as Isa. xi. 10; liii. 2; by which also she may note the fewness of those that came out of Ephraim, that *fruitful bough* consisting of many *branches*, Gen. xlix. 22, yielding but one branch or a handful of men to this service. *Against Amalek*, the constant and sworn enemy of the Israelites, who were confederate with their last oppressors the Moabites, Judg. iii. 13, and in all probability took their advantage now against the Israelites in the southern or middle parts of Canaan, whilst their main force was drawn northward against Jabin and Sisera. Against these therefore Ephraim sent forth a party; and so did Benjamin, as it here follows; and these hindered their conjunction with Jabin's forces, and gave their brethren the advantage of fighting with Sisera alone. *After thee, Benjamin*: Benjamin followed Ephraim's example [so Patrick]. Or, *after thee, O Benjamin*: and thus the pre-eminence is here given to Benjamin in two respects: First, That he was first in this expedition, as indeed he lay near the Amalekites, and by his example encouraged the Ephraimites. Secondly, That the whole tribe of Benjamin, though now but small, came forth to this war, when the numerous tribe of Ephraim sent only a handful to it. *Among thy people*; either, first, Among the people of Benjamin, with whom those few Ephraimites united themselves in this expedition. Or, secondly, Among the people or tribes of Israel, to wit, those who engaged themselves in this war. *Out of Machir*, i. e., out of the tribe of Manasseh, which are elsewhere called by the name of *Machir*, as Josh. xiii. 31, to wit, out of the half tribe which was within Jordan [so Rosen.]; for of the other she speaks ver. 17. *Governors*; either civil governors, the princes and great persons, who were as ready to hazard themselves and their ample estates as the meanest; or military officers [so Gesen., Rosen., Geddes, Booth.], valiant and expert commanders, such as some of Machir's posterity are noted to have been. *They that handle the pen of the writer*, i. e., even the scribes, who gave

themselves to study and writing, whereby they were exempted from military service, did voluntarily enter into this service. Or, *they that drew* [so Rosen., Gesen.], to wit, the people after them, as that verb is used, Judg. iv. 6. *With the pen of the scribe or writer*, i. e., who did not only go themselves, but by their letters invited and engaged others to go with them to the battle.

Dr. A. Clarke.—13 *Made him that remaineth.*] This appears to be spoken of Barak, who is represented as being only a remnant of the people.

14 *Out of Ephraim—a root of them.*] Deborah probably means that out of Ephraim and Benjamin came eminent warriors. Joshua, who was of the tribe of Ephraim, routed the Amalekites a short time after the Israelites came out of Egypt, Exod. xvii. 10. Ehud, who was of the tribe of Benjamin, slew Eglon, and defeated the Moabites, the friends and allies of the Ammonites and Amalekites. Machir, in the land of Gilead, produced eminent *warriors*: and Zebulun produced eminent *statesmen*, and men of literature. Probably Deborah speaks here of the *past wars*, and not of anything that was done on this occasion; for we know that no persons from Gilead were present in the war between Jabin and Israel. See ver. 17, *Gilead abode beyond Jordan*.

Geddes.—

13 Instantly, came down a residue of worthies;

To me came down the people of the Lord.

14 Of the brave of Ephraim, came the flower of Amalek:

Next was Benjamin among thy people.

From Machir came down chieftains;

And from Zebulon sceptre-bearers.

14 *The flower of Amalek.*] The brave Ephraimites, who resided by a mountain of that name, in their tribe.

Chieftains—sceptre-bearers, i. e., heads of families, patriarchal chiefs. The latter term might, perhaps, be rendered *lance throwers*, and the former *marksmen*.

Booth.—

13 Then came down a residue of nobles;

To me came down the people of Jehovah.

14 Among the mighty were the sons of Ephraim,

Those settled near *mount Amalek*:

Next among thy people was Benjamin.

From Machir came down leaders,

And from Zebulun, sceptre-bearing scribes.

Gesen.—יָד, once by aphæresis יָד, Judg. xix. 11; fut. יָד, in pause יָד, Psalm xxviii. 10; Imp. יָד, יָד, once יָד, Judg. v. 13; Inf. absol. יָד, Gen. xliii. 20, constr. יָד, c. suff. יָד, once יָד, Gen. xli. 3. 1. *To go down, to descend.* c) Of those who go out to battle, as occurring in plains, Judg. v. 14; 1 Sam. xiv. 36; 2 Sam. xxi. 15; 2 Chron. xx. 16.

יָד, Po. i. q. Kal No. 3, *to decree*, Prov. viii. 15. Part. יָד. a) *a lawgiver*, Deut. xxxiii. 21; Isa. xxxiii. 22; *a judge*, leader, ruler, i. q., יָד, Judg. v. 14. b) *a sceptre*, as the badge of power, Numb. xxi. 18; Ps. lx. 9; Gen. xlix. 10.

יָד, 1. *To draw*, Arab. مَسَك, id. see Lette ad Cant. Deb., page 96, for in Golius this signification is wanting. Kindred is יָד.—With an acc. of pers. *to draw any one to a person or place*, seq. יָד or יָד of place, Judg. iv. 7; Ps. x. 9; comp. Cant. i. 4.

יָד. 1. *A stick, rod, staff.* d) *staff of office*, e. g., of a leader, chief, Judg. v. 14. Hence *sceptre of a king*, Gen. xlix. 10; Numb. xxiv. 17; Zech. x. 11.

יָד, 1. pp. *to scratch, to scrape.* a) יָד, הַיָּד, *the king's scribe, secretary*, an officer of state who writes the royal edicts, &c. b) *Military scribe or tribune*, who had charge of the *conscription* and muster-rolls, *muster-master*, 2 Kings xxv. 19; Jer. lii. 25; 2 Chron. xxvi. 11; Isa. xxxiii. 18. So prob. Jer. xxxvii. 15, as having charge of the public prison. Generally of a military leader, chief, Judg. v. 14. Comp. Arab.

كَتَب, *to levy a conscription*, كَتَبَ, an army so levied.

Rosen.—13 In hoc versu explicando interpretibus negotium facit verbum יָד, quod alii ad radicem יָד, alii ad יָד, referunt. Atque Hebræis quidem est forma apocopata futuri Piel verbi יָד, *calcavit*, hinc *subegit, dominatus est*, pro יָד, ut Deut. xxviii. 8, יָד, *præcipit*, pro יָד. Porro יָד esse dicunt יָד, *superstites Israelis*, et יָד, *superstites* explicant יָד, *emergit* hic sensus: tunc Deus dominari fecit superstitibus Israelitis in principibus, qui erant in populo Jabinis, regis Cananæorum. Secundi hemistichii, יָד, sensum

faciunt hunc: *Jova dominari me fecit in fortes*, subegit mihi hostium fortes. Alii transposita prioris hemistichii verba volunt, quæ ita sint ordinanda: יָד, *superstitem populum Israelitarum dominari fecit in illustres hostium*. Ita Clericus: *dominabitur qui evasit illustribus populus*. Sed quo minus יָד, *dominandi* significatu hic capiat, Schnurrer obvertit, quod verbum יָד numquam construitur cum ל' objecti. Præterea monet, ejusmodi verbum, quod futuri vim habeat, admitti nulla ratione posse in hac orationis serie, qua non demum quid futurum sit prædicatur, sed quid factum sit tum, cum ad pugnam signum datum esset, exponitur. Omnem vero loci obscuritatem positam ratus Schnurrer in vocalium accentuumque ratione, pro יָד legendum יָד, et verba sic ordinanda judicat:

יָד יָד
עַם יָד לִי בְּיָדָם

tunc descendit residuum contra potentes; populus Jovæ descendit mihi medios inter validos bellatores. Quod pro יָד legendum יָד conjicit, tuetur eo quod interpretes Alexandrinus, prout ejus verba in codice Alexandrino leguntur, τότε κατέβη κατάλειμμα, *tunc descendit residuum*, reddidit. Sed parum est verisimile, in duplici יָד codices Masorethicos omnes ita consentire, ut ne vestigium quidem variantis lectionis reperiatur, nisi illud sit genuinum. Nec quicquam mutare est opus, si cum Holmanno יָד statuas esse imperativum pro vulgari יָד, *descende*, quemadmodum יָד in pausa יָד, *posside*, Deut. xxxiii. 23, pro יָד 1 Reg. xxi. 15, יָד, *funde* Ezech. xxiv. 3, pro יָד 2 Reg. iv. 41, retenta prima radicali, et post יָד subaudias יָד, quod et alias subaudiendum esse non dubium, ut Ps. viii. 4, 5; Cant. iii. 2, 3. Cf. Gesenii *Lehrgeb.*, p. 850. Hinc verba יָד יָד, quasi יָד יָד scriptum esset, coll. יָד, *ordines lapidum* Exod. xxvii. 17, *modius hordei*, Ruth. ii. 17. Cf. Gesenium l. l., p. 667, qui tamen יָד pro accusativo, quasi adverbialiter capiendū, habet, ut significetur totum illud, cujus pars priori nomine indicetur. Quod mihi non persuadeo. Nec Holmanni interpretatio rationem habet præmissæ nomini יָד præpositionis ל'. Maurer in Commentario locum sic explicat: *tunc* scil. dixi: *descendite, superstites, viris fortibus*, i. e., qui in locis montanis latetis fugitivi omnes, adjungite vos hisce viris

(Baraco ejusque exercitui, iv. 14), *gens Jovæ, descende mihi inter heroas*, i. e., una cum heroibus illis (cf. vs. 23). Mihi quidem non videtur necesse, עַם contra accentus sequenti יהוה jungere, si repetito יְהוָה ante לְאֶרְצֵיהֶם, et עַם pro vocativo, ut עָרִיר, sumto, verba sic interpretamur: *tunc dixi: descendite, superstitēs, descende ad potentes aggrediendos, popule! Jovæ, descende mihi contra fortes*. Commemorat Debora verba, quibus suorum animos ad hostes aggrediendos incitavit. Qui enim primo אֶרְצֵיהֶם dicuntur, iidem mox audiunt גְּבוּרִים, et significatur utrobique hostilis Cananæorum exercitus, quem et numero valuisse et apparatu bellico, intelligitur ex iv. 3. Recte Chaldaeus illos גְּבוּרֵי עֲמָלֵק, *viros osororum* vocat. Israelitarum contra exiguum agmen vocatur עָרִיר, quæ vox proprie denotat hominem e communi clade elapsum,

æque ac שָׂרִיד, ut hic honorifice Jovæ

populus eo nomine insignitur, et eleganter עָרִיר et אֶרְצֵיהֶם sibi opponuntur. Præterea Israelitas ad pugnam incundam excitatos *descendere* jubet Debora, propterea quod ingressus in aciem bellicam *descensus* in prælium Hebræis dicitur (vid. 1 Sam. xxvi. 10; xxix. 4), quemadmodum Latinis *descendere in aciem, in prælium*, inde haud dubie, quod prælia in planitiis et locis campestribus committi solent. Rei vero, de qua hic agitur, apprimè verbum יָרַד, *convenit*, quod iv. 14 Baracus cum suis ex Tabore monte ad impetum in hostes faciendum *descendisse* dicitur. Hinc et mox vs. 14 Machiritæ *descendisse* (יָרַד) dicuntur in pugnam. Hieronymus sensum hujus versus parum accurate expressit hisce verbis: *salvatæ sunt reliquæ populi, Dominus in fortibus dimicavit*.

14 Recenset nunc tribus, quæ vel integræ vel ex parte in societatem prælii et victoriæ venerant; et hoc quidem versu Ephraimitas, Benjaminitas, Manassenses, Sebulonitas. In narratione iv. 10 nonnisi Sebulonitæ et Naphthalitæ memorantur. Sed credibile est, scite judicante Schnurrero, præter illarum tribuum homines nominatim a Baraco evocatos, ex aliis quoque populi partibus rumore belli accepto advolasse viros fortes cum manipulis a se collectis. Qui quum sponte sua hoc fecerint, unico patriæ gloriæque amore ducti atque incensi, causa etiam intelligitur, cur vates militum virtutes canens,

primos his locos potuerit tribuere. מִן אֶרְצֵיהֶם, שָׁרְשָׁם בְּעֵמֶלֶק, *Ex Ephraim, Ephraimitis, descenderunt, quorum radix, sedes, inter Amalekitas. Radice Ephraimitarum* interpretum plures unum ex eorum majoribus, et nominatim Josuam, Amalekitarum quondam victorem (Exod. xvii. 13) significari existimant. Quod nec linguae ratio permittit, nec causa perspicitur, cur Josuæ hic sit mentio injicienda. Recte Schnurrer observat, verba concise dicta esse pro hisce: מִן אֶרְצֵיהֶם יָרְדוּ, שָׁרְשָׁם בְּעֵמֶלֶק, *ex Ephraimitis descenderunt qui radices egerunt in Amalek*. Formula *radices agere* tropo aliis quoque linguis familiare est: stabilem firmumque habere locum, ut Jesaj. xxvii. 6, יָרַשׁ יַעֲקֹב, *radices agel Jacobus*; Ps. lxxx. 10, וַתִּשְׁרַשׁ שָׁרְשֶׁיהָ, *radicare fecit vitis*, i. e., populus Israeliticus, *radices suas et implevit terram*. Job. v. 3, וַיִּדִּי סְטִילִים מִיָּרֵשׁ, *radices agentem*. Ephraimitas inter Amalekitas sedes fixisse patet inde quod infra xii. 15 legimus in ditione tribus Ephraim fuisse montem Amalekitarum, דֶּרֶךְ הַיַּמְלֵךְ. Habitabat hic populus olim regiones ab austro Palæstinæ Idumæam inter et Egyptum (cf. Exod. xvii. 8, seqq. Num. xiii. 30), sed postea et in media Cananæa hic illic consedissee videntur, unde regio illa et mons illud nominis nactus fuerit. אֶרְצָהָ, וּבְנֵימִן בְּנֵימִינִי, *Post te, Ephraim descendit, venit Benjamin cum copiis tuis*, sive inter cohortes tuas. Ephraimitarum agmini immisti videntur Benjaminitæ, utpote non satis numerosi ad justam atque distinctam ab aliis cohortem constituendam. מִן מַחִירֵי יָרְדוּ מַחִירִים, *Ex Machire descenderunt in aciem præfecti militares*. Machir filius erat Manassis, pater Gileadis, Genes. 1. 23; Num. xxvii. 1 diciturque h. l. pro tribu Manasse. Intelliguntur vero hic illi Manassitæ, quibus in Palæstina cis-Jordanensi sedes olim sorte attributa est, Jos. xvii. 5 seqq. מַחִירִים iidem qui מַחִירִים vs. 9. Symmachus ἐντάσσοντες, *Vulgatus principes* recte reddiderunt. וּבְנֵימִן, מַשְׁכִּים נִשְׁבֹּלֹנֶה, *Et ex Sebulone in prælium descenderunt trahentes* post se convocatos milites cum baculo numerantis, s. præfecti. Schnurrerus aliique recentiores verbo מַשְׁכִּים accepto *prehendendi, tenendi* significatu,

quem harmonicum Arabicum مَسَكٌ cum ב constructum obtinet, verba sic reddunt: *tenentes baculum numerantis*. Sed non est, cur propriam et consuetam verbi Hebraici מַשְׁכִּים significationem relinquamus.

Trahere hic est ducere, quasi post se trahere, ut fit cum dux vel pastor præcedit. Cf. not. ad iv. 6. Ita Curtius v. 1, 6, agmina spadonum trahebat, i. e., ducebat. Bene Hieronymus: et de Zabulon qui exercitum ducerent ad bellandum. פָּרַח, scribens, aut numerans, ubi de re militari agitur denotat conscriptorem, qui ordines militum conscribit et in album refert, quod munus apud Romanos Tribunorum erat. Hinc פָּרַח latiori præfecti militaris, ducis significatu usurpatum reperimus 2 Reg. xxv. 19; 2 Chron. xxvi. 11; Jerem. lii. 25, ubi cf. not. Illi præfecti suæ potestatis insigne gerere solebant פָּרָשִׁי, virgam, aut baculum, quemadmodum apud Romanos Centurionum insigne vitis erat in manu, ut dicit Plinius Hist. Nat., l. xiv., cap. 1, § 3.

Ver. 15.

Pool.—Were with Deborah, i. e., ready to assist her. Even Issachar, Heb. and Issachar, i. e., the tribe or people of Issachar, following the counsel and example of their princes [so Patrick]. And also Barak, or, even as Barak [so Patrick, Rosen.], i. e., they were as hearty and valiant as Barak their general; and as he marched on foot, here and Judg. iv. 10, against their enemies' horses and chariots and that into the valley, where the main use of horses and chariots lies; so did they with no less courage and resolution. The divisions or separations; whereby they were divided or separated, not so much one from another as all from their brethren, from whom they were divided no less in their designs and affections, than in their situation by the river Jordan; and they would not join their interests and forces with them in this common cause. Great thoughts, or, great searchings, as it is ver. 16; great and sad thoughts, and debates, and perplexities of mind among the Israelites, to see themselves deserted by so great and potent a tribe as Reuben was.

Bp. Patrick.—Also Barak.] The Hebrew chen (translated here and also) signifies as, or like unto; that is, they were as forward as Barak to march into the field, though they had no summons.

He was sent on foot into the valley.] That is, when he was sent down from Mount Tabor, by the order of Deborah (iv. 14), to fall upon Sisera in the valley; whither he went on foot, against his chariots and horse-

men; or, he went with his footmen (as the LXX translate it) [so Clarke], and engaged that vast number of chariots, which were of the greatest use in the valley.

For the divisions of Reuben there were great thoughts of heart.] But the Reubenites were so divided in their counsels, that they stayed at home (as if they were separated from their brethren in their affections, as they were in their situation, beyond Jordan), which begat many sad thoughts in the hearts of the rest of the Israelites, who could not understand the reason of it.

Dr. A. Clarke.—Barak—was sent on foot. I have no doubt that בגדלי, without regarding the points, should be translated with his footmen, or infantry. Thus the Alexandrian Septuagint understood it, rendering the clause thus, Οὕτω Βαράκ εξαπεστειλεν πεζους αυτου εις την κοιταδα, “Barak also sent forth his footmen into the valley.” Luther has perfectly hit the meaning, Barak mit seinem fussvolcke, “Barak with his footmen.” For the divisions of Reuben. Either the Reubenites were divided among themselves into factions, which prevented their co-operation with their brethren, or they were divided in their judgment concerning the measures now to be pursued, which prevented them from joining with the other tribes till the business was entirely settled.

The thoughts of heart, and searchings of heart, might refer to the doubts and uneasiness felt by the other tribes, when they found the Reubenites did not join them; for they might have conjectured that they were either unconcerned about their liberty, or were meditating a coalition with the Canaanites.

Bp. Horsley.—

- 15 And the princes of Issachar [went] with Deborah,
And Issachar strengthened Barak,
“Sent close at his feet into the valley.”
“At the separation of Reuben great were the impressions of the heart!”

Ged.—

- 15 Numbered with Debora were the chiefs of Issachar:
Issachar was Barak's trusty guard,
That attended him into the valley.
In the districts of Reuben were great deliberations!

Numbered, &c. By separating a word from ver. 14, and joining it to the first letter of the next word, this rendering is produced.

Barak's trusty guard that attended him into the valley; namely, when he went down from Mount Tabor, to meet the enemy on very disadvantageous ground, having no cavalry. *Great deliberations*. This is a delicate but severe irony; as appears from its repetition after, and indeed from the context. The Reubenites *deliberated* much, but *did* nothing.

Booth.—

15 With Deborah were the chiefs of Issachar;

Issachar also was Barak's steady guard,
When he marched into the valley.

In the districts of Reuben
Were great deliberations!

Gesen.—פְּלִיטָה or פְּלִיטָה only in plur. פְּלִיטוֹת, *brooks, streams*, Judg. v. 15, 16; Job xx. 17. R. פְּלִיטָה.

Prof. Lee.—פְּלִיטָה, pl. f. i. q. פְּלִיטָה, Judg. v. 15, 16; Job xx. 17. פְּלִיטָה, *Dividing; making a furrow; distributing. A channel for water, an artificial stream, a brook*.

Rosen.—וְיִשְׁשָׁכָר עִם דְּבוֹרָה, *Et principes mei in Issachar descendunt in praelium cum Debora*, i. e., *mecum*. Reliquæ tribus cum Baraco, Issascharitæ cum Debora in pugnam processerant, unde eorum duces, quasi iis gloriata, suos vocat. Non igitur est opus, ut cum Schnurrero וְיִשְׁרָאֵל, *principes* legamus, aut cum aliis וְיִשְׂרָאֵל pro poetica pluralis forma habeamus, de qua vid. Gesenii *Lehrgeb.*, p. 523, et not. nostr. ad Jerem. xxii. 14. — וְיִשְׁשָׁכָר בְּנֵי בָרָק בְּצִלְהָ בְּרָחִי, *Et Issachar æque ac Baracus in vallem demisit se eum sequutus*. Ante וְיִשְׁשָׁכָר plures interpretes subaudiunt כ' similitudinis, quod et alias omittitur, v. c. Hos. xi. 2; Ps. xlviii. 6, ut verba ita sint reddenda: *et sicut Issachar sic et Baracus sese demisit* rel. Cui interpretationi tamen alii vere obvertunt, eam sensum minus aptum præbere. Parum enim honorifice de Baraco dixisset Debora, eum in aciem procedisse non minus quam Issascharitas, quum tamen ipse in hac expeditione primas partes habuerit, vid. iv. 9, 10. Hinc jam veteres quidam, referente R. Tanchum apud Schnurrerum, בְּנֵי hic pro nomine habuerunt, *basin* denotante, ut Exod. xxx. 18, 28, hic vero significare eos, quibus nixus fuerit Baracus, quosque sequentes habuerit.

Schnurrerus, quum בְּנֵי, כֵּן, Arabibus sit *tegere, custodire*, בְּנֵי בָרָק interpretatur *præsidium Baraki*, quemadmodum Germanice etiam diceret *Bedeckung Baraks*. Nec tamen

necesse videtur, בְּנֵי hic minus usitata significatione capere, modo ante בְּנֵי subaudiamus כ', ut ita reddatur: *et Issachar sic ut Baracus fecit, demisit se in vallem*. Significatur, Issascharitas, qui cum Debora egressi sunt, sese Baraco adsociasse et eo duce in vallem, sive planitiem, i. e., in æquum ad commitendum descendisse. בְּרָחִי, *In pedibus ejus*, Baraki, i. e., in vestigiis ejus, pone eum, ducem, ut supra iv. 10. Longius a vero loci sensu recessit Hieronymi interpretatio: *qui quasi in præceps ac barathrum se discrimini dedit*. Hic finendus erat versus; jam enim sequitur vituperatio reliquarum tribuum, quæ privatam salutem anteponentes publicæ in societatem periculi et honoris venire noluerunt. Et primum quidem carpit Rubenitas. Verba בְּצִלְהָ בְּרָחִי, *in divisionibus Rubenis* interpretes nonnulli divisionem animorum et discordantes sententias significari existimant, quæ fuerunt in Rubenitis cum quæreretur, essentne ad bellum suppetiæ aliis Israelitis ferendæ. Hunc sensum expressit Hieronymus: *diviso contra se Ruben magnanimorum reperta est contentio*. Sed quum בְּצִלְהָ Job. xx. 17 de rivis canalibus sese dividitibus dicatur, alii, ut Schnurrer et recentiorum plures, *ad rivos s. canales Rubenis* interpretantur, quos poetice dici volunt pro בְּרָחִי, *in terra Rubenitarum*. Credibile enim esse, Rubenitas, aliosque transjordanenses Israelitas, qui operæ rei potissimum pecuariae navarunt (Num. xxxii. 1), multos canales arte fecisse, quibus aqua ex Jordane derivata distribueretur per late patentem planitiem, ut et agris rigandis et potandis gregibus innumeris sufficeret. Sed Jul. Frid. Böttcher in *der Theologischen Zeitschrift* a Winzer edit., P. ii., fasc. 1, p. 55, nomen בְּצִלְהָ mallet hic de *divisionibus* tribus Rubeniticæ in familias intelligere, ut nomina similia בְּצִלְהָ et בְּצִלְהָ 2 Chron. xxxv. 5, 12; Esr. vi. 18, de sacerdotum classibus usurpantur. Sed *familie* essent מִשְׁפָּחוֹת. Melius R. Tanchum בְּצִלְהָ interpretatur per Arabicum أَحْزَاب, *turmas, catervas*, ex *dividendi* significato, quem Chaldaicum בְּצִלְהָ habet. Nescio tamen, annon בְּצִלְהָ, *separationes* potius respiciant ad sedes Rubenitarum per Jordanem separatas a tribubus cisjordanensibus, ut verba בְּצִלְהָ בְּרָחִי ita sint interpretanda: sed *in separationibus* (in vs. sequ. לְפָנֶיךָ præfixo כ' notanter permutato cum ל', *ad separationes*, i. e., ut separarent se) *Rubenitarum* erant

magna statuta cordis, i. e., cogitationes superbæ, temerarium ducentes, duce femina cum tam numeroso validoque hoste exigua minusque instructa manu conflictari. Similem in modum sensum concepit Lutherus: *Ruben hielt hoch von ihm (von sich), darum sonderte er sich ab von uns.* מְלִים הִתְּרַבֵּץ, *Magna erant statuta cordis*, eadem constructio quæ Ps. cxi. 2, מְלִים הִתְּרַבֵּץ, *magna sunt opera Jovæ.* Pro מְלִים הִתְּרַבֵּץ Græcus Alexandrinus posuit ἐξικονοῦμενοι καρδίαν, *penetrantes cor*, unde nata nonnullis suspicio, illum hoc pariter loco ut versu proximo מְלִים הִתְּרַבֵּץ legisse.

Ver. 16.

Sheepfolds. So Patrick, Hales. See notes on Gen. xlix. 14, vol. i., page 163.

Ken.—Rivulets.

Bp. Horsley.—Hillocks.

Ged.—Barriers.

Pool, Rosen., Booth.—Boundaries. *Quare habitas inter duos terminos?* Cur habitas et desides, ô Reuben, in terra tua, quæ sita est inter duos terminos, i. e., Moab et Canaan? Vel potius, Cur tam mecum quàm cum Sisara pacem habere voluisti? ac, ut vulgò dicitur, cur inter duas aquas natas [*Corn. à Lapide*]. Quare medius hærebas et dubius inter terminos hostium et Israelitarum, ut, pro eventu belli, alterutri te conjungeres [*Terinus* sim. *Menochius, Osiander*]?—*Pool.*

Gesen.—מְלִים הִתְּרַבֵּץ, dual, Gen. xlix. 14; Judg. v. 16, i. q., מְלִים הִתְּרַבֵּץ, Psa. lxxviii. 14, *fold, enclosure*, open above, often made of hurdles, in which during the summer months the flocks are kept by night; from the root מְלִים, to place, as *stabula* from *stare* (comp. Virg. Georg. iii. 228, with the note of Voss), i. q. מְלִים הִתְּרַבֵּץ. The Hebrews seem to have used the dual form on account of the folds of this kind being divided into two parts for the different kinds of flocks, comp. מְלִים הִתְּרַבֵּץ, Josh. xv. 36. *To lie down among the folds*, ll. cc. seems to be spoken proverbially of shepherds and husbandmen living in leisure and quiet. The signification adopted by many interpreters, after J. D. Michaëlis, viz., *drinking-troughs*, watering-troughs, from מְלִים, to drink, has

been refuted by N. G. Schræder (in *Muntingh*. ad Ps. l. c.), who shows that this root is not used of every kind of drink, but only of such as is hurtful, which does not quench thirst, but augments it. The true view was

long since given by Ludolf in his *Lex. Æth.*, p. 76.

Prof. Lee.—מְלִים הִתְּרַבֵּץ, dual, Gen. xlix. 14, and quoted Judg. v. 16, מְלִים הִתְּרַבֵּץ מְלִים הִתְּרַבֵּץ. Syr. ܡܠܝܡ ܗܝܬܪܒܝܥ. LXX, ἀναπαυόμενος ἀνὰ μέσον τῶν κλήρων. Vulg. *accubans inter terminos*. There is, likewise, an imitation of it in מְלִים הִתְּרַבֵּץ מְלִים הִתְּרַבֵּץ, Psa. lxxviii. 14, where מְלִים הִתְּרַבֵּץ must mean, either the same, or very nearly the same, thing with the word here. But here the Auth. Vers. has given "*the pools*." Symm. and the LXX, κλήρων, as above. My own opinion is, that the latter interpretation of the Auth. Vers. is the true one; and it will suit either of the places

equally well. Arab. ثَبَّتَ, *stabilivit, fixit*;

مَثَبَتَ, *sella ligata loro*; مَثَبَاتٌ,

vir crassus, qui non relinquit pulcinar;

أَثْفِيَّةٌ, *chytropus, tripedaneum ollæ susten-*

taculum; lapides quibus olla imponitur;

مَثَفَاتٌ, *signum tripodis formam habens, quod*

cervicibus jumentorum inuri solet. The inter-

pretations given are various. That of our

Authorized Version, offered above, is perhaps

the best. Gesenius gives *caula, stabula*.

Comp. מְלִים הִתְּרַבֵּץ, Josh. xv. 36. Dathe prefers

aquarum canales. Arab. r. سَفَت, *bibit*.

See also Ludolf. *Lex. Æth.*, p. 76.

Ver. 17.

Gilead. So Patrick, Pool, Rosen.

Houb., Ken., Horsley, Geddes, Booth.—*"Gad"*—גַּד, *Galaad*, falsâ sententiâ ex pravâ scripturâ. Nam exprobat, quæ hic fit cis tribubus, quæ non sese ad Barac adjunxerant, non convenit in Galaad, cum Machir, qui habitabat in Galaad annumeretur, ver. 14, iis qui venerant, ut cum Barac in valle pugnarent. Itaque scribendum גַּד, Gad, ut legebat Syrus."—*Houb.*

Pool.—*Gilead* is sometimes taken more largely, for all the land of the Israelites beyond Jordan, as Numb. xxxii. 1, 26, 29. Sometimes it is taken more strictly for that part of the land beyond Jordan which fell to the half tribe of Manasseh, as Numb. xxxii. 39, 40; Deut. iii. 15; Josh. xvii. 1. And sometimes both for that part of Manasseh's and for Gad's portion, as Josh. xiii. 24, 25, 29—31. And so it seems to be

understood here [so Patrick, Rosen.]; and the land Gilead is here put for the people or inhabitants of it, Gad and Manasseh. *Beyond Jordan*, in their own portions, and did not come over Jordan to the help of the Lord, and of his people. *Dan*, whose coast was near the sea, was wholly intent upon his merchandise and shipping; and therefore would not join in this land expedition. *In his breaches*; either, first, In the creeks of the sea, whether in design to save themselves by ships in case of danger, as Dan also intended; or upon pretence of repairing the breaches made by the sea into their country. Or, secondly, In their broken and craggy rocks [so Houb., Ken.] and caves therein, in which they thought to secure themselves.

Bishop Patrick.—Gilead abode beyond Jordan.] She complains also of the Gileadites, who were men of valour; and notwithstanding sat still, and would not step over Jordan to help their brethren. Under the name of Gilead, are comprehended the Gadites, who had half of Gilead (Josh. xiii.), as the other half was given to the children of Machir. Who did come to the aid of their brethren; at least their governors engaged with them (ver. 14). Which hath moved some to read these words interrogatively, *Did Gilead abide beyond Jordan?* as if she still upbraided the Reubenites; who had not this to allege for themselves, that they were afar off, beyond Jordan; for so were the Gileadites (that is, those descended from Machir), who they suppose comprehended the rest: and yet the best and most worthy of them came to join with their brethren, in the common cause of the nation.

Abode in his breaches.] Or, *in his creeks* [so Bp. Horsley, Dr. Hales], as it is in the margin; and as the LXX take it, who expound the Hebrew word *miphratsim* (*fractures*) by *διεξόδους*, *outlets*, or small havens [so Rosen., Gesen., Ged., Booth.]; where vessels lay, to go out to sea. Some take the words to signify, that they were busy in repairing the breaches made in their walled towns, by length of time, or other ways.

Gesen.—חוף or חָף, m. *a coast, shore* [so Rosen., Lee] as washed by the sea, from r. חָפַח, No. 11, to rub or wash away. Gen. xlix. 13; Deut. i. 7; Josh. ix. 1.—Hence Arab. حافة, حَفَف, margin, sea-coast.

Of the same origin are also سَاحِل and سَاحِل, sea-coast.

מִפְרָצֵי, m. (r. פָּרַץ) *haven, harbour*, pp. a rent, breach, bay in the coast, Judg. v. 17.

—Arab. فُرْجَة, inlet from a river where water is drawn up, also a station for ships.

Professor Lee.—מִפְרָצֵי, masc. once, pl. aff. מִפְרָצֵי, Judg. v. 17, r. פָּרַץ. Auth. Vers. *Breaches*, marg. *creeks*. From the preceding חוף גַּמִּים, *the sea-shores*, in some sense or other, must be meant.

Rosen.—17 מִפְרָצֵי הַיַּרְדֵּן שָׁכֵן, *Gilead trans Jordanem habitavit tranquille*. Gileadem, Machiri filium, Manassis nepotem fuisse, vidimus supra ad vs. 14, ubi Machiri nomine Manassitæ cis-Jordanenses memorati erant, qui in belli societatem cum reliquis tribubus venerant. Hoc igitur loco si Gilead Manassitas designaret, intelligenda esset ea illius tribus dimidia, quæ Jordani ad orientem sedem habuit. Sed hic et tribus Gad ei conjuncta Gileadis nomine comprehendi videtur, ut Debora de utrisque Gaditis et Manassitis queratur, quod aliis tribubus bello tam necessario occupatis ipsi otio et quieti vacarent. Verbum מִפְרָצֵי, ut מִפְרָצֵי vs. 16, vim habet *tranquille sedendi, quiescendi*, ut Ps. xvi. 9; Proverb. vii. 11. Quare Hieronymus hic מִפְרָצֵי, *quiescebat* interpretatus est. וְדָן לִפְנֵי יָרֵךְ גִּיּוֹר אֶמְצִיחַ, *Et Dan quare commoratur apud naves?* Verbum גִּיּוֹר quum nonnumquam, ut גִּיּוֹר, *timere* denotet, ut Deut. xxxii. 27, cum accusativo rei quam timemus; eo significato et hic adscito J. D. Michaëlis et Schnurrerus verba sic interpretati sunt: *et Danitæ quare verebantur naves hostiles?* Sed illam interpretationem Schnurrerus postea rejecit, et Hebræa sic reddidit: *Danitæ quare inhærebant suis navibus?* Additque, versionem quoque Arabicam ineditam inter libros Pocockianos locum reddere hoc modo: *et Dan quare commoratur apud naves?* Recte Græcus Alexandrinus: παροικεῖ πλοίοις, *adhabitat navibus*, et Hieronymus: *vacabat navibus*, i.e., navigationibus intentus fuit, communi bono neglecto. אֲשֶׁר יָשָׁב לְחוּף יַמִּים, *Ascher sedebat ad littus maris*. חוף non portum, ut quidam voluerunt, sed *littus* denotare, proprie locum, qui ab undis fricatur, a *fricando, radendo*, quem significatum חָפַח in dialectis cognatis obtinet, ostendit A. Schultens in *Orig. Hebr.*, p. 590, et in *Commentar. in*

Job. xxxiii. 9. Plurale נַפְתָּלִים poetice dictum pro pedestri נַפְתָּלִי, vid. Gesenii *Lehrgeb.*, p. 665. וְיִצְחָקֶיךָ יִשָּׁן, *Et ad portus suos habitat.* Quid nomine נַפְתָּלִים, quod a נָפַץ proprie rupturas denotat, hic designetur, interpretes dissentiunt. Hebræorum nonnulli intelligunt urbes semidirutas, vel loca parum munita, quæ necesse fuerit Asseritis tueri vel munire. Chaldæus: קְרִי עֲרֵכְמָא דְּעַרְיָ קְבִי יִנְנָן, *urbes gentium, quas destruxerunt iterum ædificaverunt, et habitaverunt in iis.* Syrus: *et ad rupturam suam habitabit.* Pro quo Arabicus ejus interpres, *et ille habitabit in sua terra.* Clericus in præruptis suis rupibus sedet interpretatus est, hac addita annotatione: "montes Aseritarum, quos video doctis viris esse ignotos, sunt a meridianis finibus Carmelus, a borealibus *Scala Tyrriorum.*" Sed horum nullum huic loco quadrat. Omnium optime Hieronymus: *et in portibus morabatur.* Portus fracturæ vel rupturæ maris vocari possunt, quia mare intra portus angustias immissum quasi interrumpitur et a reliquo mari divellitur. Græcus Alexandrinus, prout ejus verba in codice Vaticano leguntur, verba נַפְתָּלִים reddidit ἐπὶ διεξόδους αὐτοῦ, *super exitus suos*, quibus forsitan portus intellexit, qui sunt incolarum exitus, quibus in mare et in regiones exterarum abeunt. In codice Alexandrino Græca verba sunt: ἐπὶ τὰς διακοπὰς αὐτοῦ, *ad disruptiones ejus*, quibus vel montium prærupta loca, vel ea intelliguntur loca, ubi maris pars incipitur, et quasi a reliquo mari dirimitur, littoris incisuræ.

Ver. 18.

Pool.—*Jeoparded*, Heb., *despised*, or *reproached*, or *contemned*, comparatively; they chose rather to venture upon an honourable death, than to enjoy a servile life. *In the high places of the field*, i. e., upon that large and eminent plain in the top of Mount Tabor [so Rosen.], where they put themselves in battle-array, and expected the enemy; though when they saw he did not come up to them, they marched down to meet and fight him.

Bp. Patrick.—The Hebrew word *charaph* doth not signify merely to expose one's self to danger; but to expose one's self to reproach, as we observe in the margin of our Bibles: and here denotes that they *made no account of their lives*, &c.

Dr. A. Clarke.—*Jeoparded their lives.* The original is very emphatic, וְדָרָה נִשְׁכָּה לָמוֹת, *they desolated their lives to death*—they were

determined to conquer or die, and therefore plunged into the thickest of the battle. The word *jeoparded* is a silly French term, and comes from the exclamation of a disappointed gamester: *Jeu perdu! The game is lost; or, J'ai perdu! I have lost.*

Horsley.—

18 Zebulon was the people, who exposed their lives to death,

And Naphtali on the heights of the country.

Ged.—

18 Zebulon was the people, that braved death:

Naphtali, that braved the height of danger.

Booth.—

18 Zebulon was the people that braved death,

And Naphtali,—on the high places of the field.

Rosen.—נַפְתָּלִי עַם הַרְרָה נִשְׁכָּה לָמוֹת, *Sebulunem*, quod attinet *populus est qui contempsit animam*, vitam suam ad moriendum, i. e., omni posthabito periculo vitam suam nihil pendens quasi rem nullius pretii abjecit. נַפְתָּלִי עַל-קִרְיָה, *Et Naphtali super altitudines campi*, in editis locis scil. vitam vilipendit. Intelligitur planities edita in montis Tabor vertice, ubi Naphtalitæ ante pugnam convenerunt et morti se devoverunt pro recuperanda patriæ libertate, cf. iv. 6. Pugnam commissam esse ad radicem montis, patet e iv. 14. Nec opus est, ut cum Schnurrero hæc verba ad sedes montanas Naphtalitarum, in quibus pugnatum esset, referamus.

Ver. 19.

Bp. Patrick.—*The kings came and fought.*]

When the Israelites conquered Canaan, Hazor had several kingdoms subject to it, or depending on it (Josh. xi. 10). And now, it is likely, there were divers kings, who were, at least, Jabin's confederates; and came to join their forces with his, to reduce the Israelites to his obedience.

Then fought the kings of Canaan in Taanach by the waters of Megiddo.] These were two cities belonging to the Manassites, but in the tribe of Issachar (Josh. xvii. 11); between which, as Rasi understands it, the army of Sisera lay; reaching from Taanach to Megiddo, by which the river Kishon ran.

They took no gain of money.] The simple sense seems to be, that they were kings of such bravery, as fought not for money, but

for glory and dominion; so Rasi and Ralbag among the Jews understand it; They fought not for pay, but came *gratis* (as we speak) to the assistance of Jabin. But the Vulgar takes it otherwise; They got nothing but blows, no spoil or prey at all, as they expected. And Kimchi still more differently (which the words will bear), They came so enraged against the Israelites, that they would have spared no man's life, though he offered great sums of money for his redemption; because they thirsted only after their blood.

Ged., Booth.—

19 The kings advanced,—they fought, &c., &c.

A fragment [so Rosen.] of silver, they took not away.

Bp. Horsley.—No ransom was taken in money.] Literally, “they took no ransom.” The nominative of the verb is the indefinite pronoun plural understood. I render the verb therefore by a passive, with the accusative after the active verb for its nominative case, to express that no ransom was taken on either side; which is the thing expressed by the form of the sentence in the original.

Gesen.—פָּצַע in pause פָּצַע, c. suff. פָּצַע, m. 1. *Plunder, rapine, prey*, [root פָּצַע, No. 2, to plunder,] pp. of enemies, Judg. v. 19; Jer. li. 13; Mic. iv. 13. Trop. of the rapine and extortion of kings and nobles who despoil a people, Jer. xxii. 17; Ez. xxii. 13. Hence, 2. *Unjust gain, lucre*. 3. *Gain in general, profit*, Is. lvi. 11.

Professor Lee.—פָּצַע, m. Arab. ^سفَضَح, or ^سفَضَعَة, *pars resecta*. ^سفَضَاعَة, *pars opum*. *Gain, profit*, in a good, or bad sense. I. Judg. v. 19; Job xxii. 3; Ps. xxx. 10; Mal. iii. 14. II. ^רפָּצַע, *Wicked gain, filthy lucre*, Hab. ii. 9; Exod. xviii. 21; Ps. cxix. 36; Prov. i. 19; xv. 27; xxviii. 16, &c. Gesenius finds the *rapine of kings*, &c. in Jer. xxii. 17; Ezek. xxii. 18; and thence deduces the sense of *filthy lucre*. Is not this an ungrounded refinement?

Rosen.—19 *Venerunt reges, pugnarunt, tunc pugnarunt reges Canaan.* Capite superiori unius tantum regis Cananæi, Jabinis, qui adversus Israelitas copias eduxit, fit mentio; sed credibile est, adjunxisse se Jabinum et alios vicinos Cananæos regulos ad debellandos Israelitas. Vel potuit et Sisera, qui cum imperio totius exercitus præfectus

erat, rex dici. Alii poetice per hyperbolen unum Jabinem in plurali *reges* vocari putant. *Aquæ Megiddonis* haud sunt aliæ, quam aquæ torrentis Kischon (vs. 21), ad montis Tabor radices oriundi et Megiddonem præfluentis. ^פפָּצַע ^אאֶרֶץ אֲרָגָה, *Frustum argenti non ceperunt*. Significat, hostes tanto illo suo ad bellum apparatu et instructissimo exercitu nihil profecisse, nulla spolia, uti sperabant, abstulisse. פָּצַע quum alias *lucrum* denotet, ut Jesaj. lvi. 11; Ezech. xxxiii. 31; et hic sunt qui *lucrum argenti* redderent. Quod Græcus Alexandrinus suo δῶρον ἀργυρίου, *donum argenti* exprimere voluit. Chaldaeus ^ממִּמֶּנִּי ^אאֲרָגָה, *divitias argenti*,

Syrus ^ממִּמֶּנִּי ^אאֲרָגָה, *possessionem et argentum* interpretati sunt. Sed recte monuit R. Tanchum, פָּצַע hic proprio suo significato a פָּצַע, ^בבָּשַׁע, *abscidit, pars resecta, frustum*

ut Arabicum ^سفَضَعَة, *capiendum*. Huc facit quod pro Hebraico ^פפָּצַע, *frusta*, Levit. ii. 6. Onkelos posuit ^פפָּצַע. “Satis vero constat, aurum et argentum in remotiore antiquitate in frusta, eaque signata, concidi solita esse. Inde frustum, frustulum argenti de præda minutissima. Ita Græcis ^σσέππα, *segmentum* pro annulo minuto adhibetur, ut in Aristophanis Pluto vs. 379.”—Hollmann.

Ver. 20.

Pool.—They fought from heaven, or, they from heaven, or the heavenly host fought, by thunder, and lightning, and hailstones, possibly mingled with fire. Compare Josh. x. 11; 1 Sam. vii. 10. *The stars*; which raised these storms by their influences. *In their courses*, or, *from their paths*, or *stations*, or *high places*. As soldiers fight in their ranks and places assigned them, so did these, and that with advantage, as those enemies do which fight from the higher ground.

Bp. Patrick.—The stars in their courses fought against Sisera.] Some take these words literally, and render the words not “in their courses,” but “in their exaltations,” i. e., with all their power and strongest influences: whence the saying of Rasi on this place, “The head, or beginning of the stars is in heaven; but the feet, or the end of them, is upon the earth.” That is, hither they send their influences. But others think these words signify, that all this was

done by the ministry of angels, who are here called *stars* (as in the book of Job, xxxviii. 7), because he is speaking of heaven; from whence they came to raise this terrible tempest, and by other means which we are ignorant of, to trouble the host of Jabin, as they did that of Pharaoh in the Red Sea: and this they did in such rank and order, as is observed in that heavenly host.

It may be also thought, that, this fight lasting till night, the stars may be said to fight against Sisera, because they shone brightly to give light to the Israelites to pursue their victory.

Bp. Horsley.—

20 From heaven the stars were engaged in the battle,

From their orbits they were engaged in the battle with Sisera.

Josephus says, that as soon as the two armies were engaged, a heavy storm came on, with much rain and hail; that the wind set to drive the rain in the faces of the Canaanites, so that they could not see before them; that the wet rendered the bows and the slings useless, and the cold benumbed the soldiers to that degree, that they could not strike with their swords, while the Israelites suffered little from the storm, the wind sitting in their backs.—*Antiq.*, lib. v., c. 25. Certainly the song alludes to extraordinary commotions in the atmosphere, produced by the influence of the heavenly bodies.

Gesen.—מַסְעֵי־הַיָּם f. (ר. מַסְעֵי) 1. *a raised way, high-way*, for public use. Poet. of the paths of locusts, Joel ii. 8; of the courses of the stars, *Judg.* v. 20.

Prof. Lee.—מַסְעֵי־הַיָּם, (a) *A raised, or high way*, as a breast-work in fortification, *Is.* lxii. 10; *Judg.* v. 20. (b) *Highway, road, or path*, &c., &c.

Rosen.—20 מִן־הַשָּׁמַיִם מִן־הַכּוֹכָבִים, *E cælo pugnarunt*, i. e., pugnatum est; impersonalis loquendi formula satis nota, vid. *Gesenii Lehergeb.*, p. 798. *Stellæ ex orbitis suis pugnarunt cum Sisera*, adversus eum. מִן־הַכּוֹכָבִים proprie *viæ aggestæ*, hic de orbitis dicuntur, in quibus stellæ decurrunt. Earum autem mentio non admittit eorum sententiam, qui stellis volunt *angelos* indicari, qui Job. xxxviii. 7 stellarum nomine insigniantur, quique procellam hostibus adversam excitarent. Nec in omni veterum Hebræorum poesi locus ullus exstat, in quo ejusmodi tempestates relatæ sint ad ministeria ange-

lorum. Alii stellarum illam in Canaanitas iniquitatem in eo positam existimant, quod noctem prælium proxime insequentam illustraverint lumine suo, atque opportunitatem præbuerint victoribus, ulterius quam alias fieri poterat persequendi hostes in fugam projectos, eorumque stragem propagandi latius. Sed nimis commune et ordinarium videtur illud stellarum, quod noctem illustrant, beneficium, quam ut hic memoretur, et locus etiam nondum esse potest, fugam hostium, et quæ conjuncta cum ea erant describendi. J. D. Michaëlis in Annotationibus ad suam hujus libri versionem Teutonicam, eam quæ hic legitur loquendi formulam, *stellas adversus Sisera pugnas*, ortam existimat ex opinione vulgi ea, qua sideribus multum cum rebus humanis conjunctionis tribui solet, nec aliud quidquam eandem indicare, quam quod adversa fortuna usus fuerit Sisera. “At vero,” recte monet Schnurrerus, “hæc si fuerit dictionis hujus mens atque vis omnis, hoc tantummodo si innuerit Debora, adversam fuisse, quam expertus Sisera sit, fortunam, quam, quæso, vulgaris tunc et languida prodiret sententia, quam dissimilis sublimitati et magnitudini conceptum, quæ per reliquum carmen totum regnat?” Nequit dubitari, *stellas pro cælo* poni, et formulam, *stellæ ex orbitis suis pugnarunt*, idem valere ac, *cælum ipsum desuper pugnavit*. Hoc vero nihil aliud significare potest, quam cæli mutationem talem, quæ, quum faveret Israelitis, infestissima simul esset copiis hostilibus. Vide quam dedit Josephus *Antiqq.*, lib. v., cap. 5, § 4, pugnam, de qua agit, descriptionem, quam attulimus supra ad iv. 15. Tempestatem Cananæis adversam in illo prælio coortam esse, colligitur et ex eo, quod vs. sequi. de Kischone torrente dicitur. Similiter Claudianus in iii. *Consul. Honorii*, vs. 98:

*O nimium dilecte Deo, cui militat æther,
Et conjurati veniunt ad classica venti.*

Ver. 21.

Pool.—*That ancient river*; so called, either, first, In opposition to those rivers which are of a later date, being made by the hand and art of man. Or secondly, Because it was a river anciently famous for some remarkable exploits, for which it was celebrated by the ancient poets or writers, though not here mentioned.

Bp. Patrick.—*That ancient river.*] So called because of some other great exploit

performed there in ancient time. But *Kedumim* some take to be a proper name, and another name of the same river Kishon.

O my soul, thou hast trodden down strength.] This is an elegant apostrophe (or turning of her speech) to herself; whose happiness she applauds, in beholding the most powerful enemies quite vanquished, by her commission which she gave from God, and by her prayers to him: for none can doubt that she implored help from heaven, while Barak fought with Sisera.

Ep. Horsley.—

- 21 The river Kishon swept them away,
The overtaking river, the river Kishon.
O Deborah [Heb., O my soul], thou
tramplest upon strength!

Overtaking.] The root קם properly signifies “antevertere, anticipare, præire, prævenire, obvenire.” Hence it is applicable to priority either of time or place; and hence nouns derived from it get the sense either of “antiquity,” or “the east.” But going back to the primary sense of the root, I think נהל קוים may be rendered literally, “the river of preventions,” or “of anticipations,” describing the river as, by its rapidity, when swoln with the rain, *preventing* every one that attempted to escape, getting before him if he ran straight forward, or rising faster than he could climb if he attempted to get upon the rising grounds. To express this sense, I render, “the overtaking river.” And this sense agrees well with the accounts which travellers give of the Kishon at this day, or at least not long since.

Gesen.—קוים, m. plur. (ר. קם) i. q. קם No. 3; once Judg. v. 21, נהל קוים, *stream of ancient days*, or *everlasting*, *ἀέναος*, q. d., נהל עולם (comp. Deut. xxxiii. 15), Sept. Vatic., *χευμάρρους ἀρχαίων*, Targ., “rivus in quo facta sunt Israëlī signa et fortia facta ab antiquis.” The form is like נקרים, נקרים, which all designate time.

Prof. Lee.—קוים, *The ancients*. So the LXX.

Houb.—21 *Provolvit eos torrens Cison, torrens orientalis; torrens Cison pertraxit corpora bellatorum.*

Torrens orientalis, torrens Cison. Non sequimur Vulgatum, qui *Cadumim*; non modò quia ignoratur ubi sit torrens *Cadumim*, sed etiam, quia constat, non alium torrentem indicari quam ipsum torrentem *Cison*, qui quidem vocatur *orientalis*, quia ex oriente proficiscitur. תררי נפשי עו

culcet anima mea robustos, vel conculcabit. Ita plerique. Judicet Lector, quam seriem hæc habeant, ut, postquam dictum est, torrentem Cison volvere corpora interfectorum, et antequàm dicatur, ungulas equorum in præcipiti fugâ fuisse fractas, hæc in medium veniant, *conculcet anima mea robustos*, quæ neque ex ante-dictis apta sint, neque cum mox dicendis ullam habeant continuationem. Quantò melius הורר נפשי עו, *provolvit cadavera fortium*? Nam sic fit, ut eundo crescat sententia. Significat וך, *incedere, procedere*; in *Hiphil* vero, *deducere*; de torrente dictum, *provolvere*: idem ferè, quod וך.

Rosen.—In verbis נהל קוים נהל dissentiunt interpretes, quid קוים denotet? Hieronymus habuit pro nomine proprio, ut significetur: *torrens Kedumim*, qui idem est ac *torrens Kishon*. Græcus Alexandrinus in codice Alexandrino habet *Καθημύμ*, in Complutensi *Καθημύμ*. Aliis est nomen torrentis Kischoni vicini. Sed utrumque quam jejunum sensum hic præbeat, non est quod moneamus. Esse nomen appellativum, ad torrentis descriptionem faciens, vix dubium est. Pro eo habuit jam Græcus Alexandrinus in codice Vaticano: *χευμάρρους ἀρχαίων*, *torrens antiquorum* sive *antiquitatum*, ut קוים significatu haud differat a קם, *antiquitas*. *Torrens antiquus* esse possit perennis, semper fluens, quem numquam deficiunt aquæ, quemadmodum montes firmo fundamento fundati Deuter. xxxiii. 15 תרי קם, *montes antiqui* dicuntur. Aliis *torrens antiquus* est a longo inde tempore clarus. Ita Chaldaeus: *torrens, in quo facta sunt signa et facinora ab antiquis temporibus Israeli*. Sed de illis egregiis factis, quibus Kishon clarus redditus fuerit, nihil memoriæ proditum est. Verbum קם quum *antevertit, præoccupavit* nonnumquam significet, fuerunt, qui קוים, *præoccupatos* interpretarentur, et *torrentem præventorum* Kishonem dici existimarent quasi subito aquis obrutorum. Quod coactius. Præstat eorum sententia, qui קוים intelligunt *occursus hostiles*, prælia, significatione ducta ex illo verbi קם usu, quo denotat *ex adverso stare, occurrere*. Ita, referente Schmurrero, R. Jonas in Lexico Hebraico-Arabico, qui, postquam observasset, verbum קם significare *obvertere se*, subjicit, ex eo significatu esse nomen נהל קוים explicandum, quasi dicas: *torrentem sibi invicem occurrentium, id est, ubi sibi occurrebant duo exercitus*, ut

manus consererent. Postrema versus verba, עו תִּדְרֹךְ נָקְשִׁי יִצְחָק interpretum plures ita reddunt: *conculcabas, anima mea, robur*, i. e., robustos. Nam se ipsam alloquitur Debora, quod idem est ac si simpliciter dixisset: *conculcabam hostes fortes*. Sic Chaldaeus: *ibi conculcavit anima mea occisos fortium eorum in robore*. Nec difficultatis quidquam in eo est, ut futurum pro praeterito positum capiamus, ut vs. 8 et infra vs. 29. Sed malim futurum in subjunctivo aut imperativo sumere, et cum Hieronymo sic reddere: *conculca, anima mea, robustos*. Major enim vis et *ἐνεργεία* est orationis, si quod Debora cum suis tunc in ipso victoriae momento fecit ipsa adhuc, quasi sibi hanc scenam animo representans, dicatur sese ad hostium conculcationem excitare, ut declaret, quo affectu, quanta voluptate ipsa populi sui hostes viderit prostratos. Ita et supra vs. 13 poetriam quæ initio pugnae dixit referentem vidimus.

Ver. 22.

Pool.—By the means of the pransings; or, because of their fierce or swift courses. Of their mighty ones; either, first, Of their strong and valiant riders [so Bp. Horsley, Hales], who forced their horses to run away as fast as they could. Or, secondly, Of their horses [so Patrick, Ken., Rosen.], as this word signifies, Jer. viii. 16; xlvii. 3; l. 42, i. e., of themselves; the antecedent for the relative.

Bishop Patrick.—By the means of the pransings.] They running full gallop (so the Jews interpret the Hebrew word *dahar* [pransings] to signify the *swiftest course*), they trod the harder on the ground, and were in the more danger to break their hoofs.

The pransings.] The Hebrews, wanting a superlative degree in their language, are wont to double a word (as Peter Martyr here observes); and therefore *pransings*, *pransings*, he thinks, are not here an ornament of speech, but signify the most vehement motion, when a horse is in his full speed.

Of their mighty ones.] Of their best and strongest horses; for the word *abbirim*, in Hebrew, as Bochart observes, signifies not only strong bulls, but horses also (see Hierozoic., par. i., lib. ii., cap. 6).

Ged., Booth.—

22 Then were broken the horse's hoofs,

From the headlong speed [Ged., retreat] of his rider!

Gesen.—דָּרַךְ, i. q. דָּרַךְ, pp. to move in a circle, and especially *swiftly*; comp. also דָּרַךְ. Hence, 1. To move *swiftly*, to press on rapidly, to course, spoken of a horse and his rider, Nah. iii. 2; pp. to run, course, prance in a circle, as is usual with horses in breaking and exercise. Hence, דָּרַךְ, f. rapid course of a horse, Judg. v. 22. See Bochart Hieroz., P. i., p. 97.

Prof. Lee.—דָּרַךְ, f. pl. Judg. v. 22. Arab. دَرَج، trusit parietem; cogn. دُحْلُول، generosus equus. Charge, attack, of cavalry.

Rosen.—אָז הָלַכְוּ בְּחִפְזָם, tunc contuderunt calcanei, ungulae equorum. הָלַכְוּ interpretum plures passive explicant: *confusæ*, i. e., obtusæ, attritæ. Ita R. Jonas ad vs. 21 laudatus: נִהְלַמוּ, intransitive, in significatione contusæ sunt. Nec aliter R. Tanchum hæc scribens: *vult, ungulas equorum suorum excussas fuisse a vehementia cursus*. Eodem sensu Hieronymus: *ungulae equorum ceciderunt, fugientibus impetu*. Sed vere monet Schnurrerus, tutius esse, verbum, quod est formæ activæ, sensu quoque activo sumere. Nolim vero cum viro doctissimo *terram*, sed *eos*, hostes, intelligere, e nomine עו, *robur*, i. e., robustos, quod proxime præcedit. Vix enim dubium, hostium conculcationem hoc versu pingi, ut monuimus. Eo et spectant quæ subjiuntur: בְּדִרְוֹתָם הָרַחֵקוּ אֶת הָעֵרָב, ob cursitationes, cursitationes validissimorum equorum, equorum. אֶת הָעֵרָב, *robusti* hic non equites intelligendi sunt, sed *equi*, ut Jerem. viii. 16; xlvii. 3; l. 11, ubi טֹרֵף אֶת הָעֵרָב tribuuntur מִן הַחֵלָוָה, *hininitus*, ut hic בְּרִיחָה, quæ item equis sunt propriæ. Conveniunt cum סוּם. Suffixum vocis אֶת הָעֵרָב Schnurrerus ad סוּם refert, observatque אֶת הָעֵרָב, *validissimi equorum* æque recte dici ac הָעֵרָב אֶת הָעֵרָב, *flaccidus hominum*, i. e., homo flaccidissimus, Jesaj. liii. 3, et בְּרִיחָה, *contemptus hominum*, i. e., contemptissimus, Ps. xxii. 7. Sed aptius suffixum illud referri videtur ad hostes Cananæos, qui poetriæ menti obversabantur. Sunt autem e verbo הָלַכְוּ quod præcedit subaudiendi וְהָלַכְוּ, *contusi* sunt בְּדִרְוֹתָם אֶת הָעֵרָב, a pulsibus ungularum robustorum suorum equorum, qui oborta tempestate in furorem acti equites suos excusserunt.

Ver. 23.

Pool.—To the help of the Lord; either, first, Of the Lord's people [so Clarke, Rosen.]; for God takes what is done for or against his people as if it was done to

himself: see Isa. lxiii. 9; Zech. ii. 8; Matt. xxv. 45. Or, secondly, Of the Lord himself, who though he did not need, yet did require and expect their help and concurrence; and he expreseth it thus, to show the sinfulness and unreasonableness of their cowardly desertion of this cause, because it was the cause of God, and they had the call of God to it, whom they knew to be able easily to crush that enemy whom they dreaded, and who had promised to do it.

Bp. Patrick.—Curse ye Meroz.] Most interpreters, both Jewish and Christian, understand by Meroz a city not far from the place where the fight was. Which seems to be proved by the following words, where he speaks of *the inhabitants thereof*. But R. Sol. Jarchi thinks Meroz signifies a potent person in those parts, who, being able to give great assistance to Barak, and living near Mount Tabor, refused to do anything. And this is the opinion of the Talmudists (whom Jarchi is wont to follow), as Mr. Selden shows out of the Gemara Babylon., lib. i., De Synedr., cap. 6, p. 123, &c., where they fancy that this great man was excommunicated by Deborah, with all his adherents; and hence they fetch the ground and original of the excommunication in use among them: which is an idle conceit; there being no such thing as excommunication practised among them, till they had quite lost their civil government, and it was in the hands of the heathen.

Said the angel of the Lord.] She would not have it thought that this curse proceeded from her anger, but from the authority of God, who, by his angel, which spake to her, denounced it against Meroz. And who should this angel be, but the Captain of the Lord's host, mentioned Josh. v. 14 (see there).

Curse ye bitterly the inhabitants thereof.] They that take Meroz for a person, by *inhabitants* understand those that dwelt near him, and were his dependents or associates; which is very forced.

Because they came not to the help of the Lord.] The battle was the Lord's, as the Scripture elsewhere speaks, and therefore they that refused to engage in it, refused to maintain his cause: and the people of this place are so heavily cursed, when all others that came not in to help their brethren are only discommended, because they lived so

near, that they might easily have joined their forces with them, whereas some others lived a great way off, which might somewhat excuse them.

Against the mighty.] According to this translation of the last word, she means their most powerful enemies; but the Hebrew may as well be translated "with the mighty" [so Hales, Clarke, Rosen.]: that is, with other valiant men who freely offered their service in this enterprise. This aggravated their guilt, that when they had such noble examples of zeal from others, who were less able to help, they would afford no assistance.

Dr. A. Clarke.—Curse ye Meroz.] Where Meroz was is not known; some suppose it was the same as *Merom*, nigh to *Dotham*. The Syriac and Arabic have *Merod*; but where this was is equally uncertain.

Said the angel of the Lord.] That is, Barak, who was Jehovah's angel or messenger in this war; the person sent by God to deliver his people.

To the help of the Lord.] That is, to the help of the people of the Lord.

Against the mighty.] בַּנְבוֹרִים, "with the heroes;" that is, Barak and his men, together with Zebulun and Naphtali; these were the *mighty men*, or *heroes*, with whom the inhabitants of Meroz would not join.

Rosen.—Dixit angelus Jovæ, qui Deborah alloquutus fuerat, quavis id in narratione cap. iv. 4, seqq. taceatur. Ex usu loquendi vel *angelus* intelligi potest, vel *propheta*, vid. Hagg. i. 13; Malach. ii. 7. Posset Debora semet ipsam indigitare, utpote quæ esset אִשָּׁה נְבוֹיָה, *mulier prophetissa*, iv. 4, adeoque instinctu divino loqueretur. *Exsecramini exsecrando incolas ejus, quod non venerunt ad auxilium Jovæ*, i. e., quod auxilium non ferrent exercitui populi, qui Jovam colebat, deque nomine ejus vocabatur *populus Jovæ*. לְעֹזֶר יְהוָה בְּגֵוֹרִים, *Ad auxilium ejus cum fortibus* scil. militibus, qui pro libertate pugnarunt.

Ver. 24.

See notes on iv. 21.

Dr. A. Clarke.—Blessed above women shall Jael—be.] She shall be highly celebrated as a most heroic woman; all the Israelitish women shall glory in her. I do not understand these words as expressive of the Divine approbation towards Jael. See the observations at the end of chap. iv. The word *bless*, both in Hebrew and Greek, often

signifies to praise, to speak well of, to celebrate. This is most probably its sense here.

Bp. Patrick.—*Blessed above women shall Jael*—be.] On the other side, she desires Jael may be ever praised; or rather foretells she shall always continue famous and her husband too, in future generations.

Blessed shall she be above women in the tent.] This is thought to be a wishing, or promising her all happiness in her domestic affairs. But P. Martyr thinks it may be interpreted, "Blessed shall she be for what she did in her tent." Which was no less glorious, than what others did in the field.

Pool.—*In the tent;* in her tent or habitation, in her house and family, and all her affairs; for she and hers dwelt in tents. The *tent* is here mentioned in allusion to the place where this fact was done.

Rosen.—24 *Benedicatur ex s. prae mulieribus aliis Jaeli, uxori Cheberi, Kinæi.* כִּנְעָנִי בְרָאָה, *Præ mulieribus aliis in tentorio habitantibus benedicatur illi.* Illud בְּרָאָה, in tentorio pertinere nonnulli volunt ad laudem mulieris, quod inter Orientis populos feminæ honestiores domi se continere, nec facile in conspectum publicum prodire solent, unde Ps. lxxviii. 13 mater familias בְּרָאָה, domi habitans dicitur. E contrario mulier impudica Chaldæis vocatur בְּרָאָה, quæ exit foras. Hinc Deborah hoc dicere, *præ aliis honestis feminis omnibus prædicandam esse Jaellem.* Sed vere monet Schnurrerus, quum hic sermo sit de ejusmodi femina, quæ ipsa degebat sub tentorio (iv. 21), utpote uxor viri Kenitæ, patrio more vitam pastoritiam agentis, sedesque suas subinde mutantis, ut facere solent Nomades; vocem בְּרָאָה stricte accipiendam esse de tentorio, ac sensum loci sic constituendum, ut excellentior dicatur Jael omnibus aliis sui ordinis feminis, omnibus nimirum, quæ quaquaversum degant in Scenitarum tentoriis.

Ver. 25.

Butter. See notes on Gen. xviii. 8, vol. i., page 19.

Pool.—*Butter,* or *cream,* i. e., the choicest of her milk; so the same thing is repeated in differing words.

Bp. Patrick.—*Butter.*] Milk from which the cream (of which butter is made) was not separated.

In a lordly dish.] The Hebrew word *sephel* (which we translate *dish*) is nowhere else found, but in the story of Gideon in the

next chapter, vi. 38, where we translate it a *bowl* [so Ken., Hales, Gesen., Lee, &c.]. From whence Bochart rightly concludes, it signifies a large and wide vessel (par. i., Hieroz., lib. ii., cap. 49), which explains the word *lordly* or *princely*; which doth not signify that she had any gold or silver vessel in her tent (which was not agreeable to their manner of living), but that she brought him milk in the best vessel she had [so Pool], and that very capacious: for out of such, great men were wont to drink, as Pet. Martyr observes out of Cicero against M. Antony.

Dr. A. Clarke.—*She brought forth butter.*] As the word בְּמָחָה, here translated *butter*, signifies *disturbed, agitated,* &c., it is probable that *buttermilk* [so Ged., Booth.] is intended. The Arabs form their buttermilk by agitating the milk in a leathern bag, and the buttermilk is highly esteemed because of its refreshing and cooling quality; but there is no reason why we may not suppose that Jael gave him *cream*: Sisera was not only *thirsty*, but was also *exhausted* with fatigue; and nothing could be better calculated to quench his thirst, and restore his exhausted strength, than a bowl of cream. I am surprised that Mr. Harmer should see any difficulty in this. It is evident that Deborah wishes to convey the idea that Jael was *more liberal* and *kind* than Sisera had requested. He asked for *water*, and she brought him *cream*; and she brought it to him, not in an *ordinary pitcher*, but in the most superb *dish* or *bowl* which she possessed.

Professor Lee.—בְּמָחָה, f. once בְּמָחָה, Job xxix. 6. Constr. בְּמָחָה. Arab. حَمَا r., خَمْر, spissum fuit lac. *Butter,* or *cheese,* as produced from חֶמֶן, which see, and Prov. xxx. 33;—Gen. xviii. 8; Judg. v. 25. Joseph. Arch., lib. v., cap. v., γάλα διεφθόρος ἤδη, *lac jam corruptum*, 2 Sam. xvii. 29; Is. vii. 15, 22; Job xx. 17; xxix. 6; Deut. xxxii. 14. "De quovis lacte," according to Gesenius, in the last three places: but this does not appear. בְּמָחָה, in בְּמָחָה (for בְּמָחָה), Ps. lv. 22, is, as Gesenius thinks, the pl. of this. See בְּמָחָה. Probably, i. q. חֶמֶן, or בְּמָחָה. See my note on Job vi. 6 and בְּמָחָה above.

סֶפֶל, m. twice, *A bowl*, Judg. v. 25; vi. 38.

Comp. Arab. زَيْل, *vas in quo res portantur aut ponuntur*; صَفْن, *vas coriaceum, quo aqua hauritur.*

Gesen.—סֶסֶל אֲדִירִים, *a princely bowl*, i. e., precious, Judg. v. 25.

Rosen.—*Aquam petiit Sisera, lac dedit Debora; in simpula illustrium attulit lac spissum.* Simpula illa, aut crater vocatur אֲדִירִים, *illustrium*, quod Jaël duci exercitus potum præbens, usa fuit calice quopiam pretioso, ex quo bibere illustres viri a Chebero excepti, si quando eum inviserent, solebant lac, quod in priori hemistichio לֶבַי vocatur, posteriore dicitur חֶמֶץ, quod proprie *lac spissum acidumque* denotat (vid. not. ad Genes. xviii. 8); utrumque nomen in membrorum parallelismo Deut. xxxii. 14 ponitur.

Ver. 26.

Pool.—*Her hand*, i. e., her left hand [so Patrick, Rosen., &c.], as appears from the nature of the thing; and from the *right hand*, which is opposed to it. *Smote off*, or, *struck through*, as the LXX and Syriac render it; or *brake*, as the Chaldee hath it. *When she had pierced*, Heb., *and she pierced*; or, *and the nail pierced*.

Bishop Patrick.—*She smote Sisera.*] The Hebrew word *halam*, which we translate *smote*, signifies such a blow as makes a concussion.

She smote off his head.] The word *machak*, which is commonly translated *cut off*, cannot have that signification here; because there is not the least indication in this story of her cutting off his head from the body, but only of striking it through, as here it must be understood.

Dr. A. Clarke.—*She smote off his head.*] The original does not warrant this translation; nor is it supported by fact. *She smote his head*, and transfixt him through the temples. It was his *head* that received the death wound, and the *place* where this wound was inflicted was the *temples*. The manner in which Jael dispatched Sisera seems to have been this: 1. Observing him to be in a profound sleep, she took a *workman's hammer*, probably a *joiner's mallet*, and with one blow on the head deprived him of all sense. 2. She then took a tent nail and drove it through his temples, and thus pinned him to the earth; which she could not have done had she not previously stunned him with the blow on the head. Thus she first *smote his head*, and secondly pierced his temples.

Prof. Lee.—פָּדָה, v. pret. f. פָּדָהָה, once,

Judg. v. 26. Sam. מָחָה, *delevit, perdidit.*

Arab. مَحَقَ, id. *Destroyed*. LXX, διήλωσε. Theod. ἀπέτεμεν. Symm, διήλασε.

Gesen.—פָּדָה, *to smite through, to crush.*

Rosen.—26 פָּדָה לַיָּד הַשְּׁמֶלֶה, *Manum suam ad paxillum misit*, extendit. Pro פָּדָה הַשְּׁמֶלֶה cum Ludov. de Dieu plures פָּדָה הַשְּׁמֶלֶה legendum existimarunt, hac constructione: *manum suam quod attinet ad paxillum emisit eam.* Sed פָּדָה הַשְּׁמֶלֶה est forma poetica pro פָּדָה, ut Obad. vs. 13, ubi vid. not. Ita et alias forma פָּדָה הַשְּׁמֶלֶה ponitur pro singulari פָּדָה, ad modum futuri paragogici Arabum, يَقْبَلُ

sive يَقْبَلُ, exempla vid. in Gesen. *Lehrg.*,

p. 800. פָּדָה Hieronymus *sinistram manum reddidit*, recte; sequitur enim: *et dextram suam extendit ad malleum operariorum.* וְהִכָּה סִסְרָא בְּרֹאשׁוֹ, *Et percussit Sisera, confregit caput ejus.* Verbum פָּדָה, quod hoc solo V. T. loco legitur, convenit cum Arabico مَحَقَ, *abolevit, delevit*, in conj. ii.

perdidit. וְהִכָּה וְהִכָּה וְהִכָּה, *Et percussit transfoditque tempora ejus.* Cf. iv. 21. Verbum פָּדָה, proprie *transivit*, h. l., ut ostendit res ipsa, causali significato usurpatur pro *transire fecit, perforavit*, ut Job. xx. 24, ubi arcus poetice pro sagittis *transfodere* dicitur.

Ver. 27.

Bp. Patrick.—*At her feet he bowed, he fell, he lay down.*] In the Hebrew, *between her feet*. Taking all these expressions together [*he bowed, he fell, he lay down*], they seem to me to import, that, at the first stroke, he started and lifted up his body; but being very much stunned, he soon lay down again.

Some may fancy that this act deserved reprehension, rather than commendation, upon many accounts; being a breach of the laws of hospitality, and of the peace which was between her family and Jabin, &c. But this fact is not to be measured by the common rules which are to govern us, it being an extraordinary, heroic, and Divine work, unto which she was excited by God; whose people Jabin oppressed with a cruel servitude, from which God ordered Barak to be their deliverer; who, having defeated all his forces in a miraculous manner, Jael understood there was a Divine hand in this victory, and was moved by the same spirit which stirred

up Deborah and Barak, to help, by this act, to complete their shameful overthrow. For nothing could be more dishonourable, than for a great captain to fall thus by the hand of a woman.

Dr. A. Clarke.—27 *At her feet he bowed.*] Heb., “between her feet.” After having stunned him she probably sat down, for the greater convenience of driving the nail through his temples.

Rosen.—27 בֵּין רַגְלֶיהָ פָּרַע נָפֶל שָׁבַב, *Inter pedes ejus, Jaëlis procubuit, cecidit, jacuit.* Ante בֵּין videtur Ꞥ subaudiendum esse, ut sit: *ad pedes ejus.* Schnurrerus confert

Arabicum يَدَيْهِ, *inter manus ejus*, quod idem est ac *coram eo*, in conspectu ejus. פָּרַע plures, inter quos Clericus et Schnurrerus, *curvavit se reddunt*, intelliguntque de violentis et convulsivis agitationibus, cum, letali vulnere percussus, erigere se vellet, nec tamen posset. Sed recte observavit Hollmann, tria hic adhibita verba אלימא constitutere egregium. פָּרַע enim, proprie *genu et crure flexo procubuit*, et alias dicitur de eo, qui vulnere letali ictus concidit, ut 2 Reg. ix. 24, de Joram sagittâ transfixo ita ut jungatur *cadendi* verbum, ut Ps. xx. 9, פָּרַע וַנִּפֹּל, *Cogitandum est, Siseram dormientem cubuisse in strato paulo elatiore, interfectum vero de eo decidisse ac provolutum ad mulieris pedes jacuisse.* בָּצָצָר *In loco quo procubuit cecidit peremptus.* פָּרַע a פָּרַד, *violenter egit* proprie denotat eum *cui violentia illata est*, hinc *vi peremptum*, diciturque verbum de cæde tum singulorum hominum, ut Ps. xvii. 9, tum populorum, Jerem. xlvii. 4; xlix. 28.

Gesen.—פָּרַד, kindr. with פָּרַד, pp. *to be strong, powerful*; Arab. شَدِيد, *strong, vehement, hardened.* Hence Hebrew, פָּרַד, שָׁדַד. In the verb itself only in a bad sense: 1. *To practise violence*, to treat with violence, and hence *to oppress*, *to destroy* any one, Ps. xvii. 9; Prov. xi. 3; Isa. xxxiii. 1: e. g., a people, Jer. v. 6; xlvii. 4; xlviii. 1; xlix. 28; especially through hostile invasion, Isa. xv. 1; xxxiii. 1. Part. pass. פָּרַד, *night-robbers*, Obad. 5. Part. pass. פָּרַד, *destroyed, dead*, Judg. v. 27.—Arab. شَد, *to bind, to strengthen*, also *to rush upon an enemy*; V. *to be strengthened, to grow strong.*

Ver. 29.

Bp. Patrick.—*Her wise ladies answered*

her.] The Vulgar takes the Hebrew words to signify, “one of the wisest of his wives” (who was not so apt to despair as his mother) replied to her. For it is well observed by Terence, in his *Adelphi* (as Pet. Martyr here notes), Multo satius est, ea evenire nobis quæ de absentibus suspicantur uxores, quam ea quæ parentes, “It is much better that those things should happen to their absent husbands, which their wives suspect, than those which their parents fear.” But I see no reason to depart from our translation, which is the same with the LXX, αἱ σοφαὶ ἀποχώραν, “the prudent noble women that attended her,” &c.

Yea, she returned answer to herself.] Upon better consideration, her hopes exceeded her fears.

Bp. Horsley.—

29 One of the most accomplished of her ladies [so Vulg., Houb.] answers her, She even returns answer to herself.

Ged.—

29 The wisest of her ladies answered her; And returned these words of exultation.

Booth.—

29 The wisest of her ladies answered her; Yea she returned these words to her.

Houb.—*Respondit una ex puellis ejus præ cæteris ingeniosa, hisque eam verbis allocuta est.* חכמיה שררה הענה, *sapientissima ejus famularum respondit.* Est חכמיה idem ac חכמה nisi perperam fuit interpolatum. Numero sing. interpretantur Syrii, Vulgatus, et Arabs; in הענה vero est alterum נ, *Epentheticum*, ut solet fieri post נ prius. Nihil erat tam planum. Clericus, *sapientes ac principes femina...ei respondebant: Quin immò et ipsa sibi verbis suis reponebat*, interpretans per fas et nefas, et compellens sese in hæc dumeta, quia non vidit id, quod sole clarius est, verbum הענה esse numeri singularis, et חכמיה sic habendum, ut חכמה.

Rosen.—29 Matronæ primariæ, Siseræ matrem stipantes, eam solantur, eaque ipsa mox hoc firmata solatio iis assentitur, spemque lætas de victoria et præda divite concipit. חכמות שררה פִּנְנָה, *Sapientes principum feminarum ejus responderunt ei*, i. e., feminae quædam principes sagaciores; comminisci conabantur causas moræ Siseræ, quem victorem frustra exspectabant. פִּנְנָה proprie: *respondit ei* quælibet. Discrepantia numeri indicat distributionem. Hieronymus Hebræa sic reddidit: *una sapientior ceteris uxoribus ejus hæc socrus verba re-*

spondit. Pro Plurali נִקְמָתוֹ videtur נִקְמָתָה legisse; *socrum* vero de suo addidit. אִתְּרִיָּהּ, *Etiam*, imo vero (ut Ps. lvi. 5) *ipsa*, Siseræ mater, *redire fecit verba ejus ei*, s. *sibi*, feminæ sapienti, se solanti, ejusque verba sua fecit. Pronomen suffixum vocum אִתְּרִיָּהּ et הָּ referendum est ad unam, sive ad quamlibet matronarum, quæ Siseræ matrem alloquuta fuerat. Schnurrer verba Hebraica sic capit: *imo vero revocavit verba sua querula sibi*, i. e., retractavit ea; solatia comitum admisit, in lætissimam spem, et immodica fere gaudia effusa. Sensus eodem redit. Ex Hieronymi interpretatione, quam attulimus, eadem matrona, quæ matrem Siseræ alloquuta est, verba quæ sequuntur dixit. Sed aliam atque illam significari, ostendunt verba אִתְּרִיָּהּ.

Bishop Patrick.—*To every man a damsel or two.*] Young virgins are by all historians and poets reckoned as a principal part of the soldier's prey. And she puts here an unusual word for a *damsel*, which is *racham*; for it properly signifies a *womb*, and seems here to be spoken by way of contempt [so Rosen.], as if they were good for nothing but to serve their filthy appetites.

Meet for the necks of them that take the spoil.] That is, of the chief commanders, to whom the spoil, as I said, was brought to be divided. In the Hebrew the words are, "for the necks of the spoil;" which Kimchi expounds, "the head of the prey." As if she had said, These are to be put in the head of the prey; and therefore fit to be given only to the general of the army.

Pool.—*Of them that take the spoil*, Heb. *of the prey*; the *prey* put for *the men of prey*, or those who take the prey; as *kindred* is put for *a man of kindred*, or a *kinsman*, Ruth iii. 2; and *Belial*, for *a man of Belial*, 2 Sam. xvi. 7; and *days*, for *a man of days*, or an old man, Job xxxii. 7.

Ken., Horsley.—For my neck a prize.

Ged.—"From the necks of those that have been spoiled." The word rendered *necks* might be rendered *shoulders*. The spoil alluded to, seems to have been rich short mantles which warriors used to wear.

Gesen.—צָבַע m. (r. צָבַע 1) *a dying*; concr. *something dyed*, *dyed garments*, Judg. v. 30. צָבַע, *to deck with colours*, *to make variegated*, *to variegated*; spoken of the colours in the eagle's pinions, and of variegated marble, see רִקְמָה; but chiefly of variegated cloths and garments.—Chald. in Targ. of the

spots and shields of the leopard, Jer.

xiii. 23. Arab. رَقْمٌ, I., II., to make striped, as cloth; also to write; أَرْقَمَ, variegated. From the Arabic comes Span. *recamare*, Ital. *ricamar*, to embroider. The primary idea seems to be that of *laying on* of colours, as in kindr. צָבַע, No. 3, where see.—Spec. *to variegated* a garment, *to embroider with coloured figures*, Latin, *opere plumario*: which seems to have been done by needle-work in figures of various colours, as blue or purple, upon a white ground or byssus; the figures having the form sometimes of feathers or scales, and sometimes of little shields or tessellæ. Hence Part. רִקְמָה, *plumarius*, a worker in colours, embroiderer. Exod. xxvi. 36; xxvii. 16; xxviii. 39; xxxviii. 18, 39; xxxix. 29. The work of the רִקְמָה differed from the work of the צָבַע, in that the former was stitched with the needle or sewed upon the cloth, while the latter was woven into it; see in צָבַע No. 1. The LXX also understand *needle-work*, Ex. xxvii. 16; xxxviii. 23; and so the Talmudists. See more in Thesaur., p. 1310 sq. Hence

רִקְמָה f. 1. *Variegation, versicolour*, i. e., play of colours, e. g., in the eagle's wings, Ez. xvii. 3; of stones, pavement, 1 Chron. xxix. 2, comp. in צָבַע.

2. *Work in colours, embroidery*, also *cloth embroidered with colours*, see in r. צָבַע. Ez. xvi. 10, 13; xxvii. 16. צָבַע רִקְמָה, *Embroidered garments*, decked with colours, as worn by princes, Ez. xvi. 18; xxvi. 16. Plur. רִקְמֹתָהּ id. Ps. xlv. 15. Dual Judg. v. 30. צָבַע רִקְמֹתָהּ, *dyed garments of double embroidery*, i. e., embroidered on both sides, or so that the work and figures on both sides correspond.

Ver. 30.

Rosen.—30 *Nonne inveniant, dividunt prædam?* נִחַם הַפְּתִימִים לְרֹאשׁ נָקִיר *Puellam aut duas puellas assignabant singulis viris.* Duæ primæ voces proprie sonant *uter, duo uteri*, quibus puellæ significantur, a membro sexui sequiori proprio. Hebræi interpretes monent, Siseræ matrem ita appellasse Hebræas puellas per contentum. שָׁלַל צָבָעִים, *Prædam tinctorum* scil. vestimentorum assignant Siseræ. Recte Hieronymus reddidit: *vestes diversorum colorum Siseræ traduntur in prædam.* Illæ quum majoris essent pretii, duci copiarum dabantur. שָׁלַל

צָנָעִים רָקֶדָה, *Prædam tinctorum vestimentorum et versicoloris vestis*, i. e., vestium variegatarum. Est asyndeton, quale antea רָקֶדָה נָחֵם. Nōmine רָקֶדָה denotatur vestis versicolor, sive sit filis variorum colorum contexta, sive acu picta; vid. N. G. Schröder de *vestitu mulierum Hebr.*, p. 220, seqq. צָנָעִים רָקֶדָה לְצִיָּאִי, *Vestem tinctam aut duo vestimenta variegata*, vel, *ab utroque latere variegata*, sive iisdem figuris, sive diversis, *collis prædæ*. Duo postrema verba Hollmann interpretatur: *quæ ornent colla prædatoris*, i. e., Siseræ, subaudito אִשׁ ante אֶל, quemadmodum 2 Sam. xii. 4 dicitur אִשׁ הַיָּדָה pro אִשׁ הַיָּדָה, *viator*, et Prov. xxiii. 28 אִשׁ הַחֶהָה pro אִשׁ הַחֶהָה, *latro*. Similiter Buxtorfius in *Thes. Gramm.*, l. ii., cap. 4. לְצִיָּאִי אֶשְׁלֵי, *virorum spoliis*, i. e., spoliatorum. Nequaquam tamen tali ellipsi opus est, et elegantior sensus erit, si *prædam* intelligamus pecudes in prædam factas, ut 1 Sam. xv. 19, 21, quibus pretiosæ vestes ad ferendum impositæ essent ob nimiam prædæ copiam. Hieronymus: *et supellex varia ad ornanda colla congeritur*. Silvestre de Sacy in *Commentatione quæ inscribitur: Memoire sur l'origine et les anciens monumens de la litterature parmi les Arabes*, p. 124 hunc versum sic reddidit: *Sisera aura dans son partage des beaux habits, des depouilles d'étoffes teintes de diverses couleurs: il aura un habit brodé, un habit brodé des plusieurs couleurs pour mettre sur son cou*. Hemistichia sic censet dispescenda:

הָאִשׁ יִצְחָק יְהִי אֶל
רָחֵם רָקֶדָה לְרֹאשׁ נָגֶר אֶל
צָנָעִים לְסִסְרָא אֶל צָנָעִים
רָקֶדָה צָנָעִים רָקֶדָה לְצִיָּאִי אֶל

Jungit igitur אֶל נָגֶר, *vir prædæ*, et pro לְצִיָּאִי legit לְצִיָּאִי. Nobis tamen Masorethica distinguendi et legendi ratio retinenda videtur. Nam, ut taceamus, phrasin נָגֶר אֶל, *vir prædæ* inusitatam esse, nomen אֶל cum נָגֶר jungere, dissuadet צָנָעִים quod sequitur, quod manifeste repetit verba quæ antecedunt. Si vero pro לְצִיָּאִי legamus לְצִיָּאִי, minus apte dicitur, vestimenta variegata collo Siseræ esse prædam.

Ver. 31.

That love him.

Houb., Horsley, Hales, Ged., Booth.—That love thee [Syr., Arab., Vulg., and two MSS.].

Rosen.—Pro וְאִתְּרִי Hieronymus et Syrus reddunt *qui autem diligunt te*, cum suffixo secundæ personæ, quia proxime antea Jovam

alloquuta erat. Sunt etiam duo codices, qui אִתְּרִי exhibent; sed haud dubie ex emendatione. Nihil enim frequentius esse subitis hujusmodi personarum mutationibus, nemo sermonis poetici Hebræorum peritus ignorat.

CHAP. VI. 2.

וַתַּעַז יִדְמָדָן עַל־יִשְׂרָאֵל מִפְּלֵי מִדְיָן
עָשׂוּ לָהֶם בְּנֵי יִשְׂרָאֵל אֶת־הַמְּקָהָרוֹת
אֲשֶׁר בְּהָרִים וּבְאֶת־הַמְּעָרוֹת וְאֶת־
הַמְּצֻדוֹת:

καὶ ἵσχυσε χεῖρ Μιδιὰν ἐπὶ Ἰσραὴλ. καὶ ἐποίησαν ἑαυτοῖς οἱ υἱοὶ Ἰσραὴλ ἀπὸ προσώπου Μιδιὰμ τὰς τρυμαλιὰς τὰς ἐν τοῖς ὄρεσι, καὶ τὰ σπήλαια, καὶ τὰ κρεμαστά.

Au. Ver.—2 And the hand of Midian prevailed [Heb., was strong] against Israel; and because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strong holds.

Houb.—2 משני מדין עשו; Syrus hæc habet, ויעשו מן קדם מדינא ועשו, *et fugerunt à facie Madianitarum, et fecerunt*. Itaque legit, וינסו משני מדין ועשו, quam scriptionem amplectimur. Omissum fuisse verbum וינסו et fugerunt, admonebant hæc verba, משני מדין nullo nexu cum antecedentibus rebus copulata. Syrum sequitur Arabs. Cæteri, præter Chaldæum, addunt nexum ו ante משני quia orationem viderent esse dissolutam, et præpositionem משני adjungunt ad verbum עשו quod sequitur. Sed melius hæc præpositio verbo suo subjicitur, quam præponitur. Propterea nos Syri scriptionem antetulimus.

Made them.

Ged.—Betook themselves to.

Bp. Patrick.—*Made them the dens which are in the mountains, &c.*] They betook themselves to these places for safety; for, I suppose, they did not now make them, but made them their retreat. And by the first word *minharoth*, is meant those hollow places in the rocks upon the mountains, where men might hide themselves, and make them their habitation; there being cracks and holes in them here and there, to let in light, as the Hebrew word signifies. And the second word *maharoth* denotes such caves as were in the fields, made either by nature, or by art and labour; which, being dark, were fit only to hide their goods and provision in them. And the third word *mitzarothe* signifies such fortresses as secured themselves,

and families, and cattle, and all they could carry thither.

Gesen.—מְקָדָרִים, f. (ר. קָדַר), to flow, a fissure, cleft, in mountains or rocks, hollowed out by the water; such were used by the Israelites as dens, recesses, retreats, Judg. vi. 2.

See Thesaur., p. 858.—Arab. مَنَهِر and

مَنْهَر, fossa aquæ; see Schult. ad Job. p. 49.

Prof. Lee.—מְקָדָרִים, f. pl. r. קָדַר, once, Judg. vi. 2. Arab. مَنَهِر, locus in fluvii alveo excavatus ab aqua. Valleys flowing with water. *Gesen.*, more probably, Clefts in the mountains, serving as canals to the mountain torrents; and hence, as difficult of access, likely to be occupied by a conquered people. LXX, Theod., μάνδρας. LXX, ἄλλως, τρυμαλιάς.

Rosen.—2 Invaluitque manus Midianis super Israel, et propter Midianitas fecerunt sibi Israelitæ antra, quæ sunt in montibus. Nomen מְקָדָרִים, quod hoc tantum loco exstat, Græcus Alexandrinus in codice Vaticano reddit τρυμαλιάς, foramina, in codice Alexandrino μάνδρας speluncas, Chaldaeus פְּמִינִיּוֹת latibula (quo nomine ab eodem interprete et I Sam. xxiii. 23, הַפְּמִינִיּוֹת explicatur), Syrus دُورَاتُ الْبُحَا, domos in

montibus. Jarchi et Kimchi מְקָדָרִים, speluncas vocari volunt tales, in quas lux foramine quopiam admittitur, a קָדַר, lux, Job. iii. 4. Sed ab eadem voce Levi ben Gerson nomine illo existimat tædas denotari, quæ in montibus erectæ fuerint, ut hostium adventus significetur. Similiter R. Tanchum מְקָדָרִים esse scribit loca edita, quæ conscenduntur ad faciendum signum de hoste adventante igne accenso, qui eminus conspici possit, ut caveatur ab hoste. Addit, dici istiusmodi loca مواضع التَّنوير, i. e., ea quæ accenso igne illustrantur. Sed talia signa Hebræos crexisse occupatâ ipsorum regione ab hostibus, non est credibile. Quæ ad מְקָדָרִים adji-

ciuntur verba אֲשֶׁר בְּקָרִים, quæ erant in montibus, et quod præcedit עָשׂוּ, fecerunt, pararunt, indicant, significari antra a natura formata, quæ deinde arte ampliora facta aut communita fuerint. Videtur nomen Hebraicum proprie fissuras denotasse, collato

Arabico مَنَهِر, locus in fluvii alveo excavatus ab aqua, et fissura, s. canalis castellum

penetrans, per quem fluit aqua. Et radix

קָדַר denotat fodit, fodiendo ad aquas pervenit.

Et quæ hoc versu sequuntur nomina, מְקָדָרִים, speluncæ, et מְקָדָרִים, altæ et præruptæ rupes, significant loca, ubi homines se occultare et tutos reddere possunt.

Ver. 4.

וַיִּחַנּוּ עֲלֵיהֶם וַיִּשְׁחִיתוּ אֶת-יִבְכָּל הָאָרֶץ עַד-בִּזְאֵה עֲזָה וְלֹא-יִשְׁאִירוּ מִחֵיָּה בְּיִשְׂרָאֵל וְשֶׁה וְשֹׁר וְחִמּוֹר :

καὶ διέφθειρον τοὺς καρποὺς αὐτῶν ὥς ἐλθεῖν εἰς Γάζαν. καὶ οὐ κατελείποντο ὑπόστασιν ζωῆς ἐν τῇ γῇ Ἰσραὴλ, οὐδὲ ἐν τοῖς ποιμνίοις ταύρων καὶ ὄνων.

Au. Ver.—4 And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep [or, goat], nor ox, nor ass.

Bp. Horsley.—"For Israel, neither sheep, nor ox, nor ass;" i. e., "for Israel, neither for sheep, nor for ox, nor for ass."

Houb.—Claudicat oratio, neque enim illæ conjunctiones apte veniunt post negationem לא, et series requirit, ut לא recurat ante verba ושֶׁה ושֹׁר וחִמּוֹר, quam negationem suppleant diverso modo Veteres, et a contextu non nihil deviant. Certe Vulgatus omittit מחיה, quod habet vel viventem, vel cibum. Nos sic interpretamur, tanquam legeretur, (non relinquebant cibum in Israel) ovibus, bobus, asinis.

Rosen.—וְלֹא-יִשְׁאִירוּ מִחֵיָּה, Nec reliquerunt vilæ sustentaculum, ὑπόστασιν ζωῆς, ut Græcus Alexandrinus reddidit, in Israele. וְשֶׁה וְשֹׁר וְחִמּוֹר, Nec pecudem minorem, nec bovem, nec asinum.

Ver. 5.

כִּי הָם וַיָּקֻמוּ עֲלֵיהֶם וַיַּעֲלֵהוּ יְהוָה בְּכִי-אֲרָבָה לְרֹגֶב וְגו'

ובאו קר

ὅτι αὐτοὶ καὶ αἱ κτήσεις αὐτῶν ἀνέβαινον, καὶ αἱ ἄσκαραι αὐτῶν παρεγίνοντο, καθὼς ἀκρίς εἰς πλῆθος, κ.τ.λ.

Au. Ver.—5 For they came up with their cattle and their tents, and they came as grasshoppers for multitude, &c.

Grasshoppers.

Patrick, Gesen., Rosen., Lee, &c.—Locusts.

צָרָה m. (r. רָבָה to be multiplied) *a locust*, Ex. x. 4, sq.; Lev. xi. 22; Joel i. 4; Ps. lxxviii. 46. Spoken also of a particular species, probably the *gryllus gregarius* or common *migratory locust*, Lev. xi. 22; Joel i. 4.—On the various species of locusts, see Bochart Hieroz. ii. 447.—*Gesen.*

Rosen.—Pro יָבֵא, quod in textu exstat, ad marginem est (*Keri*) præteritum יָבֵא. Quod emendationem sapit. Non desunt loca, ubi futurum, sine Vav conversivo, nec præcedente præterito, ejusdem significatione usurpatur, veluti Genes. ii. 6, וַיֵּבֶא יְהוָה אֵשׁ וַיִּבְרָא, et vapor ascendeat e terra; vid. ibid. vs. 10, 25; iv. 14.

Ver. 8.

Au. Ver.—Egypt.

Ged., Booth.—The land of [LXX, Syr., Arab.] Egypt.

Ver. 11.

וַיָּבֵא מַלְאָךְ יְהוָה וַיִּשֶׁבַח תַּחַת הָאֵלֶּה אֲשֶׁר בְּעֶפְרָה אֲשֶׁר לְיוֹאָשׁ אֲבִי הָעֶזְרָי וַיְדַעְוֹן בְּנוֹ הִבֵּט חֲסִים בִּנְתָּ לְחָנִים כַּפְּנֵי מְדִינָה :

καὶ ἦλθεν ἄγγελος κυρίου, καὶ ἐκάθισεν ὑπὸ τὴν τερέμινθον τὴν ἐν Ἐφραθὰ ἐν γῇ Ἰωᾶς πατρὸς τοῦ Ἑσδρί. καὶ Γεδεὼν ὁ υἱὸς αὐτοῦ ῥαβδίζων σίτον ἐν ληνῷ εἰς ἐκφυγεῖν ἀπὸ προσώπου τοῦ Μαδιάμ.

Au. Ver.—11 And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash the Abi-ezrite: and his son Gideon threshed wheat by the winepress, to hide it [Heb., to cause it to flee] from the Midianites.

11, 12, &c. *An angel of the Lord.*

Booth.—The angel Jehovah.

Oak.

Ged., Booth., Rosen., Gesen., Lee.—Terebinth-tree. See notes on Gen. xxxv. 4, vol. i., p. 65.

Bp. Patrick.—His son Gideon threshed wheat.] The Hebrew *chabat*, in this place, signifies to thrash out with a stick or rock, as Kimchi here observes. And so the LXX, ῥαβδίζων. But the common way of thrashing corn out of the ear was by treading it with oxen, which they called *dash*, 1 Chron. xxi. 20. This Gideon did not use, partly for privacy, but chiefly because he had but a little to beat out.

By the winepress.

Houb.—הִבֵּט חֲסִים בִּנְתָּ, excutiebat frumen-

tum in torculari. Nemo non anteferet בָּרַן, in area. Nam area et torcular in sacris libris diversæ res sunt, nec unquam promiscue usurpantur. Erat tanta similitudo inter בָּרַן et בָּרָן ante inventas litteras finales, ut non mirum sit, alterum pro altero fuisse scriptum. Gabriel Sionita, cum legeret in Syro בָּרַן quod significat in Syriacâ linguâ in torculari, maluit convertere in *Gath*, non nesciens torcularium formam et structuram non esse talem, ut in eis frumenta commodè excuterentur: vide versum 37.

Ver. 13.

Au. Ver.—13 And Gideon said unto him, O my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites.

Bp. Patrick.—Oh my Lord.] The Hebrew word *bi* (which we translate O, or I beseech thee) may literally be translated, *with me*; by way of interrogation: as much as to say, "How can that be?" It appears by the word *Adonai* (*Lord*) which is used to all great men, that he did not yet think him to be an angel, but some person of extraordinary quality, who wished well to the Israelites.

Ver. 14.

Au. Ver.—14 And the Lord looked upon him, and said, Go in this thy night, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

The Lord.

Ged.—The angel of [LXX, Arab., and one MS.] the Lord.

Booth.—The angel Jehovah.

Bp. Patrick.—The Lord looked upon him.] This shows it was not a mere angel, but the same Jehovah, who appeared to Joshua (v. 13, 14), in the likeness of an angel, and now cast a gracious aspect upon him.

Rosen.—וַיִּבֶן אֵלָיו יְהוָה, Et vertit se ad eum Jova, i.e., angelus, qui Jovæ personam sustinebat.

Ver. 15.

וַיֹּאמֶר אֵלָיו בִּי אֲדֹנָי בְּמָה אוֹשִׁיעַ אֶת־יִשְׂרָאֵל הַנָּה אֵלָּכִי הִנֵּה בְּכַנְשָׁה וְאֶנְכִי הָעֶזְרָי בְּבֵית אָבִי :

καὶ εἶπε πρὸς αὐτὸν Γεδεὼν. ἐν ἐμοί, κύριε

μου, ἐν τίνι σώσω τὸν Ἰσραήλ; ἰδοὺ ἡ χιλιάς μου ἡσθένησεν ἐν Μανασσῇ, καὶ ἐγὼ εἰμι μικρότερος ἐν οἴκῳ τοῦ πατρός μου.

Au. Ver.—15 And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family [Heb., my thousand is the meanest] is poor in Manasseh, and I am the least in my father's house.

Bp. Patrick.—*Oh my Lord.*] Still he took him to be only some extraordinary man.

Behold, my family is poor.] The word we translate *my family*, is in Hebrew *my thousand*; for the Israelites were distributed, by Jethro's advice, into hundreds and thousands; and the thousand to which Gideon belonged, was the meanest of all the rest in that tribe. The Jews will have it, that Gideon was the *chiliarch*, or chief commander of this thousand; others say, his father Joash, who it appears by the story, was a considerable person; but it is uncertain whether he had such a government.

And I am the least in my father's house.] This shows that Gideon had no such command as the Jews imagine.

Dr. A. Clarke.—*Behold, my family is poor in Manasseh.*] הִנֵּה אֲנִי הָרֵל, *Behold, my thousand is impoverished.* Gideon here intimates that the families of which he made a part were very much diminished. But if we take אֲנִי for the *contracted form* of the *plural*, which is frequently in Hebrew nouns joined with a *verb* in the *singular*, then the translation will be, "The thousands in Manasseh are thinned:" i. e., this tribe is greatly reduced, and can do little against their enemies.

Rosen.—15 וַיֹּאמֶר אֲלָיו בִּי אֲדֹנָי, *Dixitque ad eum Gideon: quæso, Domine!* אֲדֹנָי per *Kamez* sub nomen Dei esse constat (vid. Gesenii *Lehrgeb.*, p. 524, No. 2). Sed non est credibile, Gideonem hac appellandi formula usum esse, ut qui ne suspicaretur quidem, eum, qui sermonem secum conferret, alium esse, quam prophetam aliquem. Nulla enim in ipso trepidatio, animi commotio nulla cernitur: imo vero, quod cuperet virum, ut se a Deo vere missum esse prodigium aliquo comprobaret diutius detinere nullus dubitavit, sumtus etiam facere, cibumque a se paratum illi apponere; posthac demum, cum prodigium editum esset, ejusque auctor subito discederet, intellexit, non hominem, sed cœlestem angelum esse, qui secum sit colloquutus, vs. 22. Si dixeris, scriptorem ex suo sensu, quod ipse statueret,

Jovam esse, qui conspiciendum se præbuerit, tribuisse Gideoni illam formulam; obstat, quod idem Gideon in eodem sermone vs. 13 nomine אֲדֹנָי, non אֲנִי, usus esse traditur. Hæc autem sermonis inconstantia talis videtur, ut ne illis quidem, qui litteris vocalium signa, quibus nunc utimur, adscripserunt, tribui absque injuria possint. Nihil itaque superest nisi hoc, ut dicamus, אֲדֹנָי pro אֲנִי ortum esse ex errore librarii, sequuti forsitan auctoritatem Chaldaicæ paraphraseos, quæ habet אֲדֹנָי, *obsecro, Domine.* Recte vero Græcus Alexandrinus: Κυριέ μου, et Hieronymus: *mi Domine!* habent, quasi אֲדֹנָי

legissent. Syrus quoque מֵיָדִי, *dominus meus*, non מֵאֲנִי, quod pro אֲדֹנָי ponere solet, et, qui eum sequitur, Arabs, يَا سَيِّدِي. הִנֵּה אֲנִי הָרֵל אֲלָיו בְּמִנְשָׁה, *En! familia mea est tenuissima in tribu Manasse.* אֲנִי proprie *chilias mea*, i. e., familia, cognatio mea, ut 1 Sam. x. 19; xxiii. 23. בָּל, *tenuis*, præmisso articulo, minima numero. Articulus adjectivo præpositus facit superlativum, ut 1 Sam. xvii. 14, הָיָה הָאִישׁ הַקָּטָן, *David est minimus.* Cf. Gesenii *Lehrgeb.*, p. 691, § 180, 1 a. *Et ego sum minimus* natus minimus.

Ver. 16.

וַיֹּאמֶר אֲלָיו יְהוָה בִּי אֶהְיֶה עִמָּךְ וְהָיִיתָ אֶת־מִדְיָן כְּאִישׁ אֶחָד:

Au. Ver.—16 And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

The Lord.

Ged.—The angel of [LXX] the Lord.

Booth.—The angel Jehovah.

Surely.

Rosen.—*Dixitque ad eum Jova; sed ero tecum.* Particula causalis בִּי hic proprie ita videtur esse concipienda: non obstat, quominus meo jussu obtemperes, tuam tribum et te ipsum nihil valere, nam ego meo auxilio tibi adero.

Ver. 17.

וַיֹּאמֶר אֲלָיו אִם־נָתַן מַשְׁאָתִי הֵן בְּעֵינֶיךָ וְעָשִׂיתָ לִּי אֹת וְשָׁאֲתָה מִדְיָן עִמִּי:

דָּשׁ בְּקִמְצָה

καὶ εἶπε πρὸς αὐτὸν Γεδεὼν. εἰ δὲ ἔβρον ἔλεος ἐν ὀφθαλμοῖς σου καὶ ποιήσεις μοι σήμερον πᾶν ὃ, τι ἐλάλησας μετ' ἐμοῦ.

Au. Ver.—17 And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me.

Pool.—That it is *thou*, to wit, an angel or messenger sent from God, that appears to me, and discourseth with me; and not a fancy or delusion; that thou art in truth what thou seemest and pretendest to be, ver. 12. Or, a sign of that which thou talkest with me, i. e., that thou wilt by me smite the Midianites.

Rosen.—*Dixitque ad eum Gideon: si, quæso, inveni gratiam in oculis tuis, si qua gratia apud te valeo. Facias mihi signum, ex quo intelligam, quod tu sis qui loqueris mecum, i. e., te esse eum, quem præ te fers, Dei nomine hæc mihi imperantem.*

Ver. 19.

וַיִּבְרָא אֱלֹהִים אֶת-הַבֶּרֶךְ וַיִּבְרָא אֶת-הַבֶּרֶךְ וַיִּבְרָא אֶת-הַבֶּרֶךְ
אֶת-הַבֶּרֶךְ וַיִּבְרָא אֶת-הַבֶּרֶךְ וַיִּבְרָא אֶת-הַבֶּרֶךְ
פַּחַח בְּסִי

— καὶ τὸν ζῶμον ἔβαλεν ἐν τῇ χύτρῃ, καὶ ἐξήνεγκεν αὐτὰ πρὸς αὐτὸν ὑπὸ τὴν τερέμινθον καὶ προσήγγισε.

Au. Ver.—19 And Gideon went in, and made ready a kid [Heb., a kid of the goats], and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it.

19, 20, *Broth.* So Rosen., Gesen., Lee, and most commentators.

פַּחַח, m. *broth, soup*, Judg. vi. 19, 20; Isa. lxxv. 4, Keri. Arab. مَرَقَة and مَرَق. id. —The native form of the word is פַּחַח, q. v. from the root פַּחַח, p. being changed to m.—*Gesen.*

Ged., Booth.—A libation of pure wine. The Hebrew word is commonly rendered *broth*: but I think, with the Syriac translator, that it means a libation of wine, which necessarily accompanied every donative offered to the Lord.—*Geddes.*

Turpentine tree. See notes on ver. 11.

Ver. 21, 22.

Au. Ver.—An angel of the Lord.

Booth.—The angel Jehovah.

Ver. 24.

וַיִּבְרָא אֱלֹהִים אֶת-הַבֶּרֶךְ וַיִּבְרָא אֶת-הַבֶּרֶךְ וַיִּבְרָא אֶת-הַבֶּרֶךְ
וַיִּבְרָא אֱלֹהִים אֶת-הַבֶּרֶךְ וַיִּבְרָא אֶת-הַבֶּרֶךְ וַיִּבְרָא אֶת-הַבֶּרֶךְ
וַיִּבְרָא אֱלֹהִים אֶת-הַבֶּרֶךְ וַיִּבְרָא אֶת-הַבֶּרֶךְ וַיִּבְרָא אֶת-הַבֶּרֶךְ

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καὶ ὠκοδόμησεν ἐκεῖ Γεδεὼν θυσιαστήριον τῷ κυρίῳ, καὶ ἐπεκάλεσεν αὐτῷ, εἰρήνη κυρίου, ἕως τῆς ἡμέρας ταύτης, ἔτι αὐτοῦ ὄντος ἐν Ἐφραθᾷ πατρὸς τοῦ Ἑσδρί.

Au. Ver.—24 Then Gideon built an altar there unto the Lord, and called it Jehovah-shalom [*that is, the Lord send peace*]: unto this day it is yet in Ophrah of the Abiezrites.

Jehovah-shalom.

Pool.—*Jehovah-shalom*, i. e., *the Lord's peace*; the sign or witness of God's speaking peace to me, and to his people; or the place where he spake peace to me, when I expected nothing but destruction.

Bp. Patrick.—*Jehovah-shalom.* That is, "the Lord here pronounced peace to me" (ver. 23), or (as we understand it in the margin), "the Lord grant peace."

Dr. A. Clarke.—The words שָׁלוֹם יְהוָה, *Jehovah shalom*, signify *The Lord is my peace*, or, *The peace of Jehovah*; and this name he gave the altar, in reference to what God had said, ver. 23, *Peace be unto thee*, שָׁלוֹם לְךָ, *shalom lecha*, "Peace to thee;" which implied, not only a *wish*, but a *prediction* of the prosperous issue of the enterprise in which he was about to engage.

Ged.—The Lord of peace.

Houb.—24 *Gedeon ibi altare Domino ædificavit, vocavitque nomen ejus pax, quod est hactenus nomen ejus.* 23 *Cum autem adhuc esset in Ephra de Abiezzer, hac eadem nocte dixit ei Dominus, &c.*

שָׁלוֹם יְהוָה Græci Intt. qui convertunt, εἰρήνη κυρίου, *pax Domini*, legere videntur שָׁלוֹם יְהוָה; nos existimamus, olim scriptum fuisse יְהוָה, *et fuit*, postea שָׁלוֹם יְהוָה, *nomen ejus (usque ad hunc diem)*. Vide versionem. Excidere potuit שָׁלוֹם יְהוָה et יְהוָה verba nonnihil similia. *Liquida est hæc sententia... שָׁלוֹם יְהוָה שָׁלוֹם יְהוָה, et vocavit nomen ejus pax, quod est nomen ejus...neque jam peccatur in Hebr. linguæ indolem, ut יְהוָה, Domini, ante שָׁלוֹם, pax, collocetur. ... שָׁלוֹם יְהוָה, adhuc ille.* Hæc adjungimus ad ea quæ sequuntur; quippe affixum הוּא de Gedeone intelligimus, quod fecere Vulgatus et Græci Intt. Et melius id quidem, quam de ipso altari. Nam postquam dictum est altare nomen suum retinuisse usque ad hunc diem, superfluum videtur addere, idem altare adhuc extare.

Rosen.—In verbis שָׁלוֹם יְהוָה, explicandis variant interpretes secundum variantes accentus. In codicibus longe plerisque et

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[Of seven years old.] Which was calved, as Arius Montanus observes, when their oppression under the Midianites began; and was now ordered to be sacrificed, in token that it should end with this bullock's death.

[Throw down the altar of Baal.] Which was in his ground, and built, perhaps, at his charge; but was for public use, as appears from ver. 28.

[Cut down the grove that is by it.] Or rather, upon it; for so the Hebrew word *alau* signifies; and so the LXX translate it, ἐν αὐτῷ, upon the altar before mentioned. And therefore by *asherah*, which we translate *grove*, must be meant the image in the grove which stood upon the altar. And so the word is used in other places (1 Kings xxiii. 6). Which Mr. Selden probably conjectures was the image of Ashtaroth, or Astarte [so Gesen.]; for she was worshipped together with Baal, ii. 13, where they are said to have worshipped Baal and Ashtaroth (for there was more than one Astarte), which is the same with iii. 7, where it is said they worshipped Baalim and the groves (see Syntag. ii. De Diis Syris, cap. 2). There could be no hope of deliverance till religion was reformed; with which therefore God orders him to begin.

[Dr. A. Clarke.—Take thy father's young bullock, even the second bullock.] There is some difficulty in this verse, for, according to the Hebrew text, *two* bullocks are mentioned here; but there is only one mentioned in verses 26 and 28. But what was this *second* bullock? Some think that it was a bullock that was fattened in order to be offered in sacrifice to Baal. This is very probable, as the *second bullock* is so particularly distinguished from *another* which belonged to Gideon's father. As the altar was built upon the ground of Joash, yet appears to have been public property (see verses 29, 30), so this *second ox* was probably reared and fattened at the expense of the men of that village, else why should they so particularly *resent* its being offered to Jehovah?

[With the wood of the grove.] It is probable that *asherah*, *Asherah* here signifies Astarte; and that there was a *wooden image* of this goddess on the altar of Baal. Baal-peor was the same as Priapus, Astarte as Venus; these two impure idols were proper enough for the same altar. In early times, and among rude people, the images of the gods were made of wood.

Rosen.—25 *Dixitque ei Jova: cape juvenicum tauri qui est patri tuo.* פֶּיִּשְׁוֹר vi-detur dici, quia פֶּיִּר simpliciter, aut פֶּיִּר בֶּן־בֶּן־בֶּן, *juvencus, filius bovis* proprie significant juniorem pecudem, ut ostendit Bochartus, *Hieroz.*, p. i., l. ii., cap. 28, t. i., p. 271, edit. Lips. Hic vero sermo est de victimis grandioris ætatis, ut liquet ex verbis quæ sequuntur, וְיִפֹּר הַיָּמִין שְׁבַע שָׁנִים, et *juvencum secundum septem annorum*. Quæ verba Chaldaus interpretatur: דְּאִתְּפַשִּׁים שְׁבַע שָׁנִים, *qui saginatus est septem annos*, videlicet, ut Hebræorum quidam opinantur, ut indicentur septem anni, quibus Israelitæ oppressi erant a Midianitis, vs. 1. Sed videtur ratio, cur Gideon septennem juvenicum capere jubetur, potius hæc fuisse, quod ille Jovæ sacrificium esset offerendus (vs. 26), septenarius autem numerus Deo sacer esset, et talis bos perfectæ esset ætatis. Prior vero juvenicus *Gideonis patri* fuisse dicitur, quod is illum alendum curavit, ut tandem Baali sacrificaretur. Hunc interfectum a Gideone fuisse, ne idolo offerretur, colligi potest, et inde, quod non dicitur immolatus fuisse, et quod additur: וְיִפֹּר הַיָּמִין שְׁבַע שָׁנִים, et *diruas allare Baalis, quod patri tuo est.* הַיָּמִין, i. e., *Dominus kar' ἑξοχῆν*, hic est nomen proprium idoli Phœnicum, maxime Tyriorum, primarii, non commune et appellativum: sic enim fere ut proprium nomen sumitur, cum nullum aliud idoli nomen additur, quod vocem illam præpositam, et jam communem factam, restringat, et ad certum idolum determinet. Eodem modo nomen הַיָּמִין et 1 Reg. xvi. 32; 2 Reg. x. 18, seqq. dicitur. Aram, de qua hic agitur, fuisse aliquo modo publicam et usu communem, indicant quæ vs. 28 seqq. legimus, omnes urbis cives dolore dirutæ aræ correptos fuisse. Ea tamen dicitur fuisse patris Gideonis, sive quod eam ipse in loco aliquo publico suis impensis erexisset, sive, quod verisimilius fuerit, quod ipsam in suo fundo erexisset. Erat igitur ipsa Gideonis familia in idolorum cultum delapsa, cujus tamen delicti immunis videtur fuisse ipse Gideon. וְיִפֹּר הַיָּמִין שְׁבַע שָׁנִים, et *Astartem*, i. e., Astartæ nemus, quod juxta illud est, *succidas.* אֲשֶׁרָה esse Astartem, Venerem, Baalis conjugem, observatum supra iii. 7. Hic vero, ut et alias nonnunquam, significari lucum Astartæ sacrum, suadet et verbum בָּרָה, arboribus succidendis proprium, et quod versu proximo הָאֲשֶׁרָה הָאֵלִים, *arbores Astartæ*, i. e., luci Astartæ sacri, succidendæ com-

memorantur. Voluit itaque Deus Gideonem huic bello ita præfici, ut, licet idololatriæ paternæ, ut verisimile est, nunquam consensisset, suam tamen expeditionem bellicam non auspicaretur, nisi præmisso heroico facinore, quo aram Baalis et lucum Astartæ destrueret.

Ver. 26.

וּבְנִיתָ מִזְבֵּחַ לַיהוָה אֱלֹהֶיךָ עַל
רֹאשׁ הַמַּעֲוֵן הַזֶּה בַּמַּעְרָבָה וּלְמַחֲבֵהָ
אֶת־הַפֶּרֶךְ הַשְּׂנִי וְהַעֲלִיתָ עֹלָה בַּעֲצֵי
הָאֲשֵׁרָה אֲשֶׁר הִכְרִיתָ :

καὶ οἰκοδομήσεις, θυσιαστήριον τῷ κυρίῳ τῷ
θεῷ σου ἐπὶ κορυφῇ Μαωζὶ τοῦτου ἐν τῇ
παρατάξει, καὶ λήψῃ τὸν μόσχον τὸν δεύτερον,
καὶ ἀνοίσεις δλοκαυτώματα ἐν τοῖς ξύλοις τοῦ
ἄλλους, οὗ ἐξολοθρεύσεις.

Au. Ver.—26 And build an altar unto the Lord thy God upon the top of this rock [Heb., strong place] in the ordered place [or, in an orderly manner], and take the second bullock, and offer a burnt-sacrifice with the wood of the grove which thou shalt cut down.

Pool.—Upon the top of this rock; of which ver. 20, 21. Heb., of this strong hold; for in that calamitous time the Israelites retreated to such rocks, and hid and fortified themselves in them [so Patrick]. In the ordered place, i. e., in a plain and smooth part of the rock, where an altar may be conveniently built. Or, in order, i. e., in such manner as I have appointed; for God had given rules about the building of altars.

Bp. Patrick.—In the ordered place.] Which St. Jerome took to be the place where the flesh and unleavened cakes were laid in order upon the rock (ver. 20); but it may signify, as we translate it in the margin, in an orderly manner.

Take the second bullock, and offer a burnt-sacrifice.] If there were two bullocks which he took, it is hard to say what became of the first. Arius Montanus supposes it was offered for himself, and for his family; but this second is only mentioned, because it was the sacrifice that was offered for the whole nation, to implore God's mercy to them; for sacrifices were a kind of prayer and supplication.

Houb.—במסירה, in ordine, vel in strue. Clerico assentimur suspicanti, aliquid hoc loco desiderari; quod quidem ex eo colligit, quod, cum Angelus Gedeonem jubeat duos

boves capere, quorum alterum est mactandum, de altero, quid fiat, ignoratur. Vulg., *petræ hujus, super quam ante sacrificium posuisti*, quia explet lacunam, non quia sic legit; ut eum Clericus satis inconsideratè reprehendat; qui tamen nihil promittit, in quo acquiescas.

Rosen.—26 Et extruas altare Jovæ, Deo tuo, super vertice hujus scopuli. קָצֵו, quod ab עָז, firmus fuit, proprie locum firmum, munitum, denotat, hic, recte observante R. Tanchum, de monte aut scopulo alto usurpatur, cujusmodi loca, difficilia accessu, naturâ sunt munita. Quare Hieronymus recte in summitate petræ hujus reddidit. Nam vs. 20 is locus קָצֵו et vs. 21 צֵר dicitur. Græcus Alexandrinus הַמָּצֵו pro nomine proprio montis habuit. Sic enim Hebræa reddidit: ἐπὶ τῆς κορυφῆς τοῦ ὄρους Μαωζὶ τοῦτου. בַּמַּעְרָבָה, In dispositione, ἐν τῇ παρατάξει, ut Alexandrinus reddidit, Hieronymus interpretatur *super quam ante sacrificium posuisti*. Intellexit carnes illas et cetera esculenta, quæ supra petram disposita erant, vs. 20. Alii, ad altare ædificandum referentes, sic capiunt: in loco æquali et plano, qui est ad libellam adæquatus, ut illic possis ex ordine componere lapides, ex quibus extruas altare. Sed quum עָז Genes. xxii. 9 de disponendis in altari lignis ad ignem sacrificii dicatur, præstat, בַּמַּעְרָבָה, cum strue, scil. lignorum, interpretari. Sequitur enim: et capias juvenem secundum (de quo vs. 25), et ascendere facias, offeras eum, holocaustum, cum lignis luci Astartæ sacri, quem succidere debes.

27, 28, 30, Groce. See notes on iii. 7, pp. 170, 171; and on Exod. xxxiv. 13, vol. i., p. 376.

Ver. 28.

See notes on verse 25.

Ver. 31.

וַיֹּאמֶר יוֹאָשׁ לְכָל־
הָאֲתָם וְתִרְכֹּן לַבַּעַל אֲסִי־אֲתָם
תּוֹשִׁיעִין אֲתָם אֲשֶׁר יִרְיֵב לָוּ יִמָּחַ
עַד־תִּחַבֵּר אֲסִי־אֲתָתָם הוּא יִרְיֵב לָוּ כִּי
נִתַּץ אֶת־מִזְבְּחָו :

καὶ εἶπε Γεδεὼν υἱὸς Ἰωᾶς τοῖς ἀνδράσι
πάντων, οἱ ἐπανεστήσαν αὐτῷ. μὴ ὑμεῖς νῦν
δικάζετε ἐπὶ τοῦ Βάαιλ; ἢ ὑμεῖς σώσετε
αὐτόν; ὃς ἐὰν δικάζηται αὐτῷ, θανατωθήτω
ἕως πρῶτ. εἰ θεὸς ἐστι, δικάζεσθω αὐτῷ, ὅτι
καθεῖλε τὸ θυσιαστήριον αὐτοῦ.

Au. Ver.—31 And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar.

Ged.—But Joash answered those who urged him: "Would ye then become the avengers of Baal? If he be a god, his insulter, should ye spare him, will be found dead, at break of day! Let him, then, avenge himself, of him who hath demolished his altar." The answer of Joash is extremely cautious. I think it has been generally misunderstood, and consequently misinterpreted. The true meaning I take to be this, If Baal be really a god, ye need not avenge his quarrel, or desire the death of my son: Baal will speedily avenge himself; and you will see the demolisher of his altar die a sudden death.

Booth.—31 And Joash said to all that stood against him, Will ye contend for Baal? Should ye preserve him who hath contended with him, he will die ere the morning dawn. If he be a god, he will contend for himself with him who hath broken down his altar.

Bp. Patrick.—Will ye plead for Baal? i. e., Will you take upon you to avenge his quarrel, and to be his patrons? Doth it belong to you to be his defenders and deliverers? It seems to have been a popular tumult, which he endeavours to repress; by representing to them, that such crimes were not to be punished by them, but by the magistrates of the city; and that they would bring themselves in danger of what they intended to do to Gideon, if they did not desist; as it follows in the next words.

He that will plead for him, let him be put to death. That is, Let me tell you, he that thus moves sedition in this cause, by my consent, should be put to death himself. And it is likely Joash was a magistrate in the city, who terrified them by declaring what his opinion would be, if they came to be tried for this riot.

While it is yet morning. That is, immediately. For it was early in the morning (ver. 28), when they came in this manner to Joash.

If he be a god, let him plead for himself. If the magistrates neglected to punish the pretended crime, Baal, he tells them, in

case he were a real god, would take care to do himself right, and therefore they need not be so much concerned about it: and so some understand the latter part of this verse, "He deserves to die presently, who is an adversary to Baal: but let the execution be done then by Baal himself. For if he be a god, he will take care of his own honour; and you need not trouble yourselves about it." It is likely Joash had been convinced by his son, that God had given him a commission to deliver his people; and to begin it with this reformation; which made him appear thus boldly in his son's cause; because he knew it was the cause of God [so Pool].

Houb.—31 *Joas omnibus, qui sibi adstant, sic respondit: num enim causam Baal vos nunc agitis, aut eum liberaturi estis? Quicumque ejus causam tuebitur usque ad mane, morti dabitur. Si Baal Deus est agat ipse causam suam, quoniam ejus ara subversa est.*

אשר יריב לו, quicumque causam ejus tuebitur; postea legendum יריב לו, usque ad mane, morietur, posito עד הבקר ante mane. Eum ordinem sequuntur Syrus et Arabs, et perperam editores Polyglottorum, eorumdemque Interpretes adjunxere apud Syrum et apud Arabem, *usque ad mane ad morietur*, cum hæc verba, *mori usque ad mane*, nihil medullæ habeant; quod quidem sentiebat Chaldæus, cum paraphrasi tali uteretur, *verum spatium ei dabitur usque ad mane*. Cle-ricus, *hoc ipso mane capite plectatur*, ex sententiâ, non ex verbo עד quod omisit. Vulgatus, *moriatur, antequam lux crastina veniat*, hodiernum ordinem evitans: nempe עד non habet antequam.

Rosen.—אֲבִיאָם הוֹשִׁיעַן אוֹתוֹ, Num vos liberabitis eum? servare eum vultis? Hieronymus sensum sic expressit: *numquid ultores estis Baalis, ut pugnetis pro eo?* אֲשֶׁר יָרִיב לוֹ יוֹמָה עַד-הַבֶּקֶר, Qui litigaverit pro eo, interficiatur usque ad mane. Indignissimum, inquit, profecto foret, in Baalis gratiam filium meum interficere. Quin potius, qui porro Baalis causam agere ausus fuerit, interficiatur ante crastinam lucem. אֲבִיאָם הוֹשִׁיעַן אוֹתוֹ, Si Deus est, contendat pro se, causam pro se agat, quod diruit quis altare ejus, quod id dirutum est.

Ver. 32.

וַיִּקְרָא לוֹ בְּיוֹם-הַחַוָּה יִרְבָּעֵל לְאִמֶּר
יָרֵב בּוֹ הַפֶּעַל כִּי נָתַץ אֶת-מִזְבְּחוֹ:

καὶ ἐκάλεσεν αὐτὸ ἐν τῇ ἡμέρᾳ ἐκείνῃ Ἱεροβάαλ, λέγων. δικάζεσθω ἐν αὐτῷ ὁ Βάαλ, ὅτι καθηρέθη τὸ θυσιαστήριον αὐτοῦ.

Au. Ver.—32 Therefore on that day he called him Jerubbaal [*that is*, Let Baal plead; 1 Sam. xii. 11. 2 Sam. xi. 21, Jerubbesheth; *that is*, Let the shameful thing plead], saying, Let Baal plead against him, because he hath thrown down his altar.

He called him.

Pool.—*He called him*, i. e., Joash called Gideon so, Judg. vii. 1, in remembrance of this noble exploit, and to put a brand upon Baal.

Bp. Horsley, Rosen., Ged., Booth.—He was called.

He called him Jerubbaal, saying, Let Baal plead against him.] Rather, *He was named Jerubbaal, meaning, that Baal might contend with him.*—*Bp. Horsley.*

Rosen.—32 *Et acclamavit ei*, i. e., vocavit eum scil. quisque, appellatus est (cf. Jos. vii. 26), *die illo Jerubbaal, dicendo*, cum diceretur: *litiget in eum*, litem ei intendat, vindictam de eo repetat *Baal, quod altare suum diruit.*

Ver. 34.

Au. Ver.—34 But the Spirit of the Lord came upon Gideon [Heb. clothed], &c.

Bishop Patrick.—*But the Spirit of the Lord came upon Gideon.*] Or (as the words are in the Hebrew, and as the LXX translate it), “clothed Gideon:” which is a phrase St. Paul uses, to signify a man is replenished with that wherewith he is said to be clothed; or that he is fully possessed of it. So was Gideon with courage, and all other qualities necessary in a great commander.

Ver. 37.

Au. Ver.—Floor.

Ged., Booth.—Threshing-floor.

CHAP. VII. 1.

וַיִּשְׁעֶם יִרְבֵּעֵל הוּא גִדְעוֹן וְכָל־הָעָם
אֲשֶׁר אִתּוֹ וַיַּחֲנֶה עַל־עֵיִן חֶרֶד וַיִּמְחַנֶּה
מִדְּנֵן הָיָה־לּוֹ מִצָּפוֹן מִגְּבַעַת הַמּוֹרָה
בְּצֶעֱמָק :

καὶ ὥρθησεν Ἱεροβάαλ, αὐτὸς ἐστὶ Γεδεὼν, καὶ πᾶς ὁ λαὸς μετ' αὐτοῦ, καὶ παρενέβαλον ἐπὶ πηγὴν Ἀράδ. καὶ παρεμβολὴ Μαδιάμ ἦν αὐτῷ ἀπὸ βορρᾶ ἀπὸ Γαββαθαμωραὶ ἐν κοιλάδι.

Au. Ver.—1 Then Jerubbaal, who is

Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

Well of Harod.

Ged., Booth.—En-harod.

The hill of Moreh.

Bp. Patrick.—The Vulgar takes the word Moreh to signify high; and then this high hill can be no other than Gilboa.

Rosen.—*Mane surrexit Jerubbaal, qui est Gideon, et omnis populus, qui cum eo, et castra posuerunt super fontem Charod.* Hujus fontis alias non fit mentio. Nomen significat fontem trepidationis, quam appellationem forsan ex eo quod hic narratur facti fons ille tulit; quod cum ad eum pervenissent Gideonis copiae, is Dei jussu edixerit: מִי יָרָא וַיִּחַד, quisquis timidus et formidolosus est, revertatur, vs. 3, et quæ porro sequuntur. Certum est, Davidis tempore Charod nomen oppidi vel vici fuisse, prope quem fons ille erat. Nam 2 Sam. xxiii. 25 וַיִּחַד est nomen gentilitium duorum virorum, qui fuerunt inter Davidis heroas. מִדְּנֵן הָיָה־לּוֹ מִצָּפוֹן מִגְּבַעַת הַמּוֹרָה בְּצֶעֱמָק, *Castra vero Midianitarum erant ei, Gideoni, a septentrione, a colle More, in valle, sive depressa planitie.* Hieronymus verba sic reddidit: *erant autem castra Madian in valle ad septentrionalem plagam collis excelsi.* Verum מוֹרָה nequaquam excelsus denotat, sed *jacientem, peculiariter sagittas*, ut נִצְנָצָה הַמּוֹרָה, sit *collis sagittarum s. sagittariorum*, forsan a sagittariis Midianitis, Amalekitis et Arabibus, qui ibi castra metati sunt, appellatus. *Vallis s. planities, הַצֶּמֶק*, hic memorata haud dubie est vallis Iisreel, in qua castra metatos fuisse Midianitas, dictum vs. 33 capitis superioris.

Ver. 3.

וַעֲתָה תָּקֵם כָּאֲזַנִּי הָעָם לְאֹמֶר
מִי־יָרָא וַיִּחַד יֵשֶׁב וַיִּצָּפֵר מִחֶרֶד הַגִּלְעָד
וַיִּשְׁבּוּ מִיַּד־הָעָם עֶשְׂרִים וּשְׁלֹשִׁים אֶלֶף
וַעֲשָׂרֹת אֲלָפִים נִשְׁאָרוּ :

καὶ νῦν ἀλάλησον δὴ ἐν ὧσι τοῦ λαοῦ, λέγων. τίς ὁ φοβούμενος καὶ δειλός; ἐπιστραφέτω καὶ ἐκχωρεῖτω ἀπὸ ὄρους Γαλαάδ. καὶ ἐπέστρεψεν ἀπὸ τοῦ λαοῦ ἑικοσι καὶ δύο χιλιάδες, καὶ δέκα χιλιάδες ὑπελείφθησαν.

Au. Ver.—3 Now therefore go to, proclaim in the ears of the people saying, Whosoever is fearful and afraid, let him

return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

Bp. Patrick.—Fearful and afraid.] The word which we translate *afraid*, is in the Hebrew *harod*: from whence some have conjectured the well where they pitched (ver. 1) was called by the name of *Harod*, because here a great fear came upon most of Gideon's army.

From mount Gilead.

Bp. Patrick.—From mount Gilead.] Not that mountain which is so often mentioned in Scripture; for that was on the other side of Jordan, and in the most eastern part of their country (as appears from the story of Jacob, when he returned from Padan-Aram), but another mountain on this west side of Jordan, in the tribe of Manasseh: the name of whose grandson Gilead (from whom all the tribe descended) was given, it is probable, in memory of him, to some mountain in this country; which was called Mount Gilead, just as another mountain in the tribe of Ephraim was called Mount Ephraim. This seems to me a far more rational account of these words, than theirs who translate them *towards* [so Dathē] *Mount Gilead*, or *about it*: or devise some other such like explication of the particle *min* (which we rightly translate *from*), as may consist with their opinion, that the mount on the other side Jordan is here intended. Gataker hath collected many interpretations of this kind in his *Cinnus*, lib. ii., cap. 18.

Le Clerc, Houb., Ged., Booth.—"From mount Gilboa." The present text, and all the versions, have *Gilead*; but I am convinced with Le Clerc and Houbigant that *Gilboa* is the genuine reading.—*Geddes.*

Dr. A. Clarke.—"Whosoever is fearful and afraid, let him return—from Mount Gilead." Gideon was certainly not at Mount Gilead at this time, but rather near Mount Gilboa. Gilead was on the other side of Jordan. Calmet thinks there must either have been two Gileads, which does not from the Scripture appear to be the case, or that the Hebrew text is here corrupted, and that for Gilead we should read Gilboa. This reading, though adopted by Houbigant, is not countenanced by any MS., nor by any of the versions.

Dr. Hales endeavours to reconcile the whole, by the supposition that there were in

Gideon's army many of the Eastern Manasites, who came from mount Gilead; and that these were more probably afraid of their neighbours, the Midianites, than the western tribes were; and, therefore, proposes to read the text thus: *Whosoever from Mount Gilead is fearful and afraid, let him return (home) and depart early. So there returned (home) twenty-two thousand of the people.* Perhaps this is, on the whole, the best method of solving this difficulty.

Rosen.—יִצְרָר מִן הַגִּלְעָד, *Et festine abeat e monte Gilead.* Verbum יִצְרָר, quod hoc tantummodo loco legitur, Hebræorum plures a Chaldaico יִצְרָר, מַנֵּה, *mane*, interpretantur *mane abeat*; et rationem, cur Gideon iis mane redire imperet, Abarbenel dicit fuisse hanc, ne conspicerentur a reliquis, qui remanerent, quia ignominiosum sit, ante pugnam ex acie discedere. Alii אִישׁוֹר, *avis*, יִצְרָר explicant *avolet* instar avis, quantocius se amoveat. Et hæc quidem significatio confirmatur consensu Arabici ضفر, quod in Lexicis declaratur verbis عدا et

سعى, *currendi* significationem habentibus.

Chaldaeus יִתְבָּרַר, *eligat se*, i.e., segreget se a monte Gilead. At hunc montem quum situm fuisse constet Jordani ad Orientem (vid. Gen. xxxi. 21, seqq.), Gideon vero cum exercitu ad Jordanis Occidentem tunc versatus fuerit, vix intelligitur, qua ratione Gideon timidos e monte Gilead discedere jubere potuerit. Quam difficultatem alii aliter tollere tentarunt. Sunt, qui interpretentur: *et cito abeat ab hoc monte*, in quo castra habuit Gideon (vss. 9, 10), in *Gilead-itidem*. Sed præterea quod Gideon, si de monte, in quo castra erant, loquutus fuisset, dixisset מִן הַיָּרְדֵּן, hæc interpretatio adversatur accentibus. Nam per accentum conjunctivum Munach nomini מִן appositum id cum proximo הַיָּרְדֵּן ita jungitur, ut *e monte Gilead* sit vertendum. Et Genes. xxxi. 22, 23, 25, utrumque illud nomen per accentum Merca sic conjungitur, ut eodem quo diximus modo interpretandum sit. Dathius מִן הַיָּרְדֵּן reddit *ad montem Gilead*, præpositionem מִן Hebræis dictam esse afferens de motu ad locum, veluti Genes. xiii. 11; 2 Sam. vi. 2, coll. 1 Chron. xiii. 6; Lev. iv. 17, coll. vs. 6; xiv. 16. Verum etsi in horum locorum nonnullis מִן nostris in linguis *ad* reddi possit; subtilior tamen interpretatio docet, præverbium illud

genuinam suam significationem *amotionis* nunquam exuere, nec idem vocabulum *et a, ex*, et *ad* denotare, facile quisquam sibi persuadeat. Gatacker in *Cinno* s. *Adversarr. Miscellann.*, p. 359. Præpositionem *מן* h. l. *ultra* valere existimat, ut *a, ab* Latinis, cum dicunt *a meridie, a somno*; sic Hos. vi. 2 *מִיּוֹמִים, a biduo, post biduum*. Hinc verba sic interpretatur: *ultra montem Gilead se conferat*, eâ scilicet viâ, quæ a monte Gilead incipit. Sed cur tam procul Gideon amandarit timidos, non intelligitur, nisi per irrisiionem hoc dictum sumamus, cui tamen hic non erat locus. Alii *הַנִּלְעָד* dictum esse putant pro *הַנִּלְעָד*, quod Gileadi filius esset Abieser, Num. xxvi. 30, cum dimidia tribu Manasse sortem suam citra Jordanem nactus, Jos. xvii. 2, ut sensus sit: qui timidus est, discedat ex regione hac montana, familiæ Gileadicæ Abieseri, domumque revertatur. Sed quum constanti veterum scriptorum Hebræorum usu *mons Gilead* appelletur notus ille tractus montanus ad orientem Jordanis, nec hoc loco alius designari videtur. Nos quidem illud *de monte Gilead* referendum arbitramur ad originem eorum, qui discessuri erant, subaudito *יָצֵא* ante *מִבְּרַח*, ut verbis *הַנִּלְעָד* hoc significetur: qui timidus est, etiamsi ex Manassis tribu, quæ Gideonis ipsius est, et ultra Jordanem in Gilead ex parte commoratur, eo revertatur. Gileaditidem Machiritis, id est, Manassitis assignasse Mosem, qui Amoritas inde expulerant, refertur Num. xxxii. 39, 40. Omnes igitur Gileaditæ erant Manassitæ, et omnes Manassitæ, tam cis-Jordanini, quam trans-Jordanini, erant Gileaditæ, si nomen a progenitore, Gileado, Manassis patre (Jos. xvii. 1), sumatur, non si a monte Gilead, quod nomen solum trans-Jordaninis convenit. Clericus pro *הַנִּלְעָד* legi vult *מִבְּרַח גִּלְבּוֹא, e monte Gilboa*, in quo Gideon castra sua haberet, qui valli Iisreel, in qua Midianitæ castra metabantur, erat a septentrione. Sed quid opus erat Gideoni, locum, in quo castra habuit, nomine suo vocare? Vix dubium est, eum, si dicere voluisset: *qui timidus est, hinc statim discedat*, vocem *מִבְּרַח* adhibiturum fuisse. J. D. Michaëlis pro *מִבְּרַח* legit *מִבְּרַח, propere*, vid. ii. 17, 23. Sed hisce mutationibus nequaquam est opus, et lectionem editam in tanto testium consensu sollicitare omnino temerarium est. *יָצֵא מִן הַרְעִים וְשָׁנִים אֵלֶיךָ, Tum redierunt duo et viginti millia virorum, et decem millia re-*

manserunt. Licet enim multi magno accesserunt animo; ut tamen venerunt in conspectum hostilium castrorum, expaverunt et discesserunt.

Ver. 4.

Au. Ver.—And I will try them, &c.

Rosen., Ged., Booth.—That I may try them, &c.

Ver. 8.

וַיִּקְחוּ אֶת־צִדְדֵי הָעָם בְּיָמָם וְאֵת שְׁוֹפְרֵיהֶם וְאֵת כָּל־אִישׁ וְיִשְׂרָאֵל שָׁלַח אִישׁ לְאֶהֱלָיו וּבָשָׁלֶשׁ־מֵאוֹת הָאִישׁ הַחַיִּים וּמִבְּנֵה מִדְּיָן הָיָה לוֹ מִתְּחַת בְּעֶמְקָא :

καὶ ἔλαβον τὸν ἐπισιτισμὸν τοῦ λαοῦ ἐν χειρὶ αὐτῶν, καὶ τὰς κερατῖνας αὐτῶν. καὶ τὸν πάντα ἄνδρα Ἰσραὴλ ἐξαπέστειλεν ἄνδρα εἰς σκηνὴν αὐτοῦ. καὶ τοὺς τριακοσίους ἄνδρας κατίσχυσε. καὶ ἡ παρεμβολὴ Μαδιάμ ἦσαν αὐτοῦ ὑποκάτω ἐν τῇ κοιλάδι.

Au. Ver.—8 So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

Ged.—8 So, retaining only those three hundred men, and the provisions and trumpets of the people, he dismissed all the other Israelites, every one to his own home. 9 Below him, in the vale, was the camp of the Midianites.

By following too closely the arrangement of the Hebrew words, most translators have given an appearance of confusion to this verse. I think I have given the true meaning. The general stock of provisions was kept for the use of this little army; and as each of them was to blow with a trumpet, it was necessary to retain all the trumpets.—*Ged.*

Booth.—8 So they took the victuals of the people, and their trumpets, for their own use: he retained only those three hundred men, but sent all the rest of Israel, every one to his own tent.

Now the host of Midian was beneath him in the valley.

Rosen.—8 Verba *וְאֵת צִדְדֵי הָעָם וְשְׁוֹפְרֵיהֶם* interpretum plures sic transferunt: *ceperuntque commeatum populus ille in manum suam et tubas eorum. Populo intelligunt trecentos*

illos strenuos viros, quos ad expeditionem selegit Gideon, vs. 7. Verbum plurale וְיָקָרָה et suffixum plurale nominis שְׂפָרוֹת referri posse ad nomen singulare הָעָם, utpote collectivum, non est dubium, ut in illo Ovidii *Heroid. Epist. i. 88. Turba ruunt in me luxuriosa, proci*. Illum sensum inter veteres expressit Syrus: *et ceperunt commeatum suum omnis populus in manus suas et cornua sua*. Vertit ita, ac si ante הָעָם in Hebræo בָּן legisset. Quod tamen quum manifeste falsum esset, correxerit Arabicus interpres hac sua explicatione: *ceperuntque trecenti viri commeatum in manus suas et cornua*. Sed Græcus Alexandrinus Hebræa sic interpretatur: καὶ ἔλαβον τὸν ἐπισιτισμὸν τοῦ λαοῦ ἐν χειρὶ αὐτῶν, καὶ τὰς κερατίνας αὐτῶν, *ceperuntque commeatum populi in manum suam et cornua eorum*. Consentit Chaldæus: וְנָקְטוּ בְּיָדֵיהֶם וְנָקְטוּ בְּקַרְנֵיהֶם, *et ceperunt commeatum populi in manus suas et tubas eorum*. Quod sequuti Hebræi interpretes nomen צָרָה in statu absoluto positum observant pro צָרָה in statu constructo, ut Ps. xlv. 5. צָרָה צָרָה, *mansuetudo justitiæ* dici vult Kimchi, qui ad h. l. notat, hoc dici, trecentos illos viros electos sumsisse de commeatu eorum, qui domum redirent, tubasque, quas pars eorum secum gessit, ut clangorem iis ederent, in castris Midianitarum invadendis, vs. 19. Ita et R. Levi ben Gerson, et R. Jesaja, cujus hæc verba: פ' אלו של מאוה, לקחו צידה שאר העם ושפוחיהם, *interpretatio est hæc: illi trecenti viri ceperunt commeatum reliqui populi ejusque tubas*. Nec nos haud dubitamus, וְיָקָרָה ad trecentos illos viros de quibus versu 7 referendum esse, atque אֶת־צָרָה הָעָם per ellipsin dici pro אֶת־צָרָה מִצָּרָה הָעָם, *commeatum de commeatu populi*. In versione Judæo-Germanica, quæ cum textu Hebræo una cum Commentariis Rabbinicis Viennæ anno 1782 edita est (recusa Fürthæ, a. 1805, in octon.) verba nostra cum iis quæ proxime sequuntur vernacule bene ita expressa sunt: *Man nahm hierauf dem (zurückkehrenden) Volke Mundvorrath und ihre Posaunen ab, und liess dann jeden nach seinem Zelte ziehen*. Hieronymus: *sumptis itaque pro numero cibariis et tubis, cibariis, puta, quantum illi trecentorum numero sufficeret, non in eam noctem tantum, sed et in aliquot dies sequentes, quibus Midianitas persequunturi essent, reliqua, eaque longe majore cibariorum parte relicta iis, qui itidem ad bellum evocati essent, et jam domum remittebantur*. וְיָקָרָה שְׂפָרוֹת וְיָקָרָה שְׂפָרוֹת

וְיָקָרָה שְׂפָרוֹת, *Et omnem virum Israëlitis, omnes reliquos Israelitas, dimisit Gideon virum, i. e., quemque, singulos ad tentoria sua, i. e., domos, metaphora a Scenitis ducta, ad suos, ut infra xx. 8; Deut. v. 27. Hieronymus: omnem reliquam multitudinem abire præcepit ad tabernacula sua*. וְנָקְטוּ בְּיָדֵיהֶם וְנָקְטוּ בְּקַרְנֵיהֶם, *Et trecentos viros, de quibus vs. 6, 7, tenuit, retinuit apud se*. Ita verbum נָקַט in Hiphil per ב constructum tenere, v. c. Exod. iv. 4, tum retinere valet, ut Exod. ix. 2: *si nolis dimittere Israelitas, בְּיָדֵיהֶם וְנָקְטוּ בְּקַרְנֵיהֶם, et tu adhuc retinueris*. Vid. et Jerem l. 33. Chaldæus וְנָקְטוּ בְּיָדֵיהֶם interpretatur hic וְנָקְטוּ בְּיָדֵיהֶם, *corrobora- vit se, i. e., cum trecentis viris satis se fortem credidit ad hostes aggrediendos et vincendos*. Hieronymus: *et ipse cum trecentis viris certamini se dedit*. וְנָקְטוּ בְּיָדֵיהֶם וְנָקְטוּ בְּקַרְנֵיהֶם, *Et castra Midianitarum infra eum in valle posita erant, vs. 3, in valle Iisreel, vi. 33. Repetit hoc, per parenthesis interjectum, tanquam præfamen iis quæ deinceps narraturus est*.

Ver. 11.

Au. Ver.—11 And thou shalt hear what they say; and afterwards shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed men [or, ranks by five] that were in the host.

Outside.

Ged., Booth.—Outermost.

Rosen.—Ad extremitatem armorum.

Armed men. See notes on Exod. xiii. 18, vol. i., p. 265.

Ver. 12.

Au. Ver.—Grasshoppers.

Others.—Locusts. See notes on vi. 5.

Ver. 13.

וְנָקְטוּ בְּיָדֵיהֶם וְנָקְטוּ בְּקַרְנֵיהֶם, *Et trecentos viros, de quibus vs. 6, 7, tenuit, retinuit apud se*. Ita verbum נָקַט in Hiphil per ב constructum tenere, v. c. Exod. iv. 4, tum retinere valet, ut Exod. ix. 2: *si nolis dimittere Israelitas, בְּיָדֵיהֶם וְנָקְטוּ בְּקַרְנֵיהֶם, et tu adhuc retinueris*. Vid. et Jerem l. 33. Chaldæus וְנָקְטוּ בְּיָדֵיהֶם interpretatur hic וְנָקְטוּ בְּיָדֵיהֶם, *corrobora- vit se, i. e., cum trecentis viris satis se fortem credidit ad hostes aggrediendos et vincendos*. Hieronymus: *et ipse cum trecentis viris certamini se dedit*. וְנָקְטוּ בְּיָדֵיהֶם וְנָקְטוּ בְּקַרְנֵיהֶם, *Et castra Midianitarum infra eum in valle posita erant, vs. 3, in valle Iisreel, vi. 33. Repetit hoc, per parenthesis interjectum, tanquam præfamen iis quæ deinceps narraturus est*.

וְנָקְטוּ בְּיָדֵיהֶם

καὶ ἦλθε Γεδεὼν, καὶ ἰδοὺ ἀνὴρ ἐξηγουόμενος τῷ πλησίον αὐτοῦ ἐνύπνιον, καὶ εἶπεν. ἰδοὺ ἐνυπνιασάμην ἐνύπνιον, καὶ ἰδοὺ, μαγὶς ἄρτου κριθίνου στρεφομένη ἐν τῇ παρεμβολῇ Μαδιάμ, καὶ ἦλθεν ἕως τῆς σκηνῆς, καὶ ἐπάταξε αὐτήν, καὶ ἔπεσε, καὶ ἀνέστρεψεν αὐτήν ἄνω, καὶ ἔπεσεν ἡ σκηνή.

Au. Ver.—13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

Gesen.—צלה, in Keri צלי, pp. κολλύρα, a round cake; so called from rolling, from r. צלל No. iii. Comp. צר. Once Judg. vii. 13, צלל לחם שערם, where Sept. and Chald. well, a cake of barley-bread.

Prof. Lee.—צלה, or צלי, once Judg. vii. 13. A cake. LXX, μαγίς. Aquila, ἐγκρυφίας. Vulg., subcinericius panis: r. either צל, from its being covered with ashes while baking, or צלה.

Rosen.—13 Venitque Gideon ad castra Midianitarum, et ecce! vir quidam enarrans erat socio suo, unus alteri (ut vi. 29), somnium. וַיֹּאמֶר הִנֵּה חֹלֹם חִלְמָתִי וְהִנֵּה צֶלֶל לֶחֶם וַיִּפֹּל בְּתוֹכָם הַחֵמֶר וַיִּבָּרֶם וַיִּפֹּל וַיִּפְּסוּ וַיִּפְּסוּ דִּיכָרָהּ, Dixitque: ecce! somnium somniavi; et en! tostum panis hordei sese volvens erat per castra Midianitarum. צלי, quomodo ad marginem legi præcipitur pro eo quod in textu est; צלי, Kimchi et Tanchum a צלל, tinnivit, 1 Sam. iii. 11; 2 Reg. xxi. 12, tinnitum notare dicunt. Atque ille quidem שָׁמַע רַעַשׁ, sonum strepitus, hic vero Arabico طنين, tinnitus explicat,

observatque nomina צלל, צלל, et צלל cuncta denotare instrumenta, quæ pulsantur, ut tinnitum edant; Arabice quoque صليل, tinnitum, strepitum significare.

Addit: "si quis dixerit, panem hordaceum tinnire haud posse, respondemus, sermonem non esse de iis quæ vere locum habeant in pane, sed somnium esse, quod pendeat ab imaginandi vi, concipiente, quæ locum habere nequeant in statu vigiliæ extra somniantem, adeoque nihil miri in eo esse, quod videatur in somnio." Sed veterum nullus צלי, tinnitus significatu cepit. Chaldaeus צר reddidit, quod tostam super prunas placentam denotat. Et Jarchi observat, צרה esse massam farinaceam, quam torrent super prunis. Syrus حردو posuit, quod

Arabicus interpres رزيف, cibum, panis

orbicularis tenuis reddidit. Cf. quæ de voce Syriaca J. D. Michaëlis ad Castelli Lexic.

Syriac, a se edit., p. 404, notavit. Græcus Alexandrinus μαγίς dedit, quod Phavorino et Suidæ est ἐγκρυφίας panis subcinericius, quomodo Hieronymus Hebraicum vocabulum interpretatus est. Illorum Rabbiorum interpretationem nuper suam fecit Böttcher Proben alttestamentl. Schrifterklär, p. 150, not. p. Verum quicquid dicat Tanchum, pani terræ insistenti non convenit strepitus. Tum diceret scriptor, ipsum strepitum volvi, non panem, minus apte. Sunt, qui subcinericius panem dictum putent a צלי, obumbrare, obtegere, quod prunis et cineribus obtectus coquitur. Gesenius in Lex. man. Lat. צלי, s. צלי proprie placentam rotundam denotare existimat a צלי, Arabice

صَلَّ, deorsum volutus est, volvit se. Quem verbi Arabici significatum non linguæ usu (quo errare notare constat) probare potest, sed nonnisi finitimâ, ut statuit, radice צל verbo illi vindicare studet. Nos quidem haud dubitamus, צלי, mutuata a צלי significatione, assare, denotare. Erant, qui צלי s. צלי a צלי, obumbravit interpretarentur umbram, imaginem adumbratam, speciem. Quid vero? an umbra panis hordacei volvi diceretur? certe etiamsi e figura umbra judicaretur esse panis, minime distingueretur, utrum hordaceus, aut ex alia specie frumenti confectus fuerit; quid hoc enim mutat in umbra? Retineamus igitur consensu veterum firmatam interpretationem. Non vero sine causa panis ille hordaceus dicitur fuisse tostus; significatur enim eo, fuisse exsiccatum, tenuous, fragilem, quod præcipuum momentum habebat in re somnio illo indicata; vid. ad vs. 14. Ille igitur tostus panisolvebat se per Midianitarum castra, וַיָּבֵא עֲרֵי־הָאֵהָרָה, venitque ad tentorium. Nomen אֵהָרָה quum præmissum articulum habeat, significari videtur ducis tabernaculum, quod ceteris omnibus eminebat. Josephus Antiqq., l. v., cap. 6, § 4: μάζαν ἐδόκει κριθίνην, ἐπ' εὐτελείας ἀνθρώποις ἄβρωτον, διὰ τοῦ στρατοπέδου κυλιομένην, τὴν τοῦ βασιλέως σκηπὴν καταβαλεῖν, καὶ τὰς τῶν στρατιωτῶν πάντων, visus erat sibi videre mazam hordaceam, præ vilitate viæ hominibus comedendam, per castra provolutam, regis tentorium, et dein quæ militum omnium essent ire dejectum. וַיִּפֹּל וַיִּפְּסוּ וַיִּפְּסוּ וַיִּפְּסוּ, Et percussit illud ut caderet, subvertitque illud desuper, ab imo sursum, sive a summo ad imum. Additur asseverationis causa: וַיִּפֹּל וַיִּפְּסוּ, ceciditque tentorium illud.

Ver. 18.

וְהִקְעֵתִי בְשׁוֹפָר אֶלְכִי וְכָל־אֲשֶׁר אִתִּי
וְהִקְעֵתֶם בְּשׁוֹפְרוֹת גַּם־אִתְּם סְבִיבוֹת
כָּל־הַמַּחֲנֶה לַיהוָה וּלְגִדְעוֹן :

καὶ σαλπιδὴ ἐν τῇ κερατίνῃ ἐγὼ, καὶ πάντες
μετ' ἐμοῦ σαλπιδίετε ἐν ταῖς κερατίναῖς κύκλῳ
ὅλης τῆς παρεμβολῆς, καὶ ἐρείτε, τῷ κυρίῳ καὶ
τῷ Γεδεὼν.

Au. Ver.—18 When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword of the Lord, and of Gideon.*

(*The sword*) of the LORD, and of Gideon.

Bp. Patrick.—The word *sword* is not here in the Hebrew, where these words run thus, “for the Lord, and for Gideon:” but there being mention of the *sword*, ver. 20, it moved our translators to add it here also.

Dr. A. Clarke.—The word *chereb*, “sword,” is not found in this verse, though it is necessarily implied, and is found in verse 20. But it is found in this place in the Chaldee, Syriac, and Arabic, and in eight of Kennicott's and De Rossi's MSS. The reading appears to be genuine. So Houb., Ged., Booth.

Houb.—Adde *chereb*, gladius, quod verbum versu 20 parallelo non omittitur. Itaque vertendum, *gladius Domini et Gedeonis*..... Cæterum nobis videtur membrum orationis totum fuisse à Librariis prætermissum. Nam cum Gedeon trecentos suos jubeat capere, non modò tubas, sed etiam lagenas vacuas intus accensas, cumque addat in quem usum tubæ sint futuræ, maximè credibile est eum addidisse etiam, in quem usum vacuæ lagenæ essent adhibendæ: Itaque Gedeonem sic dixisse, *Ego tubâ canam, vos similiter tubâ canetis; ego lagenam meam frangam, vos similiter lagenas vestras frangetis*; quod ultimum milites edoceri necesse ut fuit, ita etiam fuisse edoctos tacere non debuit ille Scriptor, qui antea non tacuit, tuba canente Gedeone, tubâ militibus canendum fore.

Rosen.—*Et dicetis, conclamabitis: Jovæ et Gideonis* scil. gladius adest. Sunt, qui in casu tertio reddant: *Jovæ et Gideoni*, i. e., pro Jovæ et Gedeone pugnaturo adsumus. Sed præpositionis ל utrique nomini hic præfixæ usus potius est idem, qui in plurium Psalmorum inscriptionibus cernitur in voce וְיָיִן, ut ל secundî casus nota sit. Quemad-

modum igitur ad לָיִן cogitando supplendum est nomen כִּימֹר, ut vertendum sit *carmen Davidis*, ita ad formulam וְיָיִן לָיִן subaudiendum omnino e versu 20 nomen לָיִן, *gladius*; sed idem in contextum recipere, minime est necesse. Urget quidem Dathius, a Kennicotto sex codices laudari, qui vocabulum לָיִן in textu exhibeant (quibus addendi sunt quatuor a De-Rossi recensiti); ex versionibus veteribus illud habere Chaldæum, Syrum et Arabem; in versione Græca edita quamvis haud exstet, Drusium tamen auctorem esse, quod antiqui libri habeant: ῥομφαλὰ τῷ Κυρίῳ καὶ τῷ Γεδεὼν. Addimus nos, esse plures alios codices, a Parsons allatos, qui ita habeant. Verum hæc nos non movent, ut לָיִן h. l. textui inferendum existimemus. Primo enim non intelligitur, quid vetet, quo minus etiam brevius, לָיִן, וְיָיִן, omissa voce לָיִן, dici potuerit: signum enim bellicum, quod ad pugnam exeuntibus datur, quam brevissimum esse et solet et naturâ suâ debet. Deinde, quod rem plane conficit, obvium omnino est, quod impellere poterat interpretes vel descriptores ad addendum vocabulum לָיִן, ejusdem contra omittendi causa prorsus nulla cogitari potest. Est vero certissima, atque ad recte judicandum de variis lectionibus late patens observatio, duarum lectionum illam esse antiquiorem, ex qua alterius origo probabiliter possit demonstrari.

Ver. 19.

וַיָּבֹא גִדְעוֹן וַיִּמָּאֶדֶאֱיִשׁ אֲשֶׁר־אִתּוֹ
בַּחֲצֵר הַמַּחֲנֶה רֹאשׁ הָאֲשָׁכָר
הַתִּיכוּנָה אֲדָה הָקָם הַקּוֹמֹי אֶת־הַשְּׂכָרִים
וַיִּהְיֶה בְשׁוֹפְרוֹת וְנִפְוֹץ חַבְדִּים אֲשֶׁר
בְּיָדָם :

καὶ εἰσῆλθε Γεδεὼν καὶ οἱ ἑκατὸν ἄνδρες οἱ
μετ' αὐτοῦ ἐν ἀρχῇ τῆς παρεμβολῆς ἐν ἀρχῇ
τῆς φυλακῆς μέσης· καὶ ἐγείροντες ἤγειραν
τοὺς φυλάσσοντας, καὶ ἐσάλπισαν ἐν ταῖς
κερατίναῖς, καὶ ἐξέτιναξαν τὰς ὑδρίας τὰς ἐν
ταῖς χερσὶν αὐτῶν.

Au. Ver.—19 So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands.

And they had but newly set the watch. So most commentators.

Bp. Horsley.—Rather, “and the moment

the sentinels awoke." To this effect the LXX, Vulgate, &c.

Houb.—19 *Venit igitur Gedeon et centum homines, qui cum eo erant, ad extrema castrorum, ineunte mediâ noctis vigiliâ, et excitationis excubiis, tubâ clangerunt, et lagenas, quas manu tenebant, fregerunt.*

אך הקם הקמו, *Certe excitando excitantur.* Solus Chaldæus verbum אך legere videtur, qui quidem illud extulit per adverbium ברם, *sed.* Cæteri sic convertunt, quasi legerent והקם, vel והקם ו. Habet adverbium אך asseverationem quandam, quæ huic loco parum convenit; ut non sint vituperandi antiqui codices, in quibus istud אך non legabatur. Certè fieri potuit ut, propter duo verba והקם הקמו per הקם incipientia, similitudine conturbatus librarius scriberet אך, prope הקם, quia nempe illæ duæ syllabæ simili vocis sono enuntiarentur. וישו. Omnes veteres legunt והקם והקם et fregerunt, in præterito plurali, ne Chaldæo quidem excepto, qui verbum ipsum והקם in sua paraphrasi retinuit. *Sed Arias, et clangerunt in tubis et collidendo Hydrias, quam scribendi barbariem exercitatus lector longè aberit, ut sacro scriptori attribuat, etsi grammatici ex talibus mendis sanxerunt post præteritum venire aliquando infinitivum, in loco alterius præteriti.*

Rosen.—אך הקם הקמו איתו, *Tantum, vix, suscitando suscitaverunt custodes, non Gideon et sui milites, sed Midianitarum ii, qui secundam vigiliam peragebant, quibusque id officii commissum erat, ut sequentis vigiliæ custodes a somno excitarent. Itaque tempus erat opportunum secundâ vigiliâ recedente, et tertiâ nondum in gradu et statione suâ constitutâ ad tota castra conturbanda. אך hic de tempore dicitur, valetque vixdum, ut Genes. xxvii. 30, eadem ut hic infinitivi cum verbo finito constructione: והקם והקם איתו, *vix discesserat Jacobus a patre suo, venit Esopus.* והקם והקם איתו והקם והקם איתו, *Clangerunt tubis et diffringendo diffregerunt hydrias, quæ in manuum eorum, vs. 16. Ad infinitivum והקם subaudiendum ejus verbi præteritum, ut sæpe, e. c. Exod. xx. 8; Levit. vi. 7.**

Ver. 21.

ויעמדו איש תחתיו סביב למחנה וירץ פליהמחנה ויריעו ויקיסו :
ויעמדו איש תחתיו סביב למחנה
וירץ פליהמחנה ויריעו ויקיסו :

καὶ ἔστησεν ἀνὴρ ἐφ' ἑαυτῷ κύκλῳ τῆς παρεμβολῆς, καὶ ἔδραμεν πάντα ἡ παρεμβολή. καὶ ἔσήμαναν καὶ ἔφθυγον.

Au. Ver.—21 And they stood every man in his place round about the camp: and all the host ran, and cried, and fled.

Ran.

Ged., Booth.—Were thrown into confusion.

Bp. Patrick.—All the host ran, and cried, and fled.] They did not stand in their ranks to repel the Israelites; but brake up their camp (as the Hebrew word *jaratz* may be translated), and cried out with a lamentable voice, fleeing as fast as they could to their own country.

Rosen.—וירץ פליהמחנה, *Et cucurrerunt tota castra, Midianitarum.* וירץ sunt qui relato ad וירץ, *quassavit, confregit* (ut infra xi. 18, וירץ a וירץ), reddant *confracta sunt castra.* Incertum an ita ceperit Hieronymus, qui omnia itaque castra turbata sunt vertit. Sed Græcus Alexandrinus a וירץ, *currere ἔδραμον cucurrerunt* dedit, consentientibus Chaldæo et Syro. Discurrerunt trepidi, ut in subita rerum perturbatione fieri solet. וירץ, *Et clamantur consternati, rem omnem perditam esse.* Hieronymus: *ululantes.* Sed Græcus Alexandrinus ἔσημαναν *significaverunt.* Est vero σημαίνει verbum militare, quod usurpatur de classico et pugnæ signo, vel ad monendos singulos, proficisci oportere, et castra recedere, quo significatu וירץ legitur Num. x. 9; Joel ii. 1. Sed in hac Midianitarum consternatione non est verisimile tubæ sonum intervenisse. וירץ, *Et fugerunt, fugam capessere inceperunt.* Pro וירץ, quemadmodum in margine legendum jubetur (Keri), in textu est Hiphil, וירץ, quod *fugâ abstulerunt* scil. res suas in tuto collocarunt, nonnulli interpretantur, ut supra vi. 11. Verum vitæ potius fugâ consulere, quam res suas in tuto collocare tentasse credibile est. Quare וירץ interpretandum videtur: *fugere fecerunt* Israelitæ Midianitas.

Ver. 25.

וילכדו שני-שלי מדין את-ערב
ואת-זאב ויהרגו את-ערב בשני-ערב
ואת-זאב הרקו בקרב-זאב ויהרגו אל-
מדין וראש-ערב וזאב הכיאו אל-פד-עון
מעבר ליהדן :

καὶ συνελάβοντο τοὺς ἄρχοντας Μαδιάμ καὶ τὸν Ὁρήβ καὶ τὸν Ζήβ, καὶ ἀπέκτειναν τὸν Ὁρήβ ἐν Σούρ Ὁρήβ, καὶ τὸν Σήβ ἀπέκτειναν ἐν Ἰακεφζήφ. καὶ κατεδίωξαν τὴν Μαδιάμ, καὶ τὴν κεφαλὴν Ὁρήβ καὶ Ζήβ ἤνεγκαν πρὸς Γεδεὼν ἀπὸ πέραν τοῦ Ἰορδάνου.

Au. Ver.—25 And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

Bishop Patrick.—25 *Two princes.*] Two great commanders, as the word *sarim* signifies, which we translate *princes*.

Oreb and Zeeb.] From hence some gather that the Midianitish language did not much differ from the Hebrew: in which *Oreb* signifies a *crow*, and *Zeeb* a *wolf*.

On the other side Jordan.

Pool.—For Gideon in the pursuit had passed over Jordan [so Patrick, Rosen.], as we read, Judg. viii. 4, which, though mentioned after this, may seem to have been done before it, such transpositions being frequent in sacred story. Or, *on this side Jordan*, for the Hebrew word is indifferent to both sides: see Gen. x. 10. And so this is opposed to what follows of his passing over Jordan, Judg. viii. 4. And then there is no anticipation here.

CHAP. VIII. 4.

וַיָּבֹא גִדְעֹן הַיִּרְדְּנָה עִבְרָה הַנָּהָר וַשְׁלֹשׁ-מֵאוֹת הָאִישׁ אֲשֶׁר אִתּוֹ עֹנָפִים וְרִדְּפִים :

καὶ ἦλθε Γεδεὼν ἐπὶ τὸν Ἰορδάνην, καὶ διέβη αὐτὸς καὶ οἱ τριακόσιοι ἄνδρες οἱ μετ' αὐτοῦ πεινῶντες καὶ διώκοντες.

Au. Ver.—4 And Gideon came to Jordan, and passed over, he, and the three hundred men that *were* with them, faint, yet pursuing them.

Rosen.—Pro עִבְרָה Hubigantus וַיָּבֹא, *et transiit* legendum judicatur, quod Syrus et Græci interpretes expresserint. Sed nihil frequentius esse constat omissione verbi substantivi præteriti vel futuri ad participium. Veluti Exod. xiii. 21. *Jova* לָקַחְתִּי אֹתָם, *ambulans* scil. קָחָה, *erat ante eos*, præcedebat eos. Exod. xiv. 8. *Israelite* יֵצְאוּ, *egredientes* scil. יָצְאוּ, *erant*, egrediebantur. Cf. supra vii. 17 *אֲנִי בָא*, *ego veniens* scil. אָבִי, *ero*. Vs. 8 et Gesenii *Lehrgeb.*, p. 792, No. 2. Syrus et Græci in sua interpretatione recte præteritum posuerunt, nec tamen inde eos וַיָּבֹא legisse colligi potest. Additur: עֹנָפִים וְרִדְּפִים, *defessi et persequentes*. Sed Hubigantus: “Nos, עֹנָפִים וְרִדְּפִים, *lassi et famelici*. Ita codex Alexandrinus: καὶ πεινῶντες, *et fame laborantes*. Convenit post com-

moratam itineris defatigationem non omitti ciborum defectum, ubi sequitur (vs. 5): *date nobis panes*. Vulgatus: *et præ lassitudine fugientes persequi non poterunt*, quia scripturam suam, qua etiam nostra est, videbat esse mendosam. Neque enim consistere potest verbum רִדְּפִים activum, casu non comitante.” Sed non est, cur, quod nostri codices habent, רִדְּפִים, sollicitemus. Narrat scriptor, Israelitas licet defessi, hostes tamen strenue persequutos esse. Versu proximo poscit Gideon panes ad reficiendos suos defessos, additque, se in eo esse, ut reges Midianiticos persequatur. Esurientes illos fuisse, commemorare non erat necesse; indicabat hoc jam עֹנָפִים. Ad רִדְּפִים, *persequentes* autem accusativum quisque qui hæc legit facillime subandiet.

Ver. 6.

Au. Ver.—6 And the princes of Succoth said, *Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?*

Houb.—וַיֹּאמְרוּ, *Et dixit*, solecismus hod. in Codicibus sat frequens, sed quem nemo Veterum habuisse hîc videtur. Nam omnes exhibent וַיֹּאמְרוּ, *et dixerunt*, non excepto Chaldæo, qui quidem omnes Hebraismos, qui verè Hebraismi sunt, solet representare.

Rosen.—וַיֹּאמְרוּ צִירֵי סֻכּוֹת, *Dixeruntque principes Succothæ*. Pro singulari וַיֹּאמֶר in codicibus nonnullis legitur pluralis וַיֹּאמְרוּ, quod in textum recipere Hubigantus aliiqve voluerunt. Sed retinendum est וַיֹּאמֶר, referendum ad eum, qui nomine omnium loquebatur, plane ut Num. xxxii. 25.

Ver. 7.

וַיֹּאמְרוּ גִדְעֹן לָכֵן בָּהֶן יְהוּהָ אֶת-זֶבַח וְאֶת-צִלְמָנָע בְּיָדִי וְנִשְׁתִּי אֶת-בְּשָׂרָם אֶת-קֹרְאֵי הַמִּדְבָּר וְאֶת-הַבְּרִקִּים :

καὶ εἶπε Γεδεὼν. διὰ τοῦτο ἐν τῷ δοῦναί κύριον τὸν Ζεβεὲ καὶ τὸν Σαλμανὰ ἐν χειρὶ μου, καὶ ἐγὼ ἀλόησω τὰς σάρκας ὑμῶν ἐν ταῖς ἀκάνθαις τῆς ἐρήμου, καὶ ἐν ταῖς Βαρκανήνι.

Au. Ver.—7 And Gideon said, Therefore when the Lord hath delivered Zebah and Zalmunna into mine hand, then I will tear [Heb., thresh] your flesh with the thorns of the wilderness and with briars.

Bp. Patrick.—Then I will tear your flesh with the thorns of the wilderness and with briars.] The word is in the Hebrew to

thrash: which some think signifies, that laying briers and thorns on their naked bodies, he intended to bring the cart-wheel over them (as the manner was of thrashing out their corn) to fasten them deep in their flesh, and then crush them to death: such a kind of punishment David inflicted on the Ammonites (2 Sam. xii. ult.).

Briers.

Gesen.—מִרְקָיִם m. plur. i. q. מִרְקָיִם, *threshing sledges, tribula*, see in מִרְקָיִם Judg. viii. 7, 16. The bottom or rollers were set with jagged iron or stone, probably flint-stone so common in Palestine, Gr. *πυρίτης*, fire-stone.—This name is perhaps derived from an obsolete form מִרְקָן, lightning, giving out light, which probably denoted

flint, *firestone*, *πυρίτης*; comp. مِرْقَة, stony ground, perhaps pp. abounding in flint-stone, as is the case with great part of Palestine and Arabia. Hence sing. מִרְקָיִ, *a threshing-sledge of flint*, plur. מִרְקָיִם.

Prof. Lee.—מִרְקָיִם, m. pl. occ. Judg. viii. 7, 16, only. A sort of sledge according to some, having on its under-side sharp stones (*pyrites*), which, when drawn over the corn on the threshing-floor, separated the corn from the ear. The *pyrites* seems to have been had recourse to here, in order to suit the etymology of this word. I think it is far more probable, that the מִרְקָיִם הַבְּרָזִי, *Sharp points of iron*, mentioned 2 Sam. xii. 31; 1 Chron. xx. 3, by which David is said to have punished the children of Ammon, are meant. In Judg. the parallel has קִרְיֵי הַבְּרָזִי, *Thorns of the desert*, which might indeed have been set as teeth in the inferior threshing instruments. If then we may understand מִרְקָיִם הַבְּרָזִי here, we shall have no difficulty in seeing why these were termed מִרְקָיִם.

Rosen.—7 *Dixitque Gideon: propterea quod meos commeatu juvare negatis, cum dederit Jova Sebachum et Zalmunnam in manum meam, tunc trituro carnem vestram cum spinis deserti et tribulis.* Quidam censent duntaxat percussos flagellatosque spinis tribulisque; sed verbum מִרְקָיִם, *trituro* gravius quid infert, indicatque modum, quo conterendi et occidendi, nimirum ut sparsis super nudis humique prostratis corporibus verpibus, plaustra, quibus trituri soleret, superinduceret, quæ et spinas corporibus infigerent, et carnes spinis infixis commolirent. Simile supplicium de Ammonitis a

Davide sumtum habetur 2 Sam. xii. 31; 1 Paral. xx. 3. מִרְקָיִם Hebræorum nonnulli spinarum et aculeatarum plantarum genus aliquod, veluti *oxyacantham*, esse putant, sed conjecturâ admodum incertâ. Græcus Alexandrinus Hebræam vocem retinuit. Sed nonnulli codices cum Symmacho habent τριβόλοι, qua voce et *spinæ* et *tribula*, sive triturandi instrumenta significantur. Syrus

مِرْقَة, quod Arabs حَسَك reddidit, vocabulo item ambiguo, siquidem et plantam quandam spinosam, et ejus plantæ formam referens instrumentum bellicum denotat ex ferro aut arundine confectum, quod circa exercitum, ad eum tuendum collocatur; vid. Freytagii *Lexic. Arab.*, p. 380. 'Ακάνθας reddidit Aquila. Sed nos adstipulamur Celsio *Hierobot.*, P. ii., p. 194, et Gesenio *Thes.*, p. 244, et *Lex. Hebr. Lat.*, s. v., מִרְקָיִם esse instrumenta quorum in tritundo usus, facta ex tabula lignea crassiore, ferro, vel lapidibus pyritis, quibus Palæstina abundat, munita et asperata, quibus comminuantur frumenta. In codicibus nonnullis et editionibus veteribus, v. c. Bombergianis, legitur et hic et vs. 16, מִרְקָיִם, *Koph* per *Chateph-Kamez*.

Ver. 10.

וְזָבַח וְשָׁלַח מִלְּפָנָיו בְּקֶרְקֹר וַיִּמְחֶהוּם עִמָּם וְגו'

καὶ Ζεβεὲ καὶ Σαλμανὰ ἐν Καρκάρ, καὶ ἡ παρεμβολὴ αὐτῶν μετ' αὐτῶν, κ.τ.λ.

Au. Ver.—10 Now Zebah and Zalmunna were in Karkor, and their hosts with them, about fifteen thousand *men*, all that were left of all the hosts of the children of the east: for there fell an hundred and twenty thousand men that drew sword [or, an hundred and twenty thousand, every one drawing a sword].

In Karkor. So Patrick, Rosen., and most commentators.

Dr. A. Clarke.—*In Karkor.*] If this were a *place*, it is nowhere else mentioned in Scripture. Some contend that קֶרֶק, *karkor*, signifies *rest*; and thus the Vulgate understood it: Zebah and Zalmunna *requiescebant, rested*, with all their army. And this seems the most likely, for it is said, ver. 11, that Gideon smote the host, for the host was *secure*.

Rosen.—*Sebach vero et Zalmunna*, Midianitarum reges, erant in *Carcore*, cujus loci

nusquam alias fit mentio. Eusebius in locis : Καρκά, ἐνθα Ζεβεὲ, καὶ Σαλμανά, οὓς ἀνέλε Γεδεὼν, καὶ ἐστὶ νῦν Καρκαρία φρούριον ἀπέχον Πέτρας τῆς πόλεως μόνην ἡμέραν. Quæ Hieronymus sic reddidit : *Carcar, ubi filii* (quod supervacaneum) *erant Zebe et Salmana, quos interfecit Gedeon, et est usque hodie castellum, cognomento Carcaria, unius diei itinere a Petra distans.* Unde colligere licet locum illum fuisse in Gaditarum tribu; siquidem Petra Arabiæ in Moabitica erat regione. Nomen loci quod attinet conferendum est Arabicum ^{فرقة}, terra æquabilis mollisque, et ^{فرقة}, terra in qua tuto et pacate vivitur. Hieronymus omisso nomine ^{בְּרִיּוֹשׁ} sic dedit : *Zebe autem et Zalmana requiescebant.* ^{הַצָּלִים כִּי אֵהָא וְשָׁמָּה אֵלֶּיָּהּ אִישׁ שָׁלָח}, *Ceciderant autem centum viginti millium virorum educantium gladium; qua dicendi formula bellatores et infra vs. 20 et xx. 15, 17 significantur.*

Ver. 13.

וַיָּשָׁב בְּרִיּוֹשׁ מִן־הַמְּלָחָמָה
מִלְּמַעְלֵה הַחָרָם :

καὶ ἐπέστρεψε Γεδεὼν υἱὸς Ἰωᾶς ἀπὸ τῆς παρατάξεως ἀπὸ ἐπάνωθεν τῆς παρατάξεως Ἀπές.

Au. Ver.—13 And Gideon the son of Joash returned from battle before the sun was up.

Before the sun (was up).

Bp. Patrick.—The Hebrew words *mil-mahaleh hachares* are so variously translated by very learned men, that it hath made it uncertain whether he returned after sun-rise or a little before it set (as Kimchi among the Jews, and Mercer among Christians understand it), or, as our translation, *before sunrise*; so the Vulgar, with Junius, and Tremellius, and others. And then it shows, both that Gideon had smote the army in the night, and that he made such haste to return, that he came to Succoth before they were aware, by break of day.

Bp. Horsley.—*Before the sun was up.* מלמעלה החרם. The LXX, Aquila, Symmachus, and Theodotion, and after them Houbigant, all take this for the name of a place, from a spot near the going up to Hares. *From a spot near to the going up.* מיעלה, the going up; למעלה, what is near to the going up; מלמעלה, from what is near to the going up. So I analyze the word.

Ged., Booth.—*By the heights* [Booth., height] *of Hares.* The route of Gideon, from Peniel, seems to have been across the mountains of Gilead, to the north-east of the Jabok, through a tract of country inhabited by Scenites or Bedouins: hence he came unexpectedly upon the camp of the Midianites, who looked for no attack from that quarter. If Jogbehah be the same with Ramoth-Gilead, as the Chaldee paraphrast supposes, the Midianites were probably encamped somewhere about Abela, called, chap. xi. 33, Abel-cheramim, that is, the plain of the vineyards. Gideon appears to have returned to Succoth by another short way; namely, by the heights of Hares, or sunhills; probably so called, because, over them, the rising sun was first seen by the inhabitants of the low country about the Jordan; and, indeed, by all the Israelites, who resided on the western side of that river.—*Geddes.*

Dr. A. Clarke.—From the ascent of Chares.

Houb.—מלמעלה החרם, *Ex supra Hares, sive per locum eum, qui supra Hares.* Symmachus, ὤψων montium, ut qui legeret והרים. Sed nihil mutandum, *Hares* est nomen proprium loci; ita id accepere Græci Intt., Syrus, et Arabs. Sed Syrus legit חרש pro litteram *Daleth*. Vulgatus, *ante solis ortum*, ex Rabbiniis, qui Chaldaicum hic interpretem sequebantur. Sed מלמעלה, *antequam ascenderet*, Chaldaismus est, cujus exemplum in toto Hebraico Volumine non facile reperias. Id decepit Judæos Hieronymi magistros, et Chaldaismis assuetos.

Rosen.—13 *Rediitque Gideon, Joaschi filius, a bello inde ab ascensu Charesæ.* In duabus postremis versus vocibus explicandis in duas partes discedunt interpretes, nomen מלמעלה aliis pro nomine proprio loci, aliis pro appellativo, *solem* denotante (ut Job. ix. 7) habentibus. Atque his quidem præiit Chaldaeus, qui sic reddidit : עַד לֹא מִיעַל שֶׁמֶשׁ, *usque non intrare solem*, i. e., ante solis occasum uti Onkelos Deut. xvi. 6 pro Hebraico בְּבֹאֵי הַשֶּׁמֶשׁ, *circa occasum solis* posuit מִמִּיעַל שֶׁמֶשׁ. *Adscensum solis* cepit pro ejus occasu, quia, quæ sursum tolluntur, ab oculis nostris summoventur. Sed ab omni ratione abest, ut sol occidens dicatur *ascendere*, qui potius, ut aurora Genes. xix. 15, *ascendere* dicitur, cum in cælo apparet. Hinc alii sic interpretantur : *post ascensum solis*, i. e., post ortum ejus, ut כִּן valeat post, ut Jos. xxiii. 1,

בַּיָּמִים רַבִּים, *post dies multos*, et Hos. vi. 2, בַּיּוֹמִים, *post biduum*, et quemadmodum Latini dicunt *a prandio, a cœna*. Ea est mens Kimchii, R. Levi ben Gerson, Abarbenclis, aliorum, qui Gideonem existimant persecutum esse regis noctu; "quomodo enim," inquirunt, "ausus esset ille cum suis trecentis viris interdiu cum quindecim millibus virorum (vs. 10) pugnam inire, nisi confusus esset tenebris noctis? eæ vero juverunt eum, ut terrorem hostibus injiceret, ut in priore nocte, vii. 19, 20, mane vero, cum aurora ascendit, rediit e bello; et hoc dicunt verba הָרָם הָיָה, i. e., priusquam sol ascenderet super terram." Hinc et Hieronymus ea *ante solis ortum* reddidit. Sed כִּן nequaquam *ante* significare potest. Omnis vero illa de *solis* aut occasu aut ortu sententia est repudianda. Nam ut taceamus, nomen הָרָם semel tantum in stylo poetico Job. ix. 7 et affine הָרָה item semel infra xiv. 18 de *sole* dici, nomen הָרָה, *adscensus* frequenter non nisi de *loco* adhibetur, sequente nomine proprio loci alicujus. Sic supra i. 36 בַּכַּנְעִיזָה עָרְבָהֶם, vid. et Jos. x. 10; xv. 3, 7; xviii. 17; 1 Sam. ix. 11; Jesaj. xv. 5. Hinc antiquissimus Græcus interpres verba nostra sic reddidit, ac si הָרָם pro nomine proprio agnosceret: ἀπὸ ἐπάνωθεν τῆς παρατάξεως Ἀπὲς.

Syrus: ܡܠܚܡܬܐ ܕܥܠܡܐ, *ab ascensu Chadesæ*. In quo nomine errore scribæ Dolath pro Risch positum esse, ostendit

Arabica interpretatio, عَقْلَ عَقَبَةِ حَرَّاسٍ, *apud clium Charesæ*. Aquila: ἀναβάσεως ἀλσῶν, *ascensus salluum*, et Symmachus, ἀναβάσεως ὄρων, *ascensus montium*, quasi pro הָרָה legissent הָרִים. הָרָם, sed qui in occidentali parte Jordanis situs erat, memoratur supra i. 35. Ceterum hic narratur, Gideonem e bello rediisse non eadem via, qua ierat, hoc est, per viam Scenitarum, sed ex ascensu montium, uti videtur, Gileaditidis, in quos reges Midianitarum erat sequutus, et quibus via Scenitarum ad meridiem fuisse videtur.

Ver. 15.

— הִנֵּה זָבַח וַיִּלְמְנַע אֲשֶׁר חָרַףְתָּם אֹתִי לְאַמֹּר וְגו' —

— ἰδοὺ, Ζεβεὲ καὶ Σαλμανὰ ἐν οἷς ὤνειδίστατέ με, λέγοντες, κ.τ.λ.

Au. Ver.—15 And he came unto the men of Succoth, and said, Behold Zebah and

Zalmunna, with whom ye did upbraid me, saying, &c.

Rosen.—*Venitque ad Succothenses dixitque: en! Sebachum et Zalmunnam, quorum me per probrum interrogastis; sive, ut mallet Roorda Grammat. libr., p. ii., p. 248, de quibus exprobrastis mihi.*

Ver. 16.

וַיִּקַּח אֶת־זִנְיָו הָעִיר וְאֶת־קִנְיָו
הַמִּדְבָּר וְאֶת־חַבְרֹתָנִים וַיִּדַּע בָּהֶם אֶת־
אֲנָשֵׁי סֻכּוֹת :

καὶ ἔλαβε τοὺς πρεσβυτέρους τῆς πόλεως ἐν ταῖς ἀκάνθαις τῆς ἐρήμου καὶ ταῖς Βαρκηνίμ, καὶ ἠλόγησεν ἐν αὐτοῖς τοὺς ἀνδρας τῆς πόλεως.

Au. Ver.—16 And he took the elders of the city, and thorns of the wilderness and briars, and with them he taught [Heb., made to know] the men of Succoth.

Briers. See notes on verse 7.

He taught.

Dalhe, Houb., Ged., Booth.—He chastised [so the ancient versions].

Dr. A. Clarke.—Instead of וַיִּדַּע, *he taught*, Houbigant reads וַיִּט, *he tore*; and this is not only agreeable to what Gideon had threatened, ver. 7, but is supported by the Vulgate, Septuagint, Chaldee, Syriac, and Arabic. The Hebrew text might have been easily corrupted in this place by the change of ש, *shin*, into ע, *ain*, letters very similar to each other.

Gesen.—He took *thorns of the desert and threshing-sledges*, וַיִּדַּע בָּהֶם אֶת־אֲנָשֵׁי סֻכּוֹ, *and with them made the men of Succoth know*, i. e., punished them, probably by crushing them with the drays upon a layer of thorns; see דוּשׁ, No. 3. Sept. and Vulg., ἠλόγησεν, *contrived*, from Heb. נָדַשׁ, which seems indeed better adapted to the context, than is the common reading.

Rosen.—16 *Sumsitque seniores urbis et spinas deserti, et tribulos, et punivit iis viros Succoth.* וַיִּדַּע proprie: *scire, sentire fecit*, i. e., castigavit, uti R. Tanchum explicavit verbis Arabicis عَانَبَهُمْ وَعَذِيبَهُمْ أَدِيبَهُمْ,

punivit eos, cruciavit eos, castigavit eos. Similiter Prov. x. 9: *qui pervertit vias suas, scire reddetur, experietur* scil. castigationes, pœnas. Et Jer. xxxi. 19, אֲחִירִי הָיָה, *postquam sentire factus*, i. e., castigatus sum. Syrus: ܐܡܠܬܐ, *cruciavit*. Chaldaeus: ܫܦܪ ܥܝܕܝܢ, *confregit super iis spinis et tri-*

bulis. In editione Complutensi est: וְנָדַר וְנָדַר, *rasilque super iis Succothenses*. Sed Græcus Alexandrinus pro וְנָדַר exhibet ἡλόησεν *trituvavit*, ac si וְנָדַר legisset, coll. vs. 7, quod Hubigantus in textum recipiendum censet. Alii, ut Gesenius in Lex. conjiciunt וְנָדַר, *contrivit*, a נָדַר, i. q. נָדַר, נָדַר. Hieronymus sensum expressit hisce verbis: *et contrivit cum iis et comminuit viros Succoth*. Nobis quidem receptum וְנָדַר haud videtur mutandum esse.

Ver. 18.

וַיֹּאמֶר אֶל-יֶזְבָּח וְאֶל-צִלְמֻנָּה אֵיפֹה הַנָּשִׁים אֲשֶׁר הִרְגַּתֶּם בְּתָבוֹר וַיֹּאמְרוּ בְּמִוֶּדֶ כְּמוֹתָם אֲחִיד כְּחָצֵר בְּגִי הַמָּלְאָה :

καὶ εἶπε πρὸς Ζεβεὲ καὶ Σαλμανά. ποῦ οἱ ἄνδρες οὓς ἀπέκτειναι ἐν Θαβώρ; καὶ εἶπαν. ὡς σὺ, ὡς αὐτοὶ, εἰς ὁμοίωμα υἱοῦ βασιλείως.

Au. Ver.—18 Then said he unto Zebah and Zalmunna, What manner of men were they whom ye slew at Tabor? And they answered, As thou art, so were they; each one resembled [Heb., according to the form, &c.] the children of a king.

What manner of men. So Pool, Patrick, and most commentators.

Houb.—*Tum Zebee et Salmana sic locutus esset: Quos putatis fuisse eos homines, quos in Thabor interemistis? &c. Illi autem; erant, inquit, tui similes, eorumque unus formam habebat filiis regis similem.*

אֵיפֹה, *Ubi*, mendum ex אֵיפֹה, *quomodo*, vel *qualiter*, derivatum. Legunt אֵיפֹה Syrus et Chaldaeus; quippe ille vertit איכנא, hic אֵיכנא, quod significat *quomodo*, non tantum *ubi* Chaldaice. Sed Syriacum איכנא habet *quomodo*, non *ubi*. Codex Orat. 54 in margine sic habet, כִּן כְּחָצֵר כִּן id est כִּן כְּחָצֵר, *sic est scriptum*, quā notā significatur esse in eo vocabulo quiddam vitiosum.

Rosen.—*Dixitque Gideon ad Sebachum et Zalmunnam, ubi sunt viri illi, quos occidistis in monte Tabor? אֵיפֹה, quod locis reliquis omnibus, quibus legitur, ubinam denotare constat, h. l. interpretum plerique quomodo? vel quales erant? valere volunt, quia reges in sua responsione fratres Gideonis, quales fuerint, describunt. Sed consueta vocis significatio huic loco bene convenit. Nam interrogatio ubi? hic est dolentis fratrum sortem, et desiderium eorum ægre ferentis, ut Job. xvii. 15 אֲפֹה הַתְּהִי, *ubi est spes mea?* בְּמִוֶּדֶ כְּמוֹתָם, *Dixerunt: qualis tu, sicut**

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illi. אֲחִיד כְּחָצֵר בְּגִי הַמָּלְאָה, *Unusquisque eorum secundum formam filiorum regis erat*, singuli eā formā erant, ut viderentur filii regis. אֲחִיד sunt qui *unum* illorum præstanti formā fuisse intelligant. Sed pluralis בְּגִי הַמָּלְאָה arguit, plures significari, et אֲחִיד hic denotare *unumquemque*, singulos, ut 2 Reg. xv. 20 *imposuit אֲחִיד לְאִישׁ, viro uni*, i. e., cuique, singulis, *quinguenos siclos*.

Ver. 21.

וַיֹּאמֶר יֶזְבָּח וְצִלְמֻנָּה קוּם אַתָּה וּפָגַע-בָּנוּ כִּי כָאִישׁ בְּבוֹדָתוֹ וַיִּגְקֶם גִּדְעוֹן וַיִּהְרֹג אֶת-יֶזְבָּח וְאֶת-צִלְמֻנָּה וַיִּקַּח אֶת-הַשְּׁהִרָנִים אֲשֶׁר בְּצַוְאָרֵי נְמִלֵּיהֶם :

καὶ εἶπε Ζεβεὲ καὶ Σαλμανά ἀνάστα σὺ καὶ συνάντησον ἡμῖν, ὅτι ὡς ἀνδρὸς ἡ δύναμις σου. καὶ ἀνέστη Γεδεὼν, καὶ ἀπέκτεινε τὸν Ζεβεὲ καὶ τὸν Σαλμανά. καὶ ἔλαβε τοὺς μηνίσκους τοὺς ἐν τοῖς τραχήλοις τῶν καμήλων αὐτῶν.

Au. Ver.—21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments [*or*, ornaments like the moon] that were on their camels' necks.

Ged., Booth.—21 Then Zebah and Zalmunna said, Rise thou, and fall upon us; for according to one's age is his strength. And Gideon arose, and slew Zebah and Zalmunna, and took for himself the crescents, and pendants, and purple garments that were on them, and the collars, that were on their camels' necks.

The words in Italics are not in the present Hebrew text; nor, indeed, in any of the ancient versions: yet, to me, they appear to be genuine: and a whole line may have easily been dropt. *Comp. ver. 26.—Geddes.*

Ornaments.

Gesen.—שְׁהִירָנִים, m. plur. dimin. *crescents*, little moons [so Rosen., Lee], worn as an ornament on the necks of men, women, and camels, Judges viii. 21, 26; Isaiah iii. 18. Sept. μηνίσκοι; Vulg. lunulæ.

Ver. 24.

Au. Ver.—24 And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they were Ishmaelites.)

24, 25, 26, &c. *Earrings.*

Ged., Booth.—*Pendants.* I have here,

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and on other similar occasions, used this general term; rather than *ear-ring*, *nose-ring*, or *frontlet*; because the first includes all these, and would still express them in modern language.

Gesen.—נָּקִי, m. c. suff. נָּקִי, plur. נָּקִים, constr. נָּקִי, a ring, i. e. a) a nose-ring, a female ornament common in the East; Gen. xxiv. 47; Isa. iii. 21; Prov. xi. 22; Ezek. xvi. 12. See Jerome on Ezek. xvi. 12. Hartmann's Hebräerinn II. 166; III. 205, sq. b) an ear-ring, Gen. xxxv. 4. Genr. and without specification, Judg. viii. 24, 25; Job xlii. 11; Prov. xxv. 12; Hos. ii. 15.

Ver. 26.

וַיְהִי מִשְׁקָל נְזָמֵי הַהֶדֶב אֲשֶׁר שָׂאָל
אֵלֶּה וְשִׁבְעֵ-מֵאוֹת זָהָב לְבַד מִן
הַשְּׁהֲרָנִים וְהַנְּטִיפֹת וּבִגְדֵי הָאֶרְנָן
שָׁעַל מַלְכֵי מִדְיָן וּלְבַד מִן-הַעֲנָנוֹת
אֲשֶׁר בְּצִיָּאָרֵי גְמְלֵיהֶם:
קִמְרֵן בָּר

καὶ ἐγένετο ὁ σταθμὸς τῶν ἐνωτίων τῶν χρυσῶν ὧν ᾗτησε, χίλιοι καὶ ἑπτακόσιοι χρυσοί, παρὲξ τῶν μνηίσκων καὶ τῶν στραγγαλίδων καὶ τῶν ἱματίων καὶ πορφυρίδων τῶν ἐπὶ βασιλεύσει Μαδιάμ, καὶ ἔκτος τῶν περιθεμάτων ἃ ἦν ἐν τοῖς τραχήλοις τῶν καμήλων αὐτῶν.

Au. Ver.—26 And the weight of the golden earrings that he requested was a thousand and seven hundred *shekels* of gold; besides ornaments, and collars [*or*, sweet jewels], and purple raiment that *was* on the kings of Midian, and beside the chains that *were* about their camels' necks.

Earrings. See notes on ver. 24.

Ornaments. See notes on ver. 21.

Collars.

Bp. Patrick.—The Hebrew word *haneti-photh* is thought to signify “little pots of precious ointments.” For *neteph* signifies a *drop*, or a *tear*; the most precious of which is balsam. Among the spoils of Darius (as Arius Montanus observes) historians mention boxes of ointments set with precious stones, and curiously wrought with elegant art.

Gesen.—נָּטִיפָה, f. pl. (r. נָּטַף), *drops, pendants* for the ears, *earrings*, [so Roscn.,] especially of pearls, Judg. viii. 26; Isa.

iii. 19. Arab. نَطْفَة, id. Comp. Gr. σταλάγμαον, a kind of ear-pendant, from σταλάω, to drop, distil.

Prof. Lee.—נָּטִיפָה, נָּטִיפָה, f. pl. twice, Judg. viii. 26; Isa. iii. 19. LXX, τῶν στραγγαλίδων. Αλλ. ὀρμίσκων, τὸ καθέμα. Aquila, κροκυφιδντους. Sym. χαλαστὰ. Theod. τὰ καθέματα. Vulg. monilibus. Syr. ܠܡܢܝܬܐ, ܠܡܢܝܬܐ. Probably, either *ornamental chains* for the neck, or *ear-rings, ear-drops*.

Comp. نَطْفَة, *inauris*. Some suppose them to have been *perfume boxes*: r. נָּטִיפָה. See Schröder (p. 45) de Vestitu Mulierum.

Purple. See notes on Exod. xxv. 4, vol. i., p. 321.

Ver. 27.

וַיַּעַשׂ אֹתוֹ גִּדְעוֹן לְאֶפְדֹּד וַיַּנֵּחַ אֹתוֹ
בְּעִירָו בְּצִפְרָה וַיֵּזְנוּ כָּל-יִשְׂרָאֵל אַחֲרָיו
נָשִׁים וַיְהִי לְגִדְעוֹן וּלְבִיתוֹ לְמִקְנֶשׁ:

καὶ ἐποίησεν αὐτὸ Γεδεὼν εἰς Ἐφῶδ, καὶ ἔστησεν αὐτὸ ἐν πόλει αὐτοῦ ἐν Ἐφραθά. καὶ ἐξέπύρνευσεν πᾶς Ἰσραὴλ ὑπὸς αὐτοῦ ἐκεῖ. καὶ ἐγένετο τῷ Γεδεὼν καὶ τῷ οἴκῳ αὐτοῦ εἰς σκῶλον.

Au. Ver.—27 And Gideon made an ephod thereof, and put it in his city, *even* in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.

An ephod.

Bp. Patrick.—It is commonly said, that so much gold could not be laid out upon an *ephod*, and therefore some take this for a short expression, to signify the breast-plate, with the *urim* and *thummim*; that he (being now supreme governor) might consult God at his own house, in such difficulties as might occur: and they think it probable that he made also a private tabernacle with cherubims: for how else could he employ such a quantity of gold? An *ephod* being only fine linen embroidered with it, &c., which would not cost much (see Exod. xxviii. 6). Theodoret and St. Austin seem to incline to this opinion; for which I refer the reader to our Dr. Spencer, in his most learned work *De Leg. et Rit. Hebr.*, p. 881. But I do not see how Gideon can be excused from apostasy from God, if he set up an oracle in his own house; nor was there any need of it, Shiloh being not far from him, in the tribe of Ephraim, which adjoined to this of Manasseh. Therefore I take this *ephod* to have been only a monument of his victory, and of God's great

mercy, which conquerors were wont to erect: but he would not follow the common custom in erecting a pillar, and hanging up trophies, or anything of that nature; but chose to make an *ephod*, as a token that he ascribed his victory only to God, and triumphed in nothing, but only in the restoration of the true religion by his means. As for the gold that was laid out upon it, the reader may observe, that it is said "he made an ephod thereof;" that is, out of his offering; but not that it was all spent in this.

Gesen.—עֶפְדִּים, m. (by Syriasm for עֶפְדִּים), constr. also עֶפְדִּים, 1 Sam. ii. 18; Syr. ܐܦܕܐ from the Heb. form. R. עֶפְדִּים. 1. *An ephod*, a garment of the high priest. 2. *An image, statue* of an idol, comp. עֶפְדִּים, No. 2. Judg. viii. 27: probably also in Judg. xvii. 5; xviii. 17—20; Hos. iii. 4.

Prof. Lee.—Idols seem to have been ornamented with an *ephod*; and hence, to have been so styled; see Judg. xvii. 5; xviii. 14, 17, 18, 20; Hos. iii. 4.

Rosen.—27 *Fecitque illud omne aurum Gideon in Ephod.* Eo nomine significatur vestimentum quoddam Pontificis extimum, super tunica et pallio gestatum quod describitur Exod. xxviii. 6, seqq. In quem finem vero hoc ephod a Gideone fuerit confectum, variæ sunt variorum sententiæ. Hebræi fere consentiunt, deposuisse illud Gideonem in urbe sua natali ut monumentum magnæ a se de Midianitis reportatæ victoriæ. Quam sententiam pluribus commendavit Petr. Jurieu in opere, tacito suo nomine edito, *Histoire crit. des dogmes et des cultes de l'Eglise*, P. iv., tract. viii., cap. i., p. 732, seqq. Sed vestimentum vix poterat esse monumentum longe duraturum; quippe quod blattis et tineis paucorum annorum decursu conficeretur. Spencerus *de legibus Hebræor. ritualibus*, lib. iii., dissertat. vii., sect. v., p. 945, seqq., edit. Tubing., Gideonem existimat idem per omnia fecisse ac Micham, de quo infra xvii. 4, hoc est, non tantum sacerdotium novum instituisse, vestesque et instrumenta sacerdotalia, sed etiam statuas, quæ Tera-philim vocantur xvii. 5, conflasse, quas in-fereret pectorali, et oraculi instar consuleret. Gesenius in *Thes.*, p. 135, voce עֶפְדִּים hic statuam, simulacrum dei alicujus denotari statuit, ita dictum ab amictu aureo argenteove, ab עָפָה, accinxit, amicivit. Eadem fuit

Syri interpretis sententia, qui עֶפְדִּים reddidit

ܐܦܕܐ (ita enim legendum esse, non

ܐܦܕܐ, ut exstat in Bibliis Polyglottis,

recte monuit Roediger *de orig. et indole Arab. libror. V. T. interpretat.*, p. 75), quod nomen cognatis linguis ignotum, Bar-Bahlul, teste Castello, *idolum parvum, hominis similitudinem habens*, et Ephraem in *Commentar.*

ad loc. ܐܦܕܐ, imaginem explicat, Arabicus

quoque interpretes تَمَلَّا, simulacrum red-

didit. Sed quum עֶפְדִּים alias constanter vestimentum aliquod denotet, et a nominibus simulacra significantibus הַרְסִים, פֶּסֶל, מַצֵּבָה, infra xvii. 5; xviii. 14, 17, 18, 20, diversum sit, et hoc loco vestimentum sacerdotale denotare, equidem haud dubito. Videtur autem, ut satis verisimiliter observat Theodoretus, Gideon ephodum illud eo consilio confecisse, ut per illum Deum consuleret, non ipse, quod nefas fuisset, sed per Pontificem: quum enim ipse populi princeps esset, cujus, et publicorum negotiorum causa maxime constitutum erat oraculum Urim et Thummim, Num. xxvii. 21, in pectorali ephodo impositum; habere apud se voluit, quæ ad oraculum et Dei voluntatem exquirendam necessaria, ejusmodi erat ephod illud pretiosissimum, ac reliquus vestium Pontificalium apparatus, ut in negotio quolibet majoris momenti Deum consuleret. Obverti possit, Pontificem in Silo, ubi erat tabernaculum sacrum, habitare consuevisse, quum autem solius esset Pontificis, hoc vestimentum gestare, Deumque per ephodum consulere, supervacaneum et extra rem fuisse illum apparatus. Sed meminimus, Manasseam tribum conterminam fuisse Ephraimicæ, in qua Silo erat et tabernaculum, atque adeo exiguo intervallo Ophram Silunte a domo Pontificia abfuisse, quare credi potest, Pontificem ad Gideonem principem frequenter commeare solitum, vel in negotiis gravioribus a Gideone advocari solitum ad oraculum consulendum. Porro extra tabernaculum quolibet loco potuisse oraculum esse, liquet ex 1 Sam. xxiii. 6; xxx. 7; 2 Sam. v. 19, 23; coll. vi. 2. וַיֵּצֵא אוֹרֹהוּ בְּיָדוֹ בְּעֶפְדִּים, *Posuitque illud, ephodum, in urbe sua, in Ophra*, vi. 11. E verbo הִצִּיב, statuere hic usurpato collegerunt nonnulli, Ephodum solidum quid, simulacrum, statuamve fuisse, quod erectum

steterit. Male. Nam verbum illud latius *ponere aliquid in loco, collocare* quid denotare constat, ut supra vi. 37, ubi de vellere in area deposito dicitur, vid. et vii. 5; Am. v. 15; Job. xvii. 6. וַיִּהְיֶה לְגִידֵון וַיִּבְרֶה לְמוֹקֶשׁ, *Factumque est Gideoni ejusque domus in laqueum, sive, ut Hieronymus reddidit, in ruinam; causa perniciiei.*

Ver. 31.

Au. Ver.—31 And his concubine that was in Shechem, she also bare him a son, whose name he called [Heb., set] Abimelech.

Bp. Patrick.—Whose name he called *Abimelech*.] Perhaps his mother gave him this name (signifying “my father a king”) out of pride and arrogance, that she might be looked upon as the wife of one who was thought to deserve a kingdom, though he did not accept it: which afterward, it is likely, inflamed the mind of this son to affect the royal dignity.

Ver. 33.

וַיְהִי כִּאֲשֶׁר מֵת גִּדְעֹון וַיָּשׁוּבוּ בָנָיו
יִשְׂרָאֵל וַיִּזְנוּ אַחֲרָיו הַפְּעֻלִּים וַיַּשְׁיִמוּ
לָהֶם כְּעַל בְּרִית לְאַלְהֵימָם :

καὶ ἐγενήθη ὡς ἀπέθανε Γεδεὼν, καὶ ἐπεί-
στρεψαν οἱ υἱοὶ Ἰσραὴλ, καὶ ἐξέπórνευσαν
ὅπισω τῶν Βααλῖμ, καὶ ἔθηκαν ἑαυτοῖς τῷ
Βάαλ διαθήκην τοῦ εἶναι αὐτοῖς αὐτὸν εἰς θεόν.

Au. Ver.—33 And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god.

Baalim—Baal-berith. See notes on ii. 11, p. 166.

Dr. A. Clarke.—Baal-berith.] Literally, *the lord of the covenant*; the same as *Jupiter fœderis*, or *Mercury*, among the Romans; the deity whose business it was to preside over *compacts, leagues, treaties, covenants*, &c. Some of the versions understand it as if the Israelites had made a *covenant* or agreement to have *Baal* for their god; so the Vulgate: *Percusseruntque cum Baal fœdus, ut esset eis in deum.*

Rosen.—Factumque est cum mortuus esset Gideon, ut reverterentur Israelitæ et scortarentur post Baales, i. e., iterum ad Baalium cultum reversi sunt. De גִּדְעֹון vid. not. ad ii. 11. Et posuerunt iis, sibi, Baal-Berithum in Deum. Quæ verba Græcus Alexandrinus

secundum codicem Vaticanum sic reddidit : ἔθηκαν αὐτοῖς τῷ Βάαλ διαθήκην, τοῦ εἶναι αὐτοῖς αὐτὸν εἰς θεόν, percusseruntque cum Baal fœdus, ut esset eis in Deum, ut Hieronymus vertit. Sane Hebraica sic vertere licet: et posuerunt sibi Baalem fœdere in Deum, i. e., fœdere et pacto se hujus idoli cultui consecrarunt. Sed e versu 4 capite proximi patet, בְּרִיתָא esse partem nominis illius idoli, quum ibi בְּרִיתָא בְּעַל גִּידֹון, fanum Baal-Berithi commemoretur.

CHAP. IX. 2.

דְּבַר־יְהוָה בָּאוּנִי כָל־בְּעָלִי שְׂכָם וְהָיָה
לִי כֹכַב הַמָּשָׁל בְּכֶם וְגו'

λαλήσατε δὴ ἐν τοῖς ὡσὶ πάντων τῶν ἀνδρῶν
Συχεύ. τί τὸ ἀγαθὸν ὑμῖν κυριεῦσαι ὑμῶν,
κ.τ.λ.

Au. Ver.—2 Speak, I pray you, in the ears of all the men of Shechem, Whether is better for you [Heb., What is good? whether, &c.] either that all the sons of Jerubbaal, which are threescore and ten persons, reign over you, or that one reign over you? remember also that I am your bone and your flesh.

2, 3, 6, 7, 18, 20, 23—26, 39, *Men of Shechem.* So Rosen.

Bishop Horsley.—Rather, “governors of Shechem.” See Houbigant. These בני שכם seem evidently distinguished from the common people in verse 6.

Ged.—Magistrates.

Booth.—Leading men.

Bp. Patrick.—By the *men* of this city are to be understood, the chief persons of authority in it, as in the foregoing chapter the *men of Succoth* signify the princes and elders of that place.

Houbigant.—In auribus omnium procerum Sicheim. Interpretamur בעלי, *proceres*, hoc loco, duabus de causis, 1. Quia infra vs. 45 et 46, distinguuntur *cives* à *proceribus*. Nam *cives*, vs. 45 nominantur, דָּעִם, *populus*; versu autem 46, *proceres*, בעלי, qui quidem eo versu non possunt esse *cives* (*Sicheim*); si quidem eos omnes fanum Bethel-Berith capiebat. Similiter vs. 51, in turri Thebes, dicitur cō configuisse viros et mulieres, et post additur בעלי העיר ubi ubi planum est בעלי esse ipsos *proceres*, non autem *plebem* civitatis. 2. Quia singularum tribuum cum status esset aristocraticus, gubernantibus unamquamque tribum viris senibus ac principibus, non autem democraticus, conveniebat

in rege deligendo, adire ad ipsos principes, non autem ad universam plebem.

Rosen.—*Loquimini, quæso, in auribus omnium dominorum Sichem, quibus non principes, optimates, sed cives urbis significantur, ut infra xx. 5 בְּעַל הַבְּנֵיָה גִבְעָה, cives Gibeæ, Jos. xxiv. 11 בְּעַל יְרִיחוֹ, cives Jerichuntis.*

Ver. 4.

וַיִּתְּנוּ-לּוֹ שִׁבְעִים כֶּסֶף מִבַּיִת בָּעַל
בְּרִית וַיִּשְׁפֹּר בָּהֶם אֲבִימֶלֶךְ אֲנָשִׁים
רִיקִים וְנִלְכֹזִים וַיִּלְכְּדוּ אֹתָם :

καὶ ἔδωκαν αὐτῷ ἑβδομήκοντα ἀργυρίου ἐξ οἴκου Βααλβεριθ, καὶ ἐμισθώσατο ἑαυτῷ Ἀβιμέλεχ ἄνδρας κενούς καὶ δειλοὺς, καὶ ἐπορεύθησαν ὀπίσω αὐτοῦ.

Au. Ver—4 And they gave him three-score and ten pieces of silver out of the house of Baal-berith, wherewith Abimelech hired vain and light persons, which followed him.

Pieces of silver.

Rosen., Clarke, Ged., Booth.—Shekels of silver.

Bishop Patrick—It is uncertain what is meant by “pieces of silver;” but, in all probability, more than shekels; for they would have been but a small present to make a man a prince. Therefore the Vulgar translates it so many pounds weight of silver, which learned men approve of, particularly Stanislaus Grepisus, in his book *De Siclo et Talento*. For seventy shekels were too little for his occasions; and so many talents too much for them to give. And thus Josephus interprets Gen. xxxvii. 28, where it is said, Joseph was sold to the Ishmaelites for twenty pieces of silver; that is, for so many pounds weight of it.

Wherewith Abimelech hired vain and light persons.] The Hebrew word *rekim*, which we translate *vain*, signifies *empty*; that is, poor and needy persons: and the other word, *pochazim*, idle, vagabond fellows, that could settle to no business, but wandered about the country; who being commonly men of loose lives, were fittest for his purpose. Therefore Kimchi understands by them “light-headed persons” (as we speak), who have no settled principles, but are disposed to do any thing, though never so wicked. Such Zephaniah saith the prophets in his time were (iii. 4), “light and treacherous.”

Baal-berith. See notes on ii. 11, p. 166.

Rosen.—4 *Et dederunt ei septuaginta*

siclos *argenti*; est enim ad פָּקָד subaudiendum שֶׁלֶף. *Et conduxit sibi iis septuaginta siclis argenteis viros nequam et protervos.* רִיקִים, propr. *vacui*, possunt esse inopes, quomodo Hieronymus reddidit, ut Nehem. v. 13. נִשְׁרָרָן, *excussus* bonis omnibus et *vacuus*. Sed videntur hic potius homines leves, nullæ frugis (*vauriens*) significari, ut infra xi. 3, et 2 Chron. xiii. 7. פְּתוּיִם propr. *impudici, lascivi*, hinc protervi, ad quævis patranda prompti; vid. de verbo פָּתָה ad Genes. xlix. 4. *Ibuntque post eum*, partes ejus sequebantur.

Ver. 6.

וַיִּגְאָסְפוּ כָל-בְּעָלֵי שָׁכָה וְכָל-בְּרִית
מִלּוֹא וַיִּלְכְּדוּ וַיַּמְלִיכוּ אֹת-אֲבִימֶלֶךְ
לְמַלְכָּה עִם-אֵלּוּן מֶצֶב אֲשֶׁר בְּשָׁכָה :

καὶ συνήχθησαν πάντες ἄνδρες Σικίμων, καὶ πᾶς οἶκος Βηθμααλῶ, καὶ ἐπορεύθησαν, καὶ ἐβασίλευσαν τὸν Ἀβιμέλεχ πρὸς τῇ βαλάνῳ τῇ εὐρετῇ τῆς στάσεως τῆς ἐν Σικίμοις.

Au. Ver.—6 And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king. by the plain of the pillar [Heb., *or*, by the oak of the pillar] that was in Shechem.

Men of Shechem. See notes on verse 2. *Of Millo.*

Pool.—*Of Millo*; of a place or person [so Dr. A. Clarke] so called; some eminent and potent family living in Shechem, or near to it; either the family of Abimelech's mother, or some other: *or, and all Beth-millo*; so *Beth* is not a house, but a part of the name of the place.

Bp. Patrick.—*And all the men of Shechem gathered together, and all the house of Millo.*] None seem to have understood these words better than Corn. Bertram, in his little book *De Republ.* cap. 9, where by *col-baale Shechem* he understands all the principal men or lords of that city; principes civitatis, “the princes of the city,” by whom it was governed: and by *col-beth Millo*, all the citizens, who in a full assembly (for *Millo* signifies *fullness*) agreed upon what follows: and so we read in the next chapter (x. 18), that the “people and princes of Gilead” consulted together, who should fight for them; that is, all the citizens met together. with their elders (as these princes are called xi. 5), to advise about this matter: for when the Canaanites, and other people, ruled over the Israelites and oppressed them, they con-

tented themselves with setting such a power over them, as should make them pay what tribute they imposed, and other taxes; but left them to their own government and laws, as appears from viii. 14, where we read of the *elders of Succoth* in the time of the Midianites.

Bp. Horsley.—And all the house of Millo. Might this be rendered, and the whole house of assembly?

Rosen.—*Et congregati sunt omnes cives Sichemi* (vid. ad vs. 2) *et omnis Beth-Millo.* Hieronymus: *et universæ familiæ urbis Mello.* Vix dubium, esse locum prope Sichemum, qui cum hac urbe et infra vs. 20 jungitur. Sed incertum, utrum בֵּית pars sit nominis proprii, *Beth-Millo*, ut *Beth-Choron*, *Beth-Lechem*, *Beth-Meon*, et plura alia hujusmodi locorum nomina, an vero בֵּית, familiam denotet. Prius tamen verisimilius. Nomen מְלוֹא locum terræ et lapidibus *opple-tum* atque aggestum significat, ut Chaldaicum מְלִיחָא, מְלִיחָא, *aggerem* vel *vallum*. Hinc בֵּית מְלוֹא, *locus munimenti*, castellum prope Sichemum fuerit, quale castellum, מְלוֹא dictum fuit ad montem Zion, 2 Sam. v. 9; 1 Reg. ix. 15, 24, et בֵּית מְלוֹא 2 Reg. xii. 21. Nostrum מְלוֹא בֵּית eundem locum fuisse, qui infra vss. 46, 47, 49 מְבִיל שָׁכֶם, *turris Sichem* appellatur, nonnullorum est conjectura satis verisimilis.

By the plain of the pillar.

Bp. Patrick.—*By the plain of the pillar that was in Shechem.*] Or the oak (as St. Jerome commonly translates this word *elon*), where Joshua set up a pillar as a token of the covenant between God and them, Josh. xxiv. 26. That is in a very remarkable place, as the manner was to do such things: but here, I suppose, they proclaimed him king, after they had chosen him in the common hall of the city: and some think they intended hereby to declare, that they would not forsake the worship of God, to which they were engaged, but only join the worship of Baal with him. After all it must be confessed, that the Hebrew word *mutzab* doth not certainly signify a *pillar*: for I cannot find it so used in any other place of Scripture: and therefore St. Jerome translates this passage thus, "By the oak which stood in Shechem," and the LXX, ἐν βαλάνῳ τῆς στάσεως, which seems to signify as if it was the place where they had their stations, or solemn assemblies. See Mr. Mede's Discourse xviii.

Bp. Horsley.—By the oak of the pillar. See Josh. xxiv. 26.

Ged., Booth.—At the turpentine-tree which stands by Sichem.

Gesen.—מִצֵּב m. (part. Hoph. r. מִצֵּב) *station* of troops, *post*, Is. xxix. 3. Here too we may refer Judg. ix. 6 אֵילֹן מִצֵּב אֲשֶׁר בְּשָׁכֶם, *the oak of the garrison which is at Shechem*, so called probably from a military post established there. Others here take מִצֵּב in the sense of a monument, pillar, i. q. מִצְבָּה.

Houb.—*Prope quercetum, ubi præsidium erat in Sichem*; verbum pro verbo, *quercetum præsidium, quod in Sichem.*

Rosen.—*Prope quercum stationis, quæ est in Sichem.* Chaldaeus אֵילֹן מִצֵּב reddidit מִשְׁכָּן מְבִילָה, *planitiem segetis, vel statuæ*. Syrus مَصْفِيَا بَعْدُهَا, posterius nomen pro nomine loci alicujus proprio habuit Arabicus interpres, qui فِي مَصْفِيَا, *in Masphia*. Sed

possit vox Syriaca *editum locum*, unde late patet *prospectus* (coll. מְצַה, *speculatus est, prospectavit*) significare. Hebraicum מִצֵּב, participium Hophal verbi מִצֵּב s. מִצֵּב, *posuit, stilit*, præter hunc locum duntaxat Jesaj. xxix. 3 legitur de *præsidio militari*, de quo et Græcum στάσις, quod Græcus Alexandrinus hic habet, usurpatur. Potuit quercus illa inde appellari, quod *statio militum* illic esse soleret. Alii *aggerem*, sive *tumulum aggestum* indicari putant, ex quo Abimelech, cum inauguraretur ab omnibus conspici potuerit, ut laud. Jesajæ loco מִצֵּב de *aggere* dici videtur. Sunt qui conjiciant, designari quercum illam, sub qua Josua xxiv. 26 magnum lapidem monimenti instar erexisse narratur. Hieronymus: *juxta quercum, quæ stabat in Sichem*; ac si pro אֲשֶׁר מִצֵּב, uti hic exstat, scriptum esset אֲשֶׁר מִצֵּב.

Ver. 9.

וַיֹּאמֶר לָהֶם הַזֵּית הַחֲלֵלְתִי אֹתָהּ
דָּשְׁלִי אֲשֶׁר-בִּי וּבְכָדִי אֵילִים וְאֲנָשִׁים
וְחִלְלֵתִי לָנוּעַ עַל-הָעֵצִים :

καὶ εἶπεν αὐτοῖς ἡ ἐλαία. μὴ ἀπολείψασα
τὴν πιστοτητά μου, ἐν ᾗ δοξάσῃ σου τὸν θεὸν
ἄνδρες, πορεύεσθαι κινεῖσθαι ἐπὶ τῶν ξύλων;

Au. Ver.—9 But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees [Heb., go up and down for other trees]?

God. So Pool, Patrick.

Dr. A. Clarke.—*Wherewith—they honour God and man.*] I believe the word אֱלֹהִים, *elohim* here should be translated *gods*, for the parable seems to be accommodated to the idolatrous state of the Shechemites. Thus it was understood by the Vulgate, Arabic, and others. It is true that *olive oil* was often used in the service of God; the priests were *anointed* with it; the lamps in the tabernacle *lighted* with it; almost all the offerings of fine flour, cakes prepared in the pan, &c., had *oil* mingled with them; therefore Jotham might say that *with it they honour God*: and as *priests, prophets, and kings* were *anointed*, and their office was the most honourable, he might with propriety say, *therewith they honour man*. But I am persuaded he used the term in the first sense.

Rosen.—*Quam in me honorant, magni faciunt, dii et homines? Respicit usum olei in sacris et quotidianis hominum rebus.*

9, 11, 13, *To go to be promoted.*

Pool.—*To be promoted*, Heb., *to move* hither and thither, to wander to and fro, to exchange my sweet tranquillity for incessant cares and travels for the good of others, as a king ought to do.

Rosen.—*Ut irem agitare me, s. agitari super arbores, i. e., ut recte R. Tanchum explicat, obire et circumagi in rebus earum curandis. Bene Arabicus interpres, qui*

Syriaca *ܕܠܝܢܐ ܕܡܠܟܐ ܕܡܠܟܐ*, *moveri supra*

arbores sic reddit: *وَأَصِيرُ مَشْغُولَةً بِأَمْرِ الشَّجَرِ*, *et ibo occupatum in negotio arborum.*

Chaldaeus: *ܕܠܝܢܐ ܕܡܠܟܐ ܕܡܠܟܐ*, *ad faciendum regnum super arbores.* Non satis apte Hieronymus: *ut inter ligna promovear.* Nec probabile, quod Gesenius in *Lex. Man.*, p. 656 dicit, *librari super arbores valere*: iis imperare.

Ver. 14, 15.

Au. Ver.—14 Then said all the trees unto the bramble [*or, thistle*], Come thou, and reign over us.

14, 15, *Bramble.*

Dr. A. Clarke.—The word אֶזָּב, *atad*, which we translate *bramble*, is supposed to mean the *rhamnus*, which is the largest of thorns, producing dreadful spikes, similar to darts. See Theodoret on Ps. lviii. 10.

Gesen.—אֶזָּב *m. the southern buckthorn, Christ's thorn, Rhamnus paliurus*, Linn. so called from the firmness of its roots, Judg.

ix. 14, 15; Ps. lviii. 10; Arab. *أطد*, i. q.,

the more usual, *عوسج*.

Ver. 16.

Au. Ver.—16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, &c.

16, 19, *Sincerely.*

Booth.—Uprightly.

Rosen.—*וְעַתָּה אִם-בְּאֵמֶת וּבְחֵמִים עָשִׂיתֶם וְהַמְלִיכִי אֶבְיָמֶלֶךְ*, *Nunc igitur si in veritate et integritate, sincero animo* (cf. Jos. xxiv. 14), sive, ut Hieronymus, *si recte et absque peccato, egistis, regemque constituistis Abimelechum.*

Ver. 17.

אֲשֶׁר-נָלַחְתָּם אֶפְיָל אֶתְּכֶם וַיִּשְׁלַח אֶת-נִפְשׁוֹ מִן־אֶתְּכֶם מִן־מִדְיָן:

ὡς παρετάξατο ὁ πατήρ μου ἐπὲρ ὑμῶν, καὶ ἐξέβριψε τὴν ψυχὴν αὐτοῦ ἐξεναντίας, καὶ ἐρύσαστο ὑμᾶς ἐκ χειρὸς Μαδιὰμ.

Au. Ver.—17 For my father fought for you, and adventured [Heb., cast his life] his life far, and delivered you out of the hand of Midian.

For my father.

Rosen.—*Qui pater meus pugnavit pro vobis.* Pronomen relativum respicit ad *וְי*, *ei*, Gideon in fine versus superioris.

Adventured his life far.

Rosen.—*Et projecit animam suam e regione, s. ex adverso sui, quemadmodum abjicimus, quod vile habemus. Cf. Genes. xxi. 16. Consedit הַרְצֵף, e conspectu, e regione, clongando sese.* Hieronymus reddidit: *et animam suam dedit periculis. Vitam proicere* dicitur qui caput objectat periculis, qua ipsa translatione usus est Lucanus *Pharsal*, l. iv., 516, ubi Vultejus, Cæsaris miles, ad mortem paratus:

Projeci vitam, comites, totusque futuræ Mortis agor stimulus.

Ver. 20.

Au. Ver.—House of Millo. See notes on verse 6.

Ver. 23.

וַיִּשְׁלַח יְהוָה רֶעָה וְגו'
καὶ ἐξαπέστειλεν ὁ θεὸς πνεῦμα πονηρὸν,
κ.τ.λ.

Au. Ver.—23 Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech.

Pool.—God gave the devil commission to enter into or work upon their minds and hearts; knowing that he of himself, and by his own inclination, would fill them with jealousies and dissensions, which would end in civil wars and mutual ruin.

Bp. Patrick.—At the three years' end, I suppose, God ordered things so in his providence, that they grew jealous and distrustful one of another, and fell into dissensions and discords.

Rosen.—*Misitque Deus spiritum malum inter Abimelechum et inter cives Sichemi.* ריח, spiritus haud raro affectum denotare constat; quinam autem animi affectus signetur, ex adjectivo subjuncto, aut re ipsa colligendum est. Sic Num. xiv. 24 ריח אדמה, spiritus alius est contraria animi affectio, contrariaque sententia. Similiter 1 Sam. xviii. 10 spiritus malus est mala animi affectio, quæ videbatur furoris esse effectus aut paroxysmi melancholici. Hoc vero loco discordiam significare, ostendunt quæ narrantur.

Ver. 25, 26.

Men of Shechem. See notes on verse 2.

Ver. 27.

וַיֵּצְאוּ הַשְּׂדֵה וַיִּבְצְרוּ אֶת־פְּרִמֵּיהֶם
וַיָּדָרְכוּ וַיַּעֲשׂוּ הַלְלוּיִם וַיִּבְצְאוּ בָּתֵּי
אֱלֹהֵיהֶם וַיֵּאָכְלוּ וַיִּשְׁתּוּ וַיִּחְלְלוּ אֶת־
אֲבִימֶלֶךְ :

καὶ ἐξῆλθον εἰς ἀγρὸν, καὶ ἐτρύγησαν τοὺς ἀμπελῶνας αὐτῶν, καὶ ἐπάτησαν, καὶ ἐποίησαν Ἑλλουλίμ. καὶ εἰσήνεγκαν εἰς οἶκον θεοῦ αὐτῶν, καὶ ἔφαγον καὶ ἔπιον, καὶ κατηράσαντο τὸν Ἀβιμέλεχ.

Au. Ver.—27 And they went out into the fields, and gathered their vineyards, and trode the grapes, and made merry [*or*, songs: see Isai. xvi. 9, 10; Jer. xxv. 30], and went into the house of their god, and did eat and drink, and cursed Abimelech.

Made merry.

Bp. Patrick.—The LXX of the Vatican edition retain the Hebrew word, and translate it, they made Ἑλλουλίμ, whereby some understand songs, as other dances: both are expressed by the Vulgar, and other copies of the LXX have χορούς; for their

merriment consisted very much in dances, with music and songs; which, as Max. Tyrius observes, were among the Greeks first used, and in honour of Bacchus, when they pressed out their grapes (see Dr. Spencer, lib. iii., dissert. i., cap. 9).

Cursed Abimelech.] Some think they only scoffed at him with taunts and reproaches, as men used to do in their cups: but the LXX translate it κατηράσαντο, which signifies cursing, as we translate it; that is, they wished their god would confound him. And so we translate this word, Lev. xx. 9; Prov. xx. 20.

Gesen.—הִלְלוּ m. plur. verbal of Piel from r. הָלַל, days of rejoicing, thanksgiving festivals, after the ingathering of the fruits and harvest, Judg. ix. 27; Lev. xix. 24.

Rosen.—וַיַּעֲשׂוּ הַלְלוּיִם, Et fecerunt laudes, i. e., lætos cantus, qui peractâ vindemiâ cum conviviis et choreis conjuncti erant; cf. Jesaj. xvi. 9, 10; Jerem. xxv. 30. Chaldæus h. l. הִלְלוּ, tripudia, reddidit. Hieronymus: et factis cantantium choris. וַיִּחְלְלוּ אֶת־אֲבִימֶלֶךְ, Et exsecrati sunt Abimelechum, convitiis eum prosciderunt.

Ver. 28.

וַיֵּאמֶר ! בָּעַל בְּרִיטְדֹר מִי־אֲבִימֶלֶךְ
וּמִי־שָׁכֶם כִּי עֲבָדְנֹה הָלֹא בְּרִי־רָפָעַל
וַיִּבֶל פְּקִידוֹ עֲבָדוֹ אֶת־אֲנָשֵׁי חַמּוֹר אֲבִי
שָׁכֶם וּמַדּוּעַ עֲבָדְנֹה אֲנַחְנוּ :

καὶ εἶπε Gaal υἱὸς Ἰωβήλ. τίς ἐστὶν Ἀβιμέλεχ, καὶ τίς ἐστὶν υἱὸς Συχεμ, ὅτι δουλεύομεν αὐτῷ; οὐχ υἱὸς Ἰεροβάαμ, καὶ Ζεβούλ ἐπίσκοπος αὐτοῦ, δούλος αὐτοῦ σὺν τοῖς ἀνδράσιν Ἐμμὼρ πατὴρὸς Συχεμ; καὶ τί ὅτι δουλεύομεν αὐτῷ ἡμεῖς;

Au. Ver.—28 And Gaal the son of Ebed said, Who is Abimelech, and who is Shechem, that we should serve him? is not he the son of Jerubbaal? and Zebul his officer? serve the men of Hamor the father of Shechem: for why should we serve him?

Pool.—*Who is Shechem?* Shechem is here the name, either, 1. Of the place or city of Shechem; and so the Hebrew particle *mi*, who, is put for *mah*, what, as it is Judg. xiii. 17; and then the sense of the place is this: Consider how obscure and unworthy a person Abimelech is, and what a potent and honourable city Shechem is; and judge you whether it be fit that such a city should be subject to such a person. Or,

rather, 2. Of a person, even of Abimelech, named in the foregoing words, and described in those which follow, *the son of Jerubbaal*, between which Shechem is hemmed in, and therefore cannot conveniently belong to any other. He is called Shechem for the Shechemite [so Bp. Patrick], by a metonymy of the subject, whereby the place is put for the person contained in it, and belonging to it; as Egypt, Ethiopia, Seba, Judea, Macedonia, and Achaia, &c., are put for the people of those countries, Job i. 15; vi. 19; Psal. lxxviii. 31; cv. 38; Isa. xliii. 3; Matt. iii. 5; Rom. xv. 26. Thus *mi* is taken properly, and the sense is, *Who is this Shechemite?* for so he was by the mother's side, born of a woman of your city, and she but his concubine and servant; why should you submit to one so basely descended? *The son of Jerubbaal*, i. e., of Gideon; a person obscure by his own confession, Judg. vi. 15, and famous only by his boldness and fierceness against that Baal which you justly honour and reverence, whose altar he overthrew, and whose worship he endeavoured to abolish. *And Zebul his officer*; and you are so unworthy and mean-spirited, that you do not only submit to him, but suffer his very servants to bear rule over you, and enslave you; and particularly this ignoble and hateful person Zebul. *Serve the men of Hamor the father of Shechem*: if you love bondage, call in the old master and lord of the place; choose not an upstart, as Abimelech is; but rather take one of the old stock, one descended from Hamor, Gen. xxxiv. 2, who did not carry himself like a tyrant, as Abimelech did, but like a father of his city of Shechem. This he might speak, either, 1. Sincerely, as being himself a Canaanite and a Shechemite. Or, 2. In way of derision, he being an Israelite: If you are so servile, serve some of the children of Hamor; which because you rightly judge to be absurd and dishonourable, do not now submit to a far baser person; but cast off his yoke, and recover your lost liberties.

Bp. Patrick.—Who is Shechem?] Some think he means the city of Shechem is as noble as he is base: why, therefore, should they be subject to him? But it seems, by what follows, to be rather the same thing repeated, "Who, I say, is the Shechemite?"

For why should we serve him?] But what reason can be given for our subjection to this upstart? This shows pretty plainly that

R. Solomon's opinion is true, that Gaal was a Gentile; who would have been glad to see the authority of the Canaanites restored. For though he suggests it only as comparatively more desirable than Abimelech's rule over them, yet, it is likely, he thought they might as well receive their government, as they had done their religion.

Bp. Horsley.—Is not he, &c.] It is not easy to bring the words as they now stand to any tolerable sense. The versions of the LXX and the Vulgate particularly incline me to correct the passage thus: *הלא בן ירבעל, דוא חבל עבדו והפקד אחר לאשי, &c.* The alteration consists only in the insertion of *הוא* after *ירבעל*, upon the authority of the LXX; the transposition of the words *פקדו* and *עבדו*; and the alteration of the letter in *והפקד*, of *אח* into *אחר*, and the prefixing of *ל* to the word *אשי*, by conjecture, founded, however, on the version of the Vulgate. "Is not he the son of Jerubbaal, and Zebul his slave; and him he hath set over the men of Hamor the father of Shechem?"

From all the circumstances of the story, it appears that Shechem was at that time in the possession of an idolatrous race; at least, that an idolatrous faction had the upper hand, and were the first promoters of Abimelech's exaltation. This Gaal, who seems to have been an idolater too, flatters these idolatrous governors of Shechem, by speaking of them as the genuine descendants of the original Shechemites, although the fact was that the race of the Shechemites was extirpated by the sons of Jacob, in their father's life-time.

*Ged., Booth.—*And Gaal, the son of Ebed, said, Who is Abimelech, and who *the king* of Shechem, that we should serve him? Have not the son of Jerubbaal, and Zebul, his officer, made the men of Hamor, the father of Shechem, slaves? yet why should we be slaves to him?

Who is Sichen? It is commonly thought that by *Sichem* here are meant the *Sichemites*, in contrast with Abimelech. I am inclined to think the terms synonymous. A chief in all the East, and in many other places, is surnamed from his place of abode, or his castle. In case this does not please the reader, he may render: *Who are (we) the Sichemites?* See Gen. xxxvi. 40.

In rendering the latter part of this verse I have followed the Greek and Latin ver-

Ver. 31.

וַיִּשְׁלַח מִלְאָכִים אֶל-אַבִּמֶלֶךְ בְּתֹרְמָה
לֵאמֹר הִנֵּה גָעַל בְּנוֹעַד וְאֶחָיו בָּאִים
שָׁמָּה וְהֵנָּה צָרִים אֶת-הָעִיר עָלֶיהָ :

καὶ ἀπέστειλεν ἀγγέλους πρὸς Ἀβιμέλεχ ἐν κρυφῇ, λέγων. ἰδοὺ Γαὰλ υἱὸς Ἰωβὴλ καὶ οἱ ἀδελφοὶ αὐτοῦ ἔρχονται εἰς Συχέμ, καὶ ἰδοὺ αὐτοὶ περικάθηται τὴν πόλιν ἐπὶ σε.

Au. Ver.—31 And he sent messengers unto Abimelech privily [Heb., craftily, or, to Tormah], saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee.

Privily. So Houb., Horsley, Rosen., Lee, Gesen.

Pool.—*Privily*, so as Gaal and his confederates might not know it. Or, in *Tormah*; or who was in *Tormah*; for some make it the name of the place where Abimelech was, which is called with some variation *Arumah*, ver. 41 [so Bp. Horsley].

Gesen., Lee.—הַקְרִיבָה, f. r. רכבה. *Deceit, craft*, Judg. ix. 31, only.

Rosen.—31 *Misitque nuntios ad Abimelechum in fraude, fraudulentem, astute, i. e., בָּגַשׁ, clam, ut Jarchi explicat, et sic veteres omnes. Alii הקריבה nomen loci esse putant, ejusdem, qui vs. 41 ארומה dicitur. Ita verba sic reddenda forent: misit nuntios ad Abimelechum, qui in Torma tunc erat. Interpretationis Alexandrinæ codex Vaticanus habet ἐν κρυφῇ, in occulto; sed Alexandrinus et Aldinus exhibet μετὰ δώρων, cum muneribus. Cujus versionis auctor legit הקריבה. Sed muneribus nullus hic locus.*

Ver. 37.

וַיֵּסֶף עוֹד גָּעַל לְדַבָּרַת נְאֻמֵּי הַגִּידָה
עַם יִרְדֵּים מֵעַם מְבֹרַר הָאָרֶץ וְרֹאשֵׁי
אֶחָד בָּהֶם מְבֹרַח אֶלֹן מַעֲוֹנִים :

καὶ προσέθετο ἔτι Γαὰλ τοῦ λαλῆσαι, καὶ εἶπεν. ἰδοὺ λαὸς καταβαίνων κατὰ θάλασσαν ἀπὸ τοῦ ἐχόμενα ὀμφαλοῦ τῆς γῆς, καὶ ἀρχὴ ἑτέρα ἔρχεται δι' ὁδοῦ Ἥλων Μαωνενίμ.

Au. Ver.—37 And Gaal spake again and said, See there come people down by the middle [Heb., navel] of the land, and another company come along by the plain of Meonenim [or, the regards of times].

By the middle of the land.

Pool.—Heb., *by the navel of the land*. So he calls either, first, The middle of it, as

the middle part of Greece and of Sicily are called *the navel* of them by the Roman writers, because the navel is in the midst of man's body; or, secondly, The higher part of it, called *the mountains*, ver. 36, and here *the navel*, because it was raised above the other ground, as the navel is above the rest of the body.

Gesen.—מְבֹרַח, m. *the highest part, height, summit*, from r. מְבֹרַח i. q. מְבֹרַח. Judg. ix. 37, (רָאִי הַקְרִיבִים) (in v. 36 מְבֹרַח הָאָרֶץ), *they come down from the height of the land*. Ez. xxxviii. 12, יֹשְׁבֵי עַל-מְבֹרַח הָאָרֶץ, *who dwell on the height of the earth*, i. e., in the Holy Land, which the Hebrews regarded as higher than all other lands; comp. הָרִי יִשְׂרָאֵל for the land of Israel, Ez. vi. 2; xxxiii. 28; xxxv. 12; xxxviii. 8. Corresponding is Samar. סַבַּ, Ethiop. ጸብር : *mountain*. Sept. and Vulg. render מְבֹרַח by *umbilicus, navel*, as the top or height of the belly; comp. Talmud. מְבֹרַח, *navel*.

Prof. Lee.—מְבֹרַח, m.—pl. non occ. Sam.

סַבַּ. *Æth.* ጸብር : *mons*, occ. twice, Judg. ix. 37, and Ezek. xxxviii. 12. In the first, מְבֹרַח הָאָרֶץ, *from the heads of the mountains*, is in the parallel in the preceding verse : and hence, *high, or eminent, place*, is probably meant. In the other, מְבֹרַח הָאָרֶץ, evidently implies the same thing; as such places were usually chosen, because they were easily defended. The Rabbins with the LXX find "*umbilicus*," *navel*, here : but this is, perhaps, a mere fancy. The allusion is clearly to Jerusalem in the latter place, although the prediction relates to Christian times. A similar prediction will be found in Ps. xlviii., where God's holy hill (הַר קֹדֶשׁ) is termed, vr. 2, 3, נֹף מְבֹרַח. Comp. vr. 13, 14, which will throw much light on this otherwise obscure passage.

Rosen.—*En! homines descendunt ab edito terræ loco. Chaldaeus hic vertit fortitudinem terræ, et Syrus munitionem terræ, quia edita loca naturā sunt munita.*

Plain. See notes on Deut. xi. 30, vol. i., p. 681.

Meonenim. See notes on Levit. xix. 26, vol. i., p. 467.

Bp. Patrick.—*Another company come along by the plain of Meonenim.* We read of this place nowhere else, and so I can give no account of it; but the Vulgar takes *elon* to signify not the *plain*, but an *oak*; and

in codice Complutensi, Aldino et Alexandrino reddit *φορτίον ξύλων, sarcinam lignorum*; sed accuratius in codice Vaticano κλάδον ξύλου, *ramum, arboris*, ut Hieronymus posuit. Nam נָשָׂא, sive formâ masculinâ נָשָׂא, quod versu proximo legitur, convenit cum Aramaico ܢܫܐ, ܢܫܐ, *ramus*. נִשְׂאָה וְנָשָׂא עָלָיו, *Sustulitque illos posuitque super humerum suum*. Pronomen suffixum femininum vocis נִשְׂאָה respicit ad נָשָׂא collective capiendum.

Ver. 49.

וַיִּכְרְתוּ בְּמִכְלֵה־עַם אִישׁ שׂוֹכָהּ וְגו'

καὶ ἔκοψαν καὶ γὰρ ἀνὴρ κλάδον πᾶς ἀνήρ, κ.τ.λ.

Au. Ver.—49 And all the people likewise cut down every man his bough, &c.

His bough.

Bishop Horsley.—Several of Kennicott's MSS. read שָׂכָה, or שָׂכָה, "his burthen," or "his load." See verse 48.

Ver. 53.

וַתִּשְׂלֶה אִשָּׁה אַחַת פֶּלֶח רֶכֶב עַל־
רֹאשׁ אַבִּימֶלֶךְ וַתִּרְצֵץ אֶת־גִּלְגָּלְתּוֹ :

καὶ ἔρριψε γυνὴ μία κλάσμα ἐπιμύλιον ἐπὶ κεφαλῇν Ἀβιμελέχ, καὶ ἔκλασε τὸ κρανίον αὐτοῦ.

Au. Ver.—53 And a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his skull.

Millstone.

Bp. Patrick.—The Hebrew word *rechab* properly signifies the upper millstone, which moves (and, as it were, *rides*) upon the lower.

And all to brake his skull.

Dr. Adam Clarke.—A most nonsensical version of נִרְצָץ נִגְלָתוֹ, which is literally, *And she brake, or fractured his skull*.

Rosen.—*Et confregit cranium ejus*. וַתִּרְצֵץ est Hiphil verbi רָצַץ cum Chirek brevi, pro Segol וַתִּרְצֵץ, ideo forsan, ut quidam putant, ut differat a וַתִּרְצֵץ, *currere fecit*.

CHAP. X. 6.

Au. Ver.—6 And the children of Israel did evil again in the sight of the Lord, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of

Ammon, and the gods of the Philistines, and forsook the Lord, and served not him.

Baalim. See notes on ii. 11, p. 166.

Ashtaroth. See notes on ii. 13.

Rosen.—וַיַּעַבְדוּ אֱלֹהֵי־סֻרְיָא, *Co-lueruntque Baales et Ashtarothas*, vid. de iis not. ad ii. 13.

The gods of Syria. So the Heb. text and most commentators.

Ged.—Syr. and Arab. read Edom, which perhaps is the true reading.

Booth.—The various lection is thought by some to be genuine. I conceive the text preferable; as the gods of Edom are only mentioned 2 Chr. xxv. 14, 20; but the gods of Syria frequently.

Ver. 8.

וַיִּרְעָצוּ וַיִּרְצָצוּ אֶת־בְּנֵי יִשְׂרָאֵל
בְּשָׁנָה הַהִיא שְׁמֹנֶה עָשָׂרָה שָׁנָה וְגו'

καὶ ἔθλιψαν καὶ ἔθλασαν τοὺς υἱοὺς Ἰσραὴλ ἐν τῷ καιρῷ ἐκείνῳ ὀκτωκαίδεκα ἔτη, κ.τ.λ.

Au. Ver.—8 And that year they vexed and oppressed [Heb., crushed] the children of Israel eighteen years, all the children of Israel that were on the other side Jordan in the land of the Amorites, which is in Gilead.

And that year.

Ged.—On that occasion.

Booth.—At that time.

Bp. Horsley.—*That year.* Is the year of Jair's death meant?

Pool.—Or, *that year they had vexed and oppressed the children of Israel eighteen years*. Or, *they vexed them in that year, that was the eighteenth year*, to wit, of that vexation. This was the eighteenth year from the beginning of that oppression. And these eighteen years are not to be reckoned from Jair's death, because that would enlarge the time of the judges beyond the just bounds, as may appear from 1 Kings vi. 1; nor from Jephthah's beginning to reign, because he reigned but six years, and in the beginning thereof put an end to this persecution; but from the fourth year of Jair's reign; so that the greatest part of Jair's reign was contemporary with this affliction. And although this oppression of the Ammonites and Philistines, and the cause of it, the idolatry of the Israelites, be not mentioned till after Jair's death, because the sacred penman would deliver the whole history of this calamity entirely and together; yet they

both happened before it; and Jair's death is mentioned before that only by a *prolepsis* or anticipation, than which nothing is more frequent in Scripture. The cases of Jair and Samson seem to be much alike. For as it is said of Samson, that *he judged Israel in the days of the tyranny of the Philistines twenty years*, Judg. xv. 20, by which it is evident that his judicature and their dominion were contemporary; the like is to be conceived of Jair, that he began to judge Israel, and endeavoured to reform religion and purge out all abuses; but being unable to effect this, through the backwardness and baseness of the people, God would not enable him to deliver the people, but gave them up to this sad oppression; so that Jair could only perform one half of his office, which was to determine differences amongst the Israelites, but could not deliver them from their enemies.

Rosen.—In anno illo, quo Jair mortuus est (vs. 5), uti recte notat Jarchi.

Ver. 10.

Au. Ver.—Baalim. See notes on ii. 11, p. 166.

Rosen.—Baales.

Ver. 11, 12.

11 וַיֹּאמֶר יְהוָה אֶל-בְּנֵי יִשְׂרָאֵל חֲלָא
מִמִּצְרַיִם וּמִן-הָאֱמֹרִי מִן-בְּנֵי עַמּוֹן וּמִן-
פְּלִשְׁתִּים : 12 וְצִירֹנִים וְעַמְלֹק וּמִצְרַיִם
לְחָצִי אֶתְכֶם וַתַּעֲזָבֵנּוּ אֵלַי וְאֶתִּישָׁעָה
אֶתְכֶם מִיָּדָם :

11 καὶ εἶπε κύριος πρὸς τοὺς υἱοὺς Ἰσραὴλ.
μὴ οὐχὶ ἐξ Αἰγύπτου, καὶ ἀπὸ τοῦ Ἀμορραίου,
καὶ ἀπὸ υἱῶν Ἀμμὼν, καὶ ἀπὸ Φυλιστινῶν,
12 καὶ Σιδωνίων, καὶ Ἀμαλήκ, καὶ Μαδιάμ, οἱ
ἐθλιψαν ὑμᾶς : καὶ ἐβόησατε πρὸς μέ, καὶ
ἔσωσα ὑμᾶς ἐκ χειρὸς αὐτῶν.

Au. Ver.—11 And the Lord said unto the children of Israel, *Did not I deliver you* from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?

12 The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand.

Did not I deliver you.

Rosenmüller.—Nonne ab Ægyptiis, et ab Emoræis, ab Ammonitis, et a Philisthæis, scil. הִשְׁעֵיתִי אֶתְכֶם, liberavi vos? quod repeti

potest e verbis יִדְּכֶם אֶתְכֶם וְאֶתִּישָׁעָה in fine versus sequentis. Sed alii præfixum מִן capiunt *partitive*, junguntque hæc verba cum priori versus sequentis hemistichio hoc modo: *nonne ex Ægyptiis, et ex Emoræis, ex Ammonitis, et ex Philisthæis aliqui, atque Zidonii, et Amalekitæ et Maonitæ אֶתְכֶם לְחָצִי, oppresserunt vos?* Sed quum parum apte aliqui ex Ægyptiis, Emoræis cet. oppressisse Israelitas dicantur, nisi eorum exercitus intelligas, alii, ut Ludov. de Dieu, per מִן nominativum exprimi volunt ita, ut ex Ægyptiis, ex Emoræis cet. idem valeat, quod Ægyptii, Emoræi, cet. oppresserunt vos, ut vs. 12 simpliciter nominativi צִירֹנִים וְעַמְלֹק ponuntur. Sane hic loquendi modus, per abusum formulæ partitivæ, Arabibus frequens est, ut in Corano Sur.

vii. 69, أَنَا مَعَكُمْ مِنَ الْمُتَنَظِّرِينَ, certe

ego ero vobiscum ex expectantibus, h. e. certe ego ero vobiscum expectans. Cujusmodi exempla plura collegit Agrell in *Commentat. de varietate generis et numeri in Linguis OO. Heb., Arab., et Syr.*, p. 142, et in *Supplem. Syntax. Syriac.*, p. 283. Cf. Storrii *Observ. ad Analog. et Syntax. Hebr.*, p. 449. Hanc posteriorem rationem sequutus est Hieronymus, qui sic reddidit: *Nunquid non Ægyptii, et Amorrhæi, filiique Ammon et Philisthæum, Sidonii quoque, et Amalec et Canaan oppresserunt vos?* Consentit Syrus. Minime opus est, cum DeWettio (*Theol. Stud. u. Kritiken*, vol. iv., a, 1831, p. 305), statuere, scriptorem constructione excidisse. Probabilius est, in mente ipsi fuisse, post פְּלִשְׁתִּים ponere אֶתְכֶם, sed mox sui oblitum sententiam denuo inchoasse.

Pool.—12 The Zidonians also; for though we do not read of any oppression of Israel, particularly by the Zidonians, yet there might be such a thing; as many things were said and done, both in the Old and New Testament, which are not recorded there; or they might join their forces with the king of Mesopotamia, Judg. iii. 8, or with some other of their oppressors; for it is certain these were left among others to prove Israel, Judg. iii. 1—3. Of the Amalekites, see Judg. iii. 13; vi. 3. Maonites; either, first, Those who lived in or near the wilderness of Maon, in the south of Judah, 1 Sam. xxiii. 25; xxv. 2, whether Edomites or others. Or secondly, the Melunims, a

people living near the Arabians, of whom 2 Chron. xxvi. 7. For in the Hebrew the letters of both names are the same, only the one is the singular, the other the plural number. Or, thirdly, The Midianites, whose oppression he would not omit; it being usual for one and the same person or persons to have two names; although the Midianites may be comprehended under the Amalekites, with whom they were joined, Judg. vi. 3, 33. Or, fourthly, Some other people now unknown, and not expressed elsewhere in Scripture.

Bp. Patrick.—*The Maonites, did oppress you.* Maon is the name of a nation; the plural of which *Meunim*, occurs in many places, particularly in 2 Chron. xxvi. 6, 7, where they are called in Greek Μωαῖτες a people in Arabia, both in that which we call Felix, and in that called Deserta. Which latter was not far from the Moabites and the Ammonites; with whom interpreters are apt to confound the Meunites, as if, by a transposition of letters, they were the same with the Ammonites: which had misled us in our translation of those words, 2 Chron. xx. 1, "And with them from the Ammonites," which makes no sense; but if we read "with them from Meunim" (as it is in Greek ἐκ Μωαῖτων), all runs clearly, and makes perfect sense: and thus we ought to translate that place, 1 Chron. iv. 41, where we take *Meunim* to signify dwellings, and render the words thus, "The habitations which were found there;" as if where there were tents (which are mentioned before) there were not habitations, which are the same; therefore *Meunim* is the name of a people (as the LXX understood it) who dwelt in tents, being Arabians; who being neighbours (as I said) to the Moabites and Ammonites, joined with them in their invasion of the land of Israel, and helped to oppress them; but they are plainly distinguished from the Ammonites, in the first place mentioned, and 2 Chron. xxvi. 6—8.

Bp. Horsley.—*The Maonites*; rather, *the Meunim*. These Maonites, or Meunim, are not acknowledged by the ancient versions. The Alexandrian LXX, instead of them, has "the Midianites" [so Booth.] between the Zidonians and Amalekites. Other copies of the LXX have "the Midianites" in the third place, after Zidonians and Amalekites. Other copies, again, have "Canaan" [so Houb.]. And with these

Symmachus and the Vulgate agree. But I doubt not but these "*Meunim*" are the people mentioned by the same name, 2 Chron. xxvi. 7, where they are called by the LXX, "*Minæi*." The same people were probably mentioned in another place, namely, 2 Chron. xx. 1, where the LXX calls them by the same name, *Minæi*. But by a transposition of the מ and נ, the modern Hebrew text has turned them into Ammonites, which makes great confusion in that text. But if for מוֹנִימִים, we read with LXX מוֹנִימִים, all is clear. See Bp. Patrick on this place. There were two nations called *Minæi*, in different parts of Arabia; the one in Arabia Felix [vide Bochart, Geograph., lib. ii., cap. 22], the other in Arabia Deserta. The latter must be meant here. Their territory probably bordered upon Reuben's portion. See Numb. xxxii. 38.

Rosen.—Nusquam legimus in historiis superiorum temporum Mosis, aut Josuæ, vel hujus ipsius libri, Maonitas graves fuisse Hebræis. Ideoque Græcus Alexandrinus interpres pro מוֹנִימִים, habet Μαδῖαν, si sequamur Alexandrinum et Vaticanum codices, *Xavaav* vero est in aliis codicibus, nec non in editione Aldina et Complutensi, quomodo etiam vertit Hieronymus. Sed videntur hæc interpretum vel librariorum conjecturæ esse. Sane mirum est, memorari hic Sidonios et Maonitas, de quibus alioquin nihil legitur inter eos populos, qui male habuerunt Hebræos, et a quibus sint liberati; Maonianitas vero et Moabitas, qui, ut docemur in hoc libro, male mulctati fuerunt ob calamitates Hebræis illatas, silentio hic prætermitti. Sed vere observat Clericus, in ejusmodi recensionibus nunc hos, nunc illos memorari, hic pauciores, illic plures, ac raro omnes populos enumerari, quia satis est aliquot proferri, exempli causa, ut similes omnes in memoriam revocentur. Vid. Gen. xv. 19, 20; Exod. iii. 8; xxiii. 23; Deut. xx. 17. Jarchi monet, septem populos hic recenseri respectu habito septem idolorum, de quibus vs. 6. In Syriaca interpretatione vs. 11 post Ægyptios pro Amoræis, Ammonitis et Philisthæis nonnisi Moabitæ memorantur, de quibus nihil in Hebræo. In versu 12 vero post Zidonios et Amalekitas pro מוֹנִימִים ponitur מוֹנִימִים, et Ammonitæ. Sed Arabicus interpres in suo Syriaco codice paulo aliter legisse videtur. Apud eum

populi hoc modo recensentur: *Ægyptii, Moabitæ, Ammonitæ, Philisthæi, Amalekitæ, et Zidonii*, omissis Maonitis.

Ver. 16.

Au. Ver.—Served the Lord. So the Heb. *Ged.*, *Booth.*—Served the Lord only [LXX].

Ver. 18.

וַיֹּאמְרוּ הָעָם שָׂרֵי גִלְעָד אִישׁ אֶל-
הַיְּהוּדִי וְגו'

καὶ εἶπον ὁ λαὸς οἱ ἄρχοντες Γαλαὰδ, ἀνὴρ
πρὸς τὸν πλησίον αὐτοῦ, κ.τ.λ.

Au. Ver.—18 And the people and princes of Gilead said one to another, What man is he that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.

And the people and princes of Gilead.

Ged., *Booth.*—"And the chief people of Gilead." We should either insert the ו before שרי, or transpose the words and read שרי העם. That this is the natural order is obvious; and what follows is the proposal which the chiefs made. The ὁ. read as the text and render the words as in apposition, "The people said, the chiefs of Gilead," but this I consider unusual.—*Booth.*

Houb.—*Tum universi Galaad principes alter ad alterum sic locuti sunt.*

העם שרי גלעד, *Populus principum Galaad.* Idem *populus ac universi*: nam העם sæpe habet, non *populum*, sed *universitatem*. Non agitur hoc loco *populus* in oppositione cum *principibus*. Aguntur soli principes, quorum erat Ἀρισκράτεια et quorum fuit eligere belli ducem et Galaad principem, quem vellent esse.

Rosen.—*Dixerunt vero populus et principes Gilead vir ad socium suum*, inter se. שרי העם ἀσύνδετον esse patet, nam *populus et principes s. duces* semper distinguuntur. Græcus in codice Vaticano retinuit ἀσύνδετον, dum reddidit ὁ λαὸς, οἱ ἄρχοντες. Sed in cod. Alexandrino est οἱ ἄρχοντες λαοῦ. Hieronymus omisit vocem *populus*.

CHAP. XI. 1.

וַיִּפְתָּח הַגִּלְעָדִי הַיְּהוּדִי גִבּוֹר הָיִל
וְהָיָא בְּרִאשָׁתָּהּ זִוְגָה וַיִּלְךְ גִּלְעָד אֶת-
יִפְתָּח :

καὶ Ἰεφθάε ὁ Γαλααδίτης ἐπηρμένος δυνάμει,
καὶ αὐτὸς υἱὸς γυναικὸς πόρνῃς, ἣ ἐγέννησε τῷ
Ἰαλαὰδ τὸν Ἰεφθάε.

Au. Ver.—1 Now Jephthah [Heb. xi. 32, called Jephthae] the Gileadite was a mighty man of valour, and he was the son of an harlot [Heb., a woman an harlot]: and Gilead begat Jephthah.

An harlot. See notes on Joshua ii. 1, p. 5, &c.

Bp. Patrick.—*He was the son of an harlot.* Or, but he was, &c. Some, by the Hebrew word *zonah*, understand a concubine, but it never signifies so in Scripture; but, as we translate it, a *harlot*; and sometimes one that kept a public house; for such people were wont to make their bodies as common as their houses, to all comers (see Josh. ii. 1). But several of the Hebrew doctors think that this word may signify either one of another tribe, or a stranger, one of another nation: and so Josephus himself here understands it, that he was ξένος περὶ τὴν μητέρα, "a stranger by his mother's side." And Saidas Batricides saith, his mother was an Ishmaelite, as Mr. Selden observes, lib. de Successionibus, cap. 3. Now such were called νόθαι by the Greeks, as Grotius observes, who were born of a wife that was not a citizen. But among the Jews, if such persons embraced the law, their children were not stained, but capable to inherit among the rest of their brethren; and therefore Jephthah complains of his expulsion (ver. 7) looking upon himself as unjustly dealt withal, which could not have been said, had he been a bastard.

Dr. A. Clarke.—I think the word ונה, which we here render *harlot*, should be translated as is contended for on Josh. ii. 1, viz., a *hostess, keeper of an inn or tavern* for the accommodation of travellers; and thus it is understood by the Targum of Jonathan on this place: והוא בר ארחא פונדקא, "and he was the son of a woman, a *tavern-keeper*." See the note referred to above. She was very probably a Canaanite, as she is called ver. 2 a *strange woman*, אשה זרה, a *woman of another race*; and on this account his brethren drove him from the family, as he could not have a full right to the inheritance, his mother not being an Israelite.

Rosen.—*Et erat filius mulieris meretricis*, pro qua Chaldaeus פונדקא, *cauponariam* posuit, ut Jos. ii. 1 ad quem loc. vid. not. Alii Hebræorum ונה non publicum scortum, sed hoc loco *concubinam* denotare existimant, quæ Gileado non conjuncta fuerit per בְּרִיאתָם, *literas contractus matrimoniales et*

sponsalitia. Sed eam ^{לְמַעַן} scriptor vocasset; vid. supra viii. 31.

Ver. 3.

וַיִּתְּלֶקְטוּ אֶל־יִפְתָּהּ אֲנָשִׁים רְיָקִים —
וַיֵּצֵאוּ עִמּוֹ :

— καὶ συνεστράφησαν πρὸς Ἰεφθάε ἄνδρες
κενοὶ. καὶ ἐξῆλθον μετ' αὐτοῦ.

Au. Ver.—3 Then Jephthah fled from [Heb., from the face] his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him.

Bp. Patrick.—*Vain men.*] Or empty men; for the word *rekim* signifies poor and needy persons, men of no estates, such as resorted to David when he fled from Saul (1 Sam. xxii. 2). So I suppose it to be here understood (not that they were profligate persons), for the word *pochazim*, *light men*, is not here added, as it is in the story of those who followed Abimelech, ix. 4. Therefore Grotius doth not seem rightly to have represented Jephthah, when he saith, he was one of those who “*ex prædonum ducibus justī duces facti sunt*” (lib. iii. De Jure Belli et Pacis, cap. 3, sect. 3). For these were not highwaymen, as we call them, that lived by prey: but only men of small or no fortune, who were glad of an occasion to join themselves to so gallant a man as Jephthah was. And so the word we translate *gathered*, imports that they listed themselves under him of their own accord, being invited to it by the great fame of his humanity and valour. But Grotius herein follows the Vulgar, who adds the word *latrocinantes*, without any authority, either from the Hebrew, Chaldee, or LXX.

Dr. A. Clarke.—אֲנָשִׁים רְיָקִים, *Empty men*, persons destitute of good sense, and profligate in their manners. The word may however mean in this place *poor persons*, without property and without employment. The versions in general consider them as *plunderers*.

Rosen.—*Et congregarunt se ad Jephtham homines vacui, leves et nequam*, vid. ad ix. 4. Hieronymus: *inopes et latrocinantes*. וַיֵּצֵאוּ עִמּוֹ, *Et exierunt cum eo ad latrocinia facienda, quæ Jephtha, homo exul et profugus, ad tolerandam vitam suscipere cogeatur*.

Ver. 7.

Au. Ver.—7 And Jephthah said unto the elders of Gilead, Did not ye hate me, and
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expel me out of my father's house? and why are ye come unto me now when ye are in distress?

Did ye not hate me, and expel me, &c.

Rosen.—אִמְרוּ לְיִפְתָּה זֶה־עַתָּה אֲנִי אֵלֶיךָ, *Dixitque Jephtha senibus Gilead: nonne vos estis, qui odistis me, et expulistis me e domo patris mei? Fratres Jephtham expulisse dicuntur vs. 2. Sed eorum factum confert hic in senes, i. e., in magistratum Gileaditidis, ideo haud dubie, quod non sine ejus sententia expulsus fuisset, aut saltem eo connivente.*

Ver. 8.

וַיֹּאמְרוּ זִקְנֵי גִלְעָד אֶל־יִפְתָּה לְכֵן
עָתָה שָׂכְנוּ אֵלֶיךָ וְהָלַכְתָּ עִמָּנוּ
וְנִלְחַמְתָּ בְּבָנֵי עַמּוֹן וְהָיִיתָ לָּנוּ לְרֹאשׁ
לְכָל יוֹשֵׁב בְּגִלְעָד :

καὶ εἶπαν οἱ πρεσβύτεροι Γαλαὰδ πρὸς Ἰεφθάε. διὰ τοῦτο νῦν ἐπεστρέψαμεν πρὸς σέ, καὶ πορεύσῃ μεθ' ἡμῶν, καὶ παρατάξῃ πρὸς υἱοὺς Ἀμμὼν, καὶ ἔσῃ ἡμῖν εἰς ἄρχοντα πᾶσι τοῖς κατοικοῦσι Γαλαὰδ.

Au. Ver.—8 And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

Bp. Patrick.—*Therefore we turn again to thee now.*] This may relate either to what immediately goes before, and then the sense is, We confess we are in distress, and therefore implore thy help (which, if thou wilt afford us, thou shalt command us all for ever); or to the beginning of the foregoing verse, and the meaning is, We are sensible of the injury that was done thee, and therefore are come to repair it, by inviting thee to be our head; for that is meant by their “turning again to him:” they had altered their mind, and not only revoked that unjust act, but offered him a recompense.

Rosen.—*Dixeruntque senes Gilead ad Jephtham: ideo nunc conversi sumus ad te, ut eas nobiscum et pugnes contra Ammonitas*. וַיֵּצֵאוּ עִמּוֹ, h. l. non est *redire*, nam Gileaditæ a Jephtha non discederant; sed convertere se ad aliquem animo cum eo reconciliato. Illud לְכֵן, *ideo*, s. *ob hanc causam*, ut Hieronymus reddidit, referri potest vel ad id, quod dixerat Jephtha, eos necessitate compulsos ad se venire; et tunc erit hic sensus: verum est,

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fatemur, quod dicis, nos necessitate compulso, et ob hanc causam ad te venisse, ut nobiscum venias, nosque ab Ammonitis dux populi factus liberis; vel ad id, quod sese ut inimici erga eum gesserunt, ut sensus hic sit: fatemur nos in ea re peccasse, et ideo ad te venimus, ut injuriam hanc compensemus, et te ducem nostrum constituamus, ut sequitur: *et sis nobis in caput omnibus qui habitant Gilead.*

Ver. 11.

Au. Ver.—11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the Lord in Mizpeh.

Pool.—*Jephthah uttered all his words*, objectively so called; i. e., all that was spoken, not only by him, but also by the elders of Gilead concerning him, and concerning this whole transaction, and the conditions of it; or, *all his matters*, the whole business. *Before the Lord*, i. e., before the public congregation, wherewith God was usually and then especially present: see Exod. xx. 24; Deut. vi. 25; Matt. xviii. 10. Or, before the altar, which possibly they did erect upon this special occasion, by God's permission. Or, in God's presence, calling him to be present, as a witness and judge between them [so Rosen.].

Rosen.—*וַיִּדְבֶּר יִפְתָּח אֶת־כָּל־דְּבָרָיו לְפָנֵי יְהוָה בְּמִצְפֶּה*, *Et loquutus est Jephthah omnia verba sua coram Jova in Mizpa.* Pronomen suffixum nominis *וַיִּדְבֶּר* sunt qui ad populum referant, ut Jephthah dicatur auditis verbis populi, ipsum ducem eligentis, ea teste vocato Deo repetiisse. Sed videtur potius Jephthah sua ipsius verba iterasse, quibus, sub qua conditione se populi ducem esse vellet, spoponderat, vs. 9, si ipsum, expulsus a se hostibus, ducem retinere velint. Quo populi promisso recepto vicissim ipse promisit, se fideliter res populi administraturum velle, idque *coram Jova*, i. e., adhibito jurejurando, et Deo in testem advocato. *Coram Jova* alias quidem ante tabernaculum sacrum, aut ante arcam fœderis significat, ut Exod. xxxiv. 34; Lev. i. 3; ix. 5, infra xxi. 2. Sed arcam sacram in Gileaditidem translata fuisse, nusquam memoratur, nec est verisimile.

Ver. 16.

Au. Ver.—Red sea.

Gesen.—Sea of sedge.

Rosen.—*Mare algæ.* See notes on Exod. xiii. 18, vol. i., p. 265.

Ver. 18.

Au. Ver.—On the other side of Arnon. See notes on Numb. xxi. 13, vol. i., p. 582.

Ver. 24.

Au. Ver.—Chemosh.

Gesen.—*כְּמוֹשׁ* m. (perhaps subduer, vanquisher, r. *כְּמוֹשׁ*) *Chemosh*, pr. n. of the national god of the Moabites and Ammonites, Judg. xi. 24; the worship of which was introduced at Jerusalem under Solomon, 1 Kings xi. 7; 2 Kings xxiii. 13; Jer. xlviii. 7.

Ver. 31.

יְהוָה הֵיחָא אֲשֶׁר יָאָא מִדְּלָתִי בֵּיתִי
לְקַרְבָּאִי בְּשׁוּבִי בְּשָׁלוֹם מִבְּנֵי עַמּוֹן
יְהוָה לִיהוָה וְהַעֲלִיתִהּ עֹלָה :

καὶ ἔσται ὁ ἐκπορευόμενος ὅς ἂν ἐξέλθῃ ἀπὸ τῆς θύρας τοῦ οἴκου μου εἰς συνάντησίν μου ἐν τῷ ἐπιστρέφειν με ἐν εἰρήνῃ ἀπὸ νείων Ἀμμων, καὶ ἔσται τῷ κυρίῳ, ἀνοίσω αὐτὸν ὀλοκαύτωμα.

Au. Ver.—31 Then it shall be, that whatsoever cometh forth [Heb., that which cometh forth, which shall come forth] of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and [or, or I will offer it, &c.] I will offer it up for a burnt offering.

Pool.—*Quest.* What was it which Jephthah vowed and performed concerning his daughter? *Answ.* Many, especially of modern writers, conceive that Jephthah's daughter was not sacrificed, but only devoted to perpetual virginity, which then was esteemed a great curse and reproach. This they gather, 1. From ver. 37, 38, where we read that she bewailed not her death, which had been the chief cause of lamentation, if that had been vowed, but *her virginity*. 2. From this ver. 39, where, after he had said that *he did with her according to his vow*, he adds, by way of declaration of the matter of that vow, *and she knew no man*. But for the first, there may be a fair reason given, That she could not with honour bewail her death, which she had so generously and cheerfully accepted of, because it was attended with and occasioned by the public good, and her father's honour and happiness, ver. 36, and was a kind of

martyrdom; and moreover, an act of religion, the payment of a vow, which ought to be done cheerfully; but only bewailed the circumstance of her death, that it was in some sort accursed and opprobrious; she having had no husband to take away her reproach, as they speak, Isa. iv. 1, and leaving no posterity to her father's comfort, and the increase of God's people. And for the second, that clause, *and she knew no man*, is plainly distinguished from the execution of his vow, which is here mentioned before; and this is added, not as an explication of the vow, but as an aggravating circumstance, that this was executed when she had not yet known any man. Besides, this opinion seems liable to weighty objections: 1. There is no example in all the Scripture of any woman that was obliged to perpetual virginity by any vow of her own, much less by the vow of her parents; nor have parents any such power over their children, either by the law of nature, or by the Holy Scripture. 2. The express words of the vow, ver. 31, mention nothing of her virginity, but only that she should *surely be the Lord's*, i. e., devoted to the service of the Lord, which might be without any obligation to perpetual virginity; for even Samuel, who was as fully devoted to the Lord by his parents as he could be, 1 Sam. i. 11; and Samson, who was devoted not only by his parents, but by God himself, and that in the highest degree, even to be a perpetual Nazarite, Judg. xiii. 5, 7; yet were not prohibited marriage; nor were any of the most sacred persons, Levites or priests, or high priests, though they were the Lord's in a singular manner, obliged to perpetual virginity: and therefore if she was not offered up for a burnt-offering, as the authors of this opinion say, but only was consecrated to God, there was no occasion to bewail her virginity, which for anything that appears, she was not tied to. 3. If this were all, here was no sufficient cause why so wise and valiant a man as Jephthah should so bitterly and passionately lament over himself or his daughter. And therefore it may seem most probable that Jephthah did indeed sacrifice his daughter, as he had vowed to do; which was the opinion of Josephus the Jew, and of the Chaldee Paraphrast, and of divers of the Jewish doctors, and almost all the ancient fathers, and many eminent writers; and this best agrees with the words of the vow,

delivered ver. 31, *Whatsoever cometh forth of the doors of my house to meet me—shall surely be the Lord's, and I will offer it for a burnt-offering*. Nor is there one word in all the following verses which denies that she was thus offered; only the execution of the vow is delivered in more ambiguous and general terms, ver. 39, which in all reason, and by the laws of good interpretation, ought to be limited and explained by the more plain and particular description of it. It is true, those words may seem capable of another interpretation; the conjunctive particle *and* may be here put for the disjunctive *or* [so Dr. Randolph, Ken.], as it often is, as Exod. xxi. 16, 17; Lev. vi. 3, 5; 2 Sam. ii. 19, &c.; and so the meaning is, That what I first meet *shall surely be the Lord's, or, I will offer it up for a burnt-offering*, to wit, if it be a creature fit to be offered; otherwise, say they, if a dog or an ass should have met him first, he should have been obliged to offer them, which was against the law. But it is sufficiently evident that he speaks of a human person, from the very phrase of *coming forth to meet him* at his return; which plainly argues a design to meet him, purposely to congratulate his return; this phrase of *going to meet* a person coming being very oft used in Scripture, and constantly of one person meeting another, as Gen. xiv. 17; xviii. 2; xxiv. 17, &c., and never of any brute creature. And although *and* is sometimes put for *or*, yet it is not to be so used without necessity, which seems not to be in this place; nor is it very proper to distinguish two sentences in this manner, where the one is more general, and the other being more special, is comprehended within it, which is the case here; for it *shall surely be the Lord's*, is the general; and its being *offered up for a burnt-offering*, is the particular way or manner how it was to be the Lord's; as it were very improper to say, This is either a man, or it is my servant John; because the latter branch is contained in the former; and therefore in all the alleged instances where *and* is put for *or*, they are two distinct persons or things, and not one comprehended within another, as Exod. xxi. 17, *father or mother*; 2 Sam. ii. 19, *right hand or left*. But the great objection against this opinion is this, That it seems a most horrid act, directly contrary to the law of nature, and to plain Scripture, thus to sacrifice his own daughter; and that

it seems altogether incredible, either that such a man as Jephthah, so eminent for piety, and wisdom, and zeal, and faith, should either make so barbarous a vow, or pursue it for above two months' space; and that none of the priests of that time should inform him of the unlawfulness of executing so wicked a vow, and of the liberty he had to redeem such a vow, by virtue of Lev. xxvii. 2, 3, &c.; or that Jephthah would not willingly receive information, especially where it was so agreeable to his own interest and natural affection; or that the priests and people would suffer him to execute his own daughter, and not rather hinder him by force, as they afterwards did Saul, when he had sworn the death of Jonathan. These and other such difficulties I confess there are in the case; but something may be truly and fairly said to allay the seeming monstrousness of this fact. 1. These were times of great and general ignorance and corruption of religion, wherein the Israelites had apostatized from God, and learnt and followed the practices and worships of the heathen nations, Judg. x. 6, whereof this was one, to offer up human sacrifices to Moloch; and although they seem now to have repented and forsaken their idols, Judg. x. 16, yet they seem still to have retained part of the old leaven, and this among the rest, that they might offer human sacrifices, not to Moloch, as they had done, but unto the Lord. And whereas some of the Jewish writers pretend that Phinehas was alive at this time; and tell a fine story concerning him and Jephthah, that both stood upon their terms, and neither would go to the other to advise about the matter; yet it is more than probable that Phinehas was dead long before this time, and whosoever was the high priest then, he seems to be guilty either of gross ignorance or negligence; so that a late learned writer conceives that this was the reason why the priesthood was taken from him, and from that line, and translated to the line of Ithamar, which was done in the time of the judges, as may be gathered from 1 Sam. ii. 35, 36. Moreover Jephthah, though now a good man, may seem to have had but a rude and barbarous education; having been banished from his father's house, and forced to wander and dispose himself in the utmost borders of the land of Gilead beyond Jordan, at a great distance from the place of worship and in-

struction: nor is it strange that the priests and people did not resist Jephthah in this enterprise; partly because many of them might lie under the same ignorance and mistake that Jephthah did; and partly because they knew Jephthah to be a stout, and resolute, and boisterous man, and were afraid to oppose him in a matter wherein he seemed to be so peremptory, and their persons and families were not much concerned. 2. This mistake of Jephthah's, and of the rest of that age, was not without some plausible appearance of warrant from the holy text, even from Lev. xxvii. 28, 29, wherein it is expressly provided, that *no devoted thing, whether man or beast, should be redeemed, but should surely be put to death*; a place which it is not strange that a soldier in so ignorant an age should mistake, seeing even some learned divines, in this knowing age, and Capellus amongst the rest, have fallen into the same error, and justified Jephthah's action from that place; and though I doubt not they run into the other extreme, as men commonly do, those words being to be otherwise understood than they take them, yet it must be granted that place gave Jephthah a very colourable pretext for the action; and being pushed on by zeal for God, and the conscience of his vow, he might easily be induced to it; and though this was a sin in him, yet it was but a sin of ignorance; which therefore was overlooked by a gracious God, and not reproved by any holy men of God. It is probably conceived, that the Greeks, who used to steal sacred histories, and turn them into fables, had from this history their relation of Iphigenia (which may be put for Jephthogenia), sacrificed by her father Agamemnon, which is described by many of the same circumstances wherewith this is accompanied.

Bp. Lowth.—העליה לו עולה, *I will offer him a burnt-offering*, for *I will offer unto him* (that is, unto יהוה) *a burnt-offering*; by an ellipsis of the preposition, of which Buxtorf gives many other examples, Thes. Grammat., lib. ii. 17. A late happy application of this grammatical remark to that much disputed passage, has perfectly cleared up a difficulty, which for two thousand years had puzzled all the translators and expositors, had given occasion to dissertations without number, and caused endless disputes among the learned, on the question, whether Jephthah sacrificed

his daughter or not, in which both parties have been equally ignorant of the meaning of the place, of the state of the fact, and of the very terms of the vow; which now at last has been cleared up beyond all doubt by my very learned friend Dr. Randolph, Margaret Professor of Divinity in the University of Oxford, in his Sermon on Jephthah's vow, Oxford, 1766.

Dr. A. Clarke.—31 *Shall surely be the Lord's, and I will offer it up for a burnt-offering.*] The text is, וְהָיָה לַיהוָה וְהָיָה עֹלָה, the translation of which, according to the most accurate Hebrew scholars, is this: *I will consecrate it to the Lord, or I will offer it for a burnt-offering*; that is, "If it be a thing fit for a burnt-offering, it shall be made one; if fit for the service of God, it shall be consecrated to him." That conditions of this kind must have been implied in the vow is evident enough. If a dog had met him, this could not have been made a burnt-offering; and if his neighbour or friend's wife, son, or daughter, &c., had been returning from a visit to his family, his vow gave him no right over them. Besides, human sacrifices were ever an abomination to the Lord; and this was one of the grand reasons why God drove out the Canaanites, &c., because they offered their sons and daughters to Molech in the fire, i. e., made burnt-offerings of them, as is generally supposed. That Jephthah was a deeply pious man, appears in the whole of his conduct; and that he was well acquainted with the law of Moses, which prohibited all such sacrifices, and stated *what* was to be offered in sacrifice, is evident enough from his expostulation with the king and people of Ammon, ver. 14—27. Therefore it must be granted that he never made that rash vow which several suppose he did; nor was he capable, if he had, of executing it in that most shocking manner which some Christian writers ("tell it not in Gath") have contended for. He could not commit a crime which himself had just now been an executor of God's justice to punish in others.

It has been supposed that "the text itself might have been read differently in former times; if instead of the words וְהָיָה עֹלָה, *I will offer it a burnt-offering*, we read וְהָיָה לַיהוָה, *I will offer him* (i. e., the Lord) a burnt offering: this will make a widely different sense, more consistent with everything that is sacred; and it is formed

by the addition of only a single letter (א), and the separation of the *pronoun* from the verb. Now the letter א is so like the letter כ, which immediately follows it in the word עֹלָה, that the one might easily have been lost in the other, and thus the *pronoun* be joined to the *verb* as at present, where it expresses the *thing* to be sacrificed instead of the *person* to whom the sacrifice was to be made. With this emendation the passage will read thus: *Whatsoever cometh forth of the doors of my house to meet me—shall be the Lord's; and I will offer him a burnt-offering.*" For this criticism there is no absolute need, because the pronoun ה in the above verse, may with as much propriety be translated *him* as *it*. The latter part of the verse is, literally, *And I will offer him a burnt-offering*, וְהָיָה עֹלָה, not לַיהוָה, for a burnt-offering, which is the common Hebrew form when *for* is intended to be expressed. This is strong presumption that the text should be thus understood: and this avoids the very disputable construction which is put on the וְהָיָה עֹלָה, or *I will offer it up*, instead of *AND I will offer him a burnt-offering*.

"From verse 39 it appears evident that Jephthah's daughter was not sacrificed to God, but consecrated to him in a state of perpetual virginity; for the text says, *She knew no man, for this was a statute in Israel*, וְהָיָה כִּי יִשְׂרָאֵל, viz., that persons thus dedicated or consecrated to God, should live in a state of unchangeable celibacy. Thus this celebrated place is, without violence to any part of the text, or to any proper rule of construction, cleared of all difficulty, and caused to speak a language consistent with itself, and with the nature of God."

Those who assert that Jephthah did sacrifice his daughter, attempt to justify the opinion from the barbarous usages of those times: but in answer to this it may be justly observed, that Jephthah was now under the influence of the Spirit of God, ver. 29; and that Spirit could not permit him to imbrue his hands in the blood of his own child; and especially under the pretence of offering a *pleasing* sacrifice to that God who is the Father of mankind, and the Fountain of love, mercy, and compassion.

The Versions give us but little assistance in clearing the difficulties of the text. In the Targum of Jonathan there is a remarkable *gloss* which should be mentioned, and

from which it will appear that the Targumist supposed that the daughter of Jephthah was actually sacrificed: "And he fulfilled the vow which he had vowed upon her; and she knew no man: and it was made a statute in Israel [that no man should offer his son or his daughter for a burnt-offering; as did Jephthah the Gileadite, who did not consult Phinehas the priest; for if he had consulted Phinehas the priest, he would have redeemed her with money]."

The Targumist refers here to the *law*, Lev. xxvii. 1—5, where the Lord prescribes the *price* at which either males or females, who had been *vowed to the Lord*, might be *redeemed*. "When a man shall make a singular vow, the persons shall be for the Lord at thy estimation: the male from twenty years old even unto sixty, shall be fifty shekels of silver; and if it be a female, then thy estimation shall be thirty shekels: and from five years old unto twenty years, the male twenty shekels, and for the female ten." This also is an argument that the daughter of Jephthah was not sacrificed; as the father had it in his power, at a very moderate price, to have redeemed her: and surely the blood of his daughter must have been of more value in his sight than *thirty* shekels of silver!

Dr. Hales has entered largely into the subject: the following is his exposition of Jephthah's vow.

"When Jephthah went forth to battle against the *Ammonites*, he vowed a vow unto the Lord, and said, 'If thou wilt surely give the children of Ammon into my hand, then it shall be that *whatsoever cometh out of the doors of my house to meet me*, when I return in peace from the children of Ammon, *shall either be the Lord's, or I will offer it up (for) a burnt-offering*,' Judg. xi. 30, 31. According to this rendering of the two conjunctions, ו, *van*, in the last clause, '*either, or*' (which is justified by the Hebrew idiom; thus, 'He that curseth his father and his mother,' Exod. xxi. 17, is necessarily rendered disjunctively, 'His father *or* his mother,' by the Sept., Vulg., Chald., and Eng., confirmed by Matt. xv. 4, the paucity of connecting particles in that language making it necessary that this conjunction should often be understood disjunctively), the vow consisted of two parts: 1. That what *person* soever met him should be *the Lord's*, or be dedicated to his service; and 2. That what *beast* soever

met him, if *clean*, should be offered up for a *burnt-offering* unto the Lord.

"This rendering and this interpretation is warranted by the *Levitical* law about vows.

"The נדר, *neder*, or *vow*, in general included either *persons*, *beasts*, or *things* dedicated to the Lord for pious uses; which, if it was a simple vow, was redeemable at certain prices, if the person repented of his vow, and wished to commute it for money, according to the age or sex of the person, Lev. xxvii. 1—8: this was a wise regulation to remedy rash vows. But if the vow was accompanied with נדרה, *cherem*, *devotement*, it was irredeemable, as in the following case, Lev. xxvii. 28.

"Notwithstanding, no devotement which a man shall devote unto the Lord, (either) of *man*, or *beast*, or of *land of his own property*, shall be sold or redeemed. Everything devoted is most holy to the Lord.

"Here the three ו, *vaus*, in the original should necessarily be rendered disjunctively, or as the last actually is in our translation, because there are three distinct subjects of devotement to be applied to distinct uses, the *man* to be dedicated to the service of the Lord, as Samuel by his mother Hannah, 1 Sam. i. 11; the *cattle*, if *clean*, such as *oxen*, *sheep*, *goats*, *turtle-doves*, or *pigeons*, to be sacrificed; and if *unclean*, as *camels*, *horses*, *asses*, to be employed for carrying burdens in the service of the tabernacle or temple; and the *lands*, to be sacred property.

"This law therefore expressly applied in its first branch to Jephthah's case, who had *devoted* his daughter to the Lord, and *opened his mouth to the Lord*, and therefore *could not go back*, as he declared in his grief at seeing his daughter and only child coming to meet him with timbrels and dances; she was, therefore, necessarily devoted, but with her own consent, to perpetual *virginity* in the service of the tabernacle, chap. xi. 36, 37; and such service was customary, for in the division of the spoils taken in the first Midianitish war, of the whole number of captive virgins the Lord's *tribute was thirty-two persons*, Numb. xxxi. 15—40. This instance appears to be decisive of the nature of her devotement.

"Her father's extreme grief on the occasion, and her requisition of a respite for two months to *bewail her virginity*, are both perfectly natural. Having no other issue,

he could only look forward to the extinction of his name or family; and a state of celibacy, which is reproachful among women everywhere, was peculiarly so among the *Israelites*, and was therefore no ordinary sacrifice on her part; who, though she generously gave up, could not but regret the loss of, becoming 'a mother in Israel.' And he did with her according to his vow which he had vowed, and she knew no man, or remained a virgin, all her life, ver. 34—39.

"There was also another case of devotion which was irredeemable, and follows the former, Lev. xxvii. 29. This case differs materially from the former.

"1. It is confined to PERSONS devoted, omitting *beasts and lands*. 2. It does not relate to *private property*, as in the foregoing. And 3. The subject of it was to be *utterly destroyed*, instead of being *most holy unto the Lord*. This law therefore related to *aliens, or public enemies* devoted to destruction either by God, the people, or by the magistrate. Of all these we have instances in Scripture.

"1. The *Amalekites* and *Canaanites* were devoted by God himself. Saul was, therefore, guilty of a breach of the law for sparing Agag the king of the *Amalekites*, as Samuel reproached him, 1 Sam. xv. 33: 'And Samuel hewed Agag in pieces before the Lord;' not as a *sacrifice*, according to Voltaire, but as a *criminal*, whose sword had made many women childless. By this law the Midianitish women who had been spared in battle were slain, Numb. xxxi. 14—17.

"2. In Mount *Hor*, when the *Israelites* were attacked by Arad, king of the southern *Canaanites*, who took some of them prisoners, they vowed a vow unto the Lord that they would utterly destroy the *Canaanites* and their cities, if the Lord should deliver them into their hand, which the Lord ratified; whence the place was called *Hormah*, because the vow was accompanied by *cherem*, or devotion to destruction, Numb. xxi. 1—3; and the vow was accomplished, chap. i. 17.

"In the *Philistine* war Saul adjured the people, and cursed any one who should taste food till the evening. His own son Jonathan inadvertently ate a honeycomb, not knowing his father's oath, for which Saul sentenced him to die. But the people interposed, and rescued him for his public services; thus assuming the power of *dis-*

persing, in their collective capacity, with an unreasonable oath. This latter case, therefore, is utterly irrelative to Jephthah's vow, which did not regard a foreign enemy or a domestic transgressor devoted to destruction, but on the contrary was a vow of thanksgiving, and therefore properly came under the former case. And that Jephthah could not possibly have sacrificed his daughter (according to the vulgar opinion), may appear from the following considerations:—

"1. The sacrifice of children to Molech was an abomination to the Lord, of which in numberless passages he expresses his detestation, and it was prohibited by an express law, under pain of death, as a *defilement of God's sanctuary, and a profanation of his holy name*, Lev. xx. 2, 3. Such a sacrifice, therefore, unto the Lord himself, must be a still higher abomination, and there is no precedent of any such under the law in the Old Testament.

"2. The case of Isaac, before the law, is irrelevant, for Isaac was not sacrificed, and it was only proposed for a trial of Abraham's faith.

"3. No father, merely by his own authority, could put an offending, much less an innocent, child to death upon any account, without the sentence of the magistrate (Deut. xxi. 18—21) and the consent of the people, as in Jonathan's case.

"4. The *Mischna*, or traditional law of the Jews, is pointedly against it; ver. 212: 'If a Jew should devote his son or daughter, his man or maid-servant, who are *Hebrews*, the devotement would be void, because no man can devote *what is not his own, or whose life he has not the absolute disposal of*.' These arguments appear to be decisive against the sacrifice; and that Jephthah could not have devoted his daughter to celibacy against her will is evident from the history, and from the high estimation in which she was always held by the daughters of Israel for her filial duty and her hapless fate, which they celebrated by a regular anniversary commemoration four days in the year; chap. xi. 40."—*New Analysis of Chronology*, vol. iii., p. 319.

Ver. 40.

מִנְיָיִם וְיִמִּיָּהּ תִּלְכְּנָה בְּנֹרָה
יִשְׂרָאֵל לְרָצוֹת לְבֵית־יְהוָה הַגָּדֹל־עַד
אַרְבַּעַת יָמִים בַּשָּׁנָה :

ἀπὸ ἡμερῶν εἰς ἡμέρας ἐπορεύοντο θυγατέρες Ἰσραὴλ θρηγεῖν τὴν θυγατέρα Ἰεφθάε τοῦ Γαλααδῖτου ἐπὶ τέσσαρας ἡμέρας ἐν τῷ ἐν-
αυτῷ.

Au. Ver.—40 *That* the daughters of Israel went yearly [Heb., from year to year] to lament [or, to talk with] the daughter of Jephthah the Gileadite four days in a year.

To lament the daughter of Jephthah.

Dr. A. Clarke.—I am satisfied that this is not a correct translation of the original. Houbigant translates the whole verse thus: *Sed iste mos apud Israel invaluit, ut virgines Israel, temporibus diversis, irent ad filiam Jephthe—ut eam quotannis dies quatuor, consolarentur*: “But this custom prevailed in Israel, that the virgins of Israel, went at different times, four days in the year, to the daughter of Jephthah, that they might comfort her.” This verse also gives evidence that the daughter of Jephthah was not sacrificed; nor does it appear that the custom, or statute referred to here, lasted after the death of Jephthah’s daughter.

Gesen.—פָּתַח, Piel, *to praise, to celebrate* [so Lee, Rosen.], seq. acc. Judg. v. 11; seq. ל, Judg. xi. 40. Aram. פָּתַח, ל, i. q., פָּתַח, to recount. Arab. فَنَى, IV., to celebrate with praise, pp. to utter.

Rosen.—*Eunt filiae Israelis per plateas aut agros ad laudandam filiam Jephthæ, Gileadensis.* פָּתַח Græcus Alexandrinus θρηγεῖν, et Chaldæus פָּתַח, ad lamentandum, reddunt, quibuscum ceteri veteres consentiunt. Sed פָּתַח est infinitivus Piel verbi פָּתַח; quod supra v. 11, *laudare*, significare vidimus. R. Tanchum: “Verbum פָּתַח significat *predicationem*, et quidem eam, quæ conjuncta est cum lætitia, et commemoratione virtutum actionumque generosarum, ut supra v. 11. Atque hoc ipso modo peragi solebant nœniæ.” פָּתַח, *Per quatuor dies in anno continuas.* non ut Hebræorum nonnulli, volunt, quatuor diversis per annum vicibus.

CHAP. XII. 4.

וַיִּקְרָא יִפְתָּח אֶת-בְּלִיאֲנָשִׁי גִלְעָד
וַיִּלְחֶם אֶת-אֲפְרַיִם וַיִּנָּפֶץ אֲנָשֵׁי גִלְעָד
אֶת-אֲפְרַיִם כִּי אָמְרוּ פְּלִיטֵי אֲפְרַיִם אִתָּם
גִּלְעָד בְּתוֹךְ אֲפְרַיִם בְּרוּךְ מְנַשֶּׁה :

καὶ συνέστρεψεν Ἰεφθάε πάντας τοὺς ἄνδρας
Γαλααδ, καὶ παρετάξατο τῷ Ἐφραΐμ. καὶ

ἐπάταξαν ἄνδρες Γαλααδ τὸν Ἐφραΐμ, ὅτι
εἶπαν οἱ διασωζόμενοι τοῦ Ἐφραΐμ, ὑμεῖς
Γαλααδ ἐν μέσῳ τοῦ Ἐφραΐμ καὶ ἐν μέσῳ τοῦ
Μανασσή.

Au. Ver.—4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites.

Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites.

Pool.—According to this translation, these words are a scoffing and contemptuous expression of the Ephraimites concerning the Gileadites, whom they call fugitives of Ephraim; the word *Ephraim* being here taken largely, as it is elsewhere, as Isa. vii. 2, 5, so as it comprehends the other neighbouring tribes, of which Ephraim was in some sort the head or chief; and especially their brethren of Manasseh, who lived next to them, and were descended from the same father, Joseph; by reason whereof both these tribes are sometimes reckoned for one, and called by the name of *the tribe of Joseph*. And this large signification of Ephraim may seem probable from the following words, where, instead of *Ephraim*, is put *the Ephraimites and the Manassites*. By *Gileadites* here they seem principally to mean the Manassites beyond Jordan, who dwelt in Gilead, as appears from Deut. iii. 13; Josh. xvii. 1, 5, 6. And although other Gileadites were joined with them, yet they vent their passion against these; principally, because they envied them most; partly, because they seemed to have had a chief hand in the victory, Judg. xi. 29; and partly, because they were more nearly related to them, and therefore more obliged to desire their conjunction with them in the war. These they here opprobriously call *fugitives*, i. e., such as had deserted their brethren of Ephraim and Manasseh, and for some worldly advantage planted themselves beyond Jordan, at a distance from their brethren, and were alienated in affection from them, and carried on a distinct and separate interest of their own, as appears by their monopolizing the glory of this success to themselves, and excluding their brethren from it. According to the Hebrew, the words lie and may be rendered thus, *Therefore* (so *chi* is oft rendered) *they*

said, *Fugitives of Ephraim are ye* (i.e., Ye Ephraimites are mere runaways; for the words next foregoing are, *the men of Gilead smote Ephraim*. And having told you what they said, because the pronoun *they* was ambiguous, he adds by way of explication), who said it, even the Gileadites (and they said it when they had got the advantage over them, and got between them and home, as the next verse shows), being *between Ephraim and Manasseh*; i.e., having taken the passages of Jordan, as it follows, which lay between Ephraim and that part of Manasseh which was beyond Jordan. Or these latter words may be rendered thus, *And the Gileadites were between Ephraim and Manasseh*. So there is only an ellipsis of two small words, which are oft defective and to be understood in Scripture. Or thus, *And the Gileadites were in the midst of the Ephraimites, and in the midst of the Manassites*, to wit, those Manassites who ordinarily lived within Jordan, who possibly were confederate with the Ephraimites in this quarrel. And so the meaning is, they followed close after them, and overtook them, and fell upon the midst of them, and smote them; and they sent a party to intercept them at the passages of Jordan, as it here follows.

Bp. Patrick.—*Ye Gileadites are fugitives of Ephraim.*] That which provoked them to kill so many of them was their scoffing language (added to their threats), whereby they reproached the men of Gilead (who were the chief managers of the late war, xi. 29), as if they were but the scum and dregs of the tribe of Ephraim; i.e., of those descended from Joseph, among whom they were the principal.

Among the Ephraimites, and—Manassites.] That is, that dwelt in the land of Canaan; who looked upon the Gileadites, and the rest of the Manassites, on the other side Jordan, and in the most northerly part of it, as the refuse of their nation. But it must be acknowledged, that the words in the Hebrew are capable of another sense, and may be thus translated: "Therefore (so the particle *ki* is often translated) they said, *Fugitives of Ephraim are ye*;" that is, having smote them, the Gileadites called the Ephraimites *run-aways*. And the truth is, thus they (not the Gileadites) are called in the next verse: and then the following words may be thus translated, "Gilead got between the

Ephraimites and the Manassites." It is very probable, that the Manassites in Canaan joined with the Ephraimites in this presumptuous attempt upon the Gileadites; who being well acquainted with their own country, got between them and the river Jordan, to intercept their passage over it, as we read in the following verse.

Bp. Horsley.—Houbigant has made the best of this obscure passage. But it is certainly corrupt. The word פליטים signifies persons escaped from some extreme danger. It never signifies "fugitives" in an opprobrious sense. I suspect that this verse and the next have been by some accident intermixed; and that this passage relates to the situation of the Ephraimites at the ford.

Ged., Booth.—4 And the men of Gilead smote Ephraim, because they said, *Ye are only fugitives of Ephraim: Gilead is a base breed between Ephraim and Manasseh!*

Houb.—*Deinde Jephthe omnibus viris Galaad congregatis, contra Ephraim pugnavit, et viri Galaad viros Ephraim internecione deleverunt, propterea quod dixerant, Galaad fugitivus est de Ephraim; Galaad gregalis Ephraim, gregalis Manasse.*

Rosen.—*Et conciderunt Gileadenses Ephraimitas, nam dixerunt: fugitivi Ephraimitarum vos estis Gilead, in medio Ephraimi, in medio Manasses.* Quibus in verbis explicandis interpretes in diversissimas partes abeunt. Atque primum verba פליטים אֵינֶם אֶפְרַיִם sintne Ephraimitarum, an vero Gileadensium, haud satis liquet. Longe plerique tamen Ephraimitarum esse statuunt per convitium in Gileadenses jactata, quibus horum animi exasperati fuerint accensique ad pugnam. Nec tamen hi in sensu constituendo consentiunt. Ut ab antiquissimis ordiamur, Græca Alexandrina interpretatio est talis: ὅτι εἶπαν οἱ διασωζόμενοι τοῦ Ἐφραιμ ὑμεῖς Γαλαὰδ ἐν μέσῳ τοῦ Ἐφραιμ· καὶ ἐν μέσῳ τοῦ Μανασσῆ. Chaldaeus illa sic reddidit: אַרְי אֶפְרַיִם שְׂוֹנִיָּה דְּבֵית אֶפְרַיִם מָה אֵינֶם אֶפְרַיִם אֵינֶם אֶפְרַיִם, nam dixerunt *evasi domus Ephraim: quid vos æstimamini, qui de domo Gilead estis, in medio domus Ephraimi, in medio domus Manassis?* Quod sequutus Jarchi hæc notat: Gileadenses minimi erant inter Ephraimitas; ideo ii contemptum habebant Gileadenses iisque dicebant: *ecquid vos, Gileadenses, æstimati estis inter Ephraimitas et Manassitas?* Ita et R. Tanchum. Utraque interpretatio, Græca et Chaldaica,

וְאֵם jungit nomini וְאֵם, ut reddendum sit: vos *Gileaditæ*. Sed per accentum distinctivum *Sakeph-katon* voci וְאֵם appositum, ea cum וְאֵם jungitur, hoc sensu: *elapsi Ephraimitarum vos estis*. Hieronymus: *fugitivus est Galaad de Ephraim, et habitat in medio Ephraim et Manasse*, i. e., vos *Gileaditidæ* nihil estis aliud, quam fugitivi ex Ephraimitis, et tamen non minus vos censetis ad has tribus pertinere, ac si in earum medio habitaretis. Syrus: *quia dixerunt: Ephraimitæ sunt medii inter Ephrem et Manasse*. Sed Arabs: *et dixerunt: certe Ephrem et Manasse unum sunt genus*. Uterque interpres omisit nomen וְאֵם. Kimchi וְאֵם וְאֵם convicium esse ratum sensum hujus loci sic facit: pugnam inierunt Gileadenses cum Ephraimitis, quod antea soliti essent abjectissimi quique Ephraimitarum dicere: vos estis, qui habitatis Gileadem, q. d., nihil estis nisi Gileadenses, habitantes inter Ephraim et Manasse, estis homines obscuri et nullius nominis, habitantes inter duas tribus clarissimas et nobilissimas. Alii Ephraimitas volunt Gileadensibus, qui erant de Manassæis trans Jordanem, hoc convicium fecisse, quod a ceteris Josephi posteris segregati, in istum terræ Cananææ extremum angulum relegati essent, quasi indigni, qui cum ceteris habitarent, et pro transfugis Ephraimitarum, i. e., pro vilissimis suæ tribus reliquiis habendos esse. Haud improbandi videntur interpretum illi, qui verba וְאֵם וְאֵם, *evasores Ephraimi vos estis*, sola effatum Ephraimitarum constituere judicant, esseque verba illorum objurgatoria ad Gileadenses, quos invalidos vocassent, ut Jerem. xlv. 11, וְאֵם, *evasores* sunt paucissimi; verba autem וְאֵם וְאֵם, *percuterunt*, et parenthesi includenda. Sed in hac interpretatione, et in reliquis, quas recensuimus, illud displicet, quod וְאֵם וְאֵם de Gileadensibus sensu minus proprio capitur, quum statim vs. proximo eadem verba manifeste de Ephraimitis sensu proprio sint intelligenda. Quæ quum ita sint, hoc versu verba וְאֵם וְאֵם cum iis, quæ proxime præcedunt, וְאֵם וְאֵם וְאֵם, erunt hoc sensu jungenda: *percusserunt, occiderunt Gileadenses Ephraimitas*, quotquot singulos offenderunt; *nam dixerunt Gileadenses: evasores, profugi Ephraimitæ estis*, i. e., ex occidentalibus illis Ephraimitis, qui trajecto Jordane in nostram Gileaditidem invaserunt. Addit scriptor: וְאֵם וְאֵם וְאֵם, *percusserunt*.

Gileadenses erant in medio Ephraimitarum et in medio Manassitarum, i. e., milites Jephthæi inter regionem suam et Ephraimitarum se collocarunt ad obsidenda itinera. Sed non solum in quos in agris et viis inciderunt Ephraimitas singulos interfecerunt Gileadenses, verum et ne qui illorum trans Jordanem in suam regionem evaderent præcaverunt Gileadenses. Quod exponitur duobus versibus qui sequuntur.

Ver. 6.

וַיֹּאמְרוּ לוֹ הָאֲמֵרִיָּא שִׁבְּלֵת וַיֹּאמֶר
סִבְּלֵת וְלֹא יָדִין לְדַבָּר כִּיּוֹן וַיֹּאמְרוּ
אוֹתוֹ וְגו'

καὶ εἶπαν αὐτῷ. εἶπον δὴ στάχυς· καὶ οὐ κατέύθυνεν τοῦ λαλῆσαι οὕτως· καὶ ἐπελάβοντο αὐτοῦ, κ.τ.λ.

Au. Ver.—6 Then said they unto him, Say now Shibboleth [which signifieth, a stream, or, flood]: and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

Pool.—Shibboleth signifies a stream or river, which they desired to pass over; so it was a word proper for the occasion, and gave them no cause to suspect the design, because they were required only to express their desire to go over the *Shibboleth* or river. *He could not frame to pronounce it right*, or rather, *he did not frame or direct himself to speak so, or to speak right*, i. e., so as he was required to do it. The Hebrew text doth not say that *he could not* do it, but that that he *did it not*, because he, suspecting not the design of it, uttered it speedily according to his manner of expression. *At that time*; not in that place, at the passages of Jordan, but in that expedition, being slain either in the battle, or in the pursuit, or at Jordan.

Gesen.—שִׁבְּלֵת f. (ר. שִׁבְּלֵת No. 2) 1. an ear of grain, Job xxiv. 24, &c. 2. A stream, flood, see the root No. 3, Judg. xii. 6; Ps. lxix. 3, 16; Is. xxvii. 12. Syr. ܫܒܠܬ, channel of a river.

Dr. A. Clarke.—For he could not frame to pronounce it right. This is not a bad rendering of the original, וְלֹא יָדִין לְדַבָּר כִּיּוֹן, "and they did not direct to speak it thus." But instead of יָדִין, *yachin*, to direct, thirteen of Kennicott's and De Rossi's MSS., with

two ancient editions, read יבין, *yabin*; "they did not understand to speak it thus."

Rosen.—6 *Tum dixerunt ei Gileadenses: dic, quæso, Schibboleth. At ille dicebat Sibboleth, neque rectificabat proloqui sic, i. e., non exacte proferebat vocem, ut proponebatur. Syrus: quia scilicet non poterat proloqui sic. Arabs: quia Ephraimitæ non poterant pronunciare literam Schin. Vox*

שִׁבּוּל denotat et *spicam*, ut Arab. سنبلة, et *fluxum aquarum*, Ps. lxx. 3, 16. Priorem significatum hic expressit Græcus Alexandrinus, secundum codicem Vaticanum, ubi pro Hebraicis שִׁבּוּל אֶפְרַיִם leguntur hæc: εἶπον δὲ στάχυς. Sed in codice Alexandrino: εἶπατε δὲ σύνθημα, dicite tesseram, i. e., vocem constitutam, qua alii ab aliis internoscendi sunt; est enim militaris tessera, qua socii, quibus ea communicatur, ab hostibus internoscuntur. Sed de militari tessera hic non agi, non est quod doceamus. Pro יבין אֵל in codicibus nonnullis et editionibus veteribus legitur יבין אֵל, nec sciebat, quod non videtur reprobandum.

Ver. 7.

— וַיִּקְבֹּר בְּעָרֵי גִלְעָד :

— καὶ ἐτάφη ἐν πόλει αὐτοῦ Γαλαὰδ.

Au. Ver.—7 And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.

And was buried in one of the cities of Gilead.

Houb., Horsley, Ged., Booth.—And was buried in his own city [LXX, Vulg.] in Gilead.

Houb.—Solut Chaldaeus legit נָשִׁי in numero plur. atque inde fortasse id mendum fuit hodiernos in Codices derivatum. Nam inferioris ævi Judæi Paraphrasim Chaldaicam sæpe habuerunt, ut normam suæ Codicum et descriptionis interpretationis. Sed legebant Græci Intt. נָשִׁי, in civitate sua, eosque sequitur Vulgatus. Melius, ut videtur, Syrus נָשִׁי, in civitate (Galaad) ut mendum sit in litterâ malè trajectâ. Arabs eodem modo interpretatur, quo Syrus. Ex quibus colliget Lector, nimum sanè incautos fuisse Grammaticos recentiores, qui hoc verbum נָשִׁי, in civitatibus, Enallagen numeri esse crediderint, quasi Hebr. in linguam cadere posset, ut unum eundemque hominem diceret fuisse in civitatibus sepultum, pro in civitate. Certe ejusmodi Enallagen ignoravit

Chaldaeus, quam si cognosset, interpretatus fuisset, in civitate, non autem in civitatibus. Ignoravere ipsi Judæi Magistri. Nisi enim ignorassent, non commenti fuissent fabulam talem; Jephthæ, quia filiam suam immolasset, à Domino percussam fuisse gravi ulcere, ut corpus ejus de civitate in civitatem membratim dilaberetur, et in singulis civitatibus corpus ejus fuisse frustatim divisum ac sepultum. Nam quorsum talia fingerent, si contextu in Sacro nihil aliud viderent, quàm numeri Enallagen consuetam? Hoc attendere debuissent Grammatici novi, qui Rabbinos unicè amplectebantur, nec alios habebant Hebr. linguæ magistros.

Rosen.—*Mortuusque est Jephthæ Gileadite, et sepultus in urbibus Gileaditidis, i. e., in una ex urbibus Gileaditidis, quam definire nihil attinebat. Sic et alias pluralis pro uno aliquo indefinite ponitur, ut Gen. xix. 29 ubi not. vid. Cf. Gesenii Lehrjeb, p. 665. Græcus Alexandrinus reddidit ἐν πόλει αὐτοῦ Γαλαὰδ, quod sequutus Hieronymus: in urbe sua Galaad. Sic quoque Syrus et Arabs. Quasi legissent, aut legendum censuissent בְּיָרֵי. Sed non est mutatione opus.*

Ver. 14.

וַיְהִי-לּוֹ אַרְבָּעִים בָּנִים וְשְׁלֹשִׁים בָּנֵי בָנָי

καὶ ἦσαν αὐτῷ τεσσαράκοντα υἱοί, καὶ τριάκοντα υἱῶν υἱοί, κ.τ.λ.

Au. Ver.—14 And he had forty sons and thirty nephews [Heb., sons' sons], that rode on threescore and ten ass colts: and he judged Israel eight years.

Nephews.

Bp. Patrick, Horsley, Rosen.—Grandsons.

CHAP. XIII. 6.

Au. Ver.—6 Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name.

Dr. A. Clarke.—*But I asked him not whence he was, neither told he me his name.* This clause is rendered very differently by the Vulgate, the negative not being omitted: *Quem cum interrogassem quis esset, et unde venisset, et quo nomine vocaretur, noluit mihi dicere; sed hoc respondit.* "Who, when I asked who he was and whence he came, and by what name he was called, would not tell me; but this he said," &c.

The *negative* is also wanting in the Septuagint, as it stands in the Complutensian Polyglot: *Και ηρωτων αυτον ποθεν εστιν, και το ονομα αυτου, ουκ απηγγειλε μοι*. "And I asked him whence he was, and his name, but he did not tell me." This is also the reading of the Codex Alexandrinus; but the Septuagint, in the London Polyglot, together with the Chaldee, Syriac, and Arabic, read the *negative* particle with the Hebrew text, *I asked not his name, &c.*

Ver. 9.

Au. Ver.—The angel of God.

Booth.—The angel God.

Ver. 10.

— הִנֵּה נִרְאָה אֵלַי הָאִישׁ אֲשֶׁר-בָּא

בְּיוֹם אֵלַי :

— ἰδοὺ ὁπατα πρὸς με ὁ ἀνὴρ ὃς ἦλθεν ἐν ἡμέρᾳ πρὸς με.

Au. Ver.—10 And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day.

The other day.

Booth.—Dathe following Le Clerc considers בים as signifying *nuper, lately*, and so others. Houbigant follows Syr., Ch., and Arab. who read יהוה בים; and contends that בים never signifies lately.

Rosen.—Die isto, de quo vs. 3.

Ver. 12.

וַיֹּאמֶר מִנּוּחַ עֲתָה יָבֹא דְבָרִיךָ מֵחַ

יְהוָה מִשְׁפָּט הַנֶּעַר וּמַעֲשָׂהוּ :

καὶ εἶπε Μανωῆ. νῦν ἐλεύσεται ὁ λόγος, τίς ἔσται κρίσις τοῦ παιδίου καὶ τὰ ποιήματα αὐτοῦ;

Au. Ver.—12 And Manoah said, Now let thy words come to pass. How shall we order the [Heb., What shall be the manner of the] child, and how shall we do unto him [or, what shall he do? Heb., what shall be his work]?

Pool.—Let thy words come to pass; or, thy words shall come to pass; I firmly believe that thy promises shall be fulfilled.

How shall we order the child?

Bp. Patrick.—The Hebrew word *mishpat*, which we translate *order*, signifies here the rule whereby he should live.

Rosen.—12 *Nunc veniat verba tua*, unumquodque verborum tuorum, i.e., eveniat quod prædixisti, ut Deut. xviii. 22. *Nomen*

plurale in pluribus codicibus est defectivum scriptum, וְיָבֹא. — *Quid erit jus pueri et opus ejus?* i.e., quænam erit ratio educationis pueri, et quomodo eum tractabimus? Chaldæus: *Quid erit quod dignum infanti, et quid faciemus ei?* מִשְׁפָּט proprie *judicium*, hinc *quod legibus consentaneum est*, porro *modus agendi*. Hieronymus verba sic interpretatus est: *Quid vis ut faciat puer? aut a quo se observare debet?* Sed מִשְׁפָּט, *opus ejus* non est, quod Simson facturus sit, sed quod cum eo agi debeat, quomodo tractandus sit, ut angeli responsio ostendit. Similis pronominis suffixi usus observatur Genes. i. 4, ubi בְּרִיחֵי, *fletus ejus*, Josephi, est fletus de eo, propter eum.

Ver. 18.

וַיֹּאמֶר לוֹ מִלֵּאָה יְהוָה לְפִמָּה נָה תִשָּׂאֵל לְשִׁמִּי וְהוּא פִלְאִי :

חֵר א'

καὶ εἶπεν αὐτῷ ὁ ἄγγελος κυρίου. εἰς τί τοῦτο ἐρωτᾷς τὸ ὄνομά μου; καὶ αὐτό ἐστι θαυμαστόν.

Au. Ver.—18 And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it is secret [or, wonderful]? 13, 14, 15, 18, &c. *Angel of the Lord.*

Booth.—Angel Jehovah.

Secret. So Houb., Prof. Lee.

Ged., Booth.—It is a secret.

Pool.—Or, *hidden* from mortal men: or, *wonderful* [so Patrick, Horsley, Rosen., Gesen., Clarke], such as thou canst not comprehend; my nature or essence (which is oft signified by *name* in Scripture) is incomprehensible. This shows that this was the Angel of the covenant, the Son of God.

Bp. Horsley.—*Wonderful*. But for פִלְאִי, read with several MSS. פִּי.

Rosen.—18 *Dixitque ei nuntius Jovæ? quare rogas nomen meum?* Additum voci לְפִמָּה pronomen demonstrativum וְהוּא infert emphasin quandam, q.d., cur tam serio interrogas? cur tantopere meum nomen cognoscere urges? Vid. et Genes. xviii. 13; xxv. 22; xxxii. 30. וְהוּא פִלְאִי, *Quum illud sit mirabile?* Pro פִלְאִי, quomodo in margine legi jubetur, in textu est פִּלְאִי, aut פִּלְאִי, a פִּלְאִי, *mirum*, cum terminatione adjectivi. Est vero פִּלְאִי non capiendum pro angeli nomine, quod forte alicui videri posset collato loco Jesaj. ix. 5, tum quia angelus responsione sua indicat, se nomen suum nolle revelare (cf. Genes. xxxii. 29), tum

quia in Hebræo non fuisset scriptum *וְהָאֵלֹהִים*, *et illud est mirabile*, i. e., quum illud sit mirabile, sed simpliciter *וְהָאֵלֹהִים*, *illud est Peli*. Multo minus verba *וְהָאֵלֹהִים* transferenda sunt: *et ipse*, angelus erat mirabilis, i. e., mirandum se præstabat factis suis; nam de eo in sequentibus adhuc verba fiunt. Sed *mirabile* dicitur nomen angeli quia est occultum, adeo ut nemo id intelligere queat. Chaldæus reddit *מִפְּסָל*, quod Kimchi exponit *מִפְּסָל וּמוֹדֵל*, *separatum distinctumque a cognitione humana*. Syrus et Arabs *مَجْدُودٌ*, *laudatum, gloriosum* verterunt.

Ver. 19.

וַיִּבְרָךְ מְלֹאךְ אֱתֵנֶגְדִּי הָעֵצִים וְאֶת־
הַמִּבְרָחָה וַיַּעַל עַל־הַצֵּדָה לַיהוָה וּבְמַקְלָה
לַעֲשׂוֹת וּמִנֹּחַ וְאִשְׁתּוֹ רָאִים :

καὶ ἔλαβε Μανωὲ τὸν ἕριφον τῶν αἰγῶν καὶ τὴν θυσίαν, καὶ ἀνήνεγκεν ἐπὶ τὴν πέτραν τῷ κυρίῳ, καὶ διεχώρισε ποιῆσαι, καὶ Μανωὲ καὶ ἡ γυνὴ αὐτοῦ βλέποντες.

Au. Ver.—19 So Manoah took a kid with a meat offering, and offered it upon a rock unto the LORD: and the angel did wonderfully; and Manoah and his wife looked on.

Bp. Patrick.—Offered it upon a rock.] He did not offer it, properly speaking, but laid it upon the rock, as on an altar, to be offered unto the Lord. And so the LXX, ἀνήνεγκε, "he brought it to be offered;" he laid τοὺς ἄρτους καὶ τὰ κρέα ἐπὶ τῆς πέτρας, "he laid the bread and the flesh upon the rock."

The angel—did wonderfully.] The word *angel* is not in the Hebrew, and therefore this is to be referred unto Jehovah, immediately foregoing, who appeared in the form of an angel, and now acted suitable to his name *Pele, wonderful*; unto which the word *maphli (did wonderfully)* plainly alludes, that is, he brought fire, it is probable, out of the rock, as in the days of Gideon.

Manoah and his wife looked on.] Which shows that Manoah was only a spectator of what was done, but did not offer the sacrifice.

Bp. Horsley.—the Lord: and the angel did wondrously, &c.; rather, to Jehovah, who did a wonderful thing, while Manoah and his wife looked on. For *וְהָאֵלֹהִים*, a great number of Kennicott's best MSS. have *וְהָאֵלֹהִים*. I have sometimes thought that the

true reading might be *וְהָאֵלֹהִים*, to be in connexion with *לַעֲשׂוֹת*, as a title of Jehovah, and that the words *וְהָאֵלֹהִים* have crept in, improperly, in this place from the following verse. So that the whole of this 19th verse should stand thus:

19 So Manoah took a kid, with a meal-offering, and offered it upon a rock to Jehovah, who is wonderful in operation. 20 And it came to pass, &c.

Houb.—*Rem fecit Dominus admirabilem, Manue uxoreque ejus aspectantibus.*

וְהָאֵלֹהִים, Quidam interpretantur, *Dominus, et fecit rem mirabilem*, quod prorsus alienum est ab Hebraici consuetudine sermonis, ut participium *כִּשְׁלָה* nullo nomine comitante subnixum, vim habeat præteriti. Atque hunc locum in mendo esse docent ipsi Veteres, dum alii aliter, aut legunt, aut interpretantur. Chaldæus similiter habet, ut *hod. Codex*, atque etiam similiter ob eam causam obscurus est. Syrus et Arabs vertunt *laudabat Dominum*. Divinabant, quia nihil certum habebant, quod sequerentur. Græci Intt. in Codice Rom. *διεχώρισε ποιῆσαι, discessit, vel divisit ad faciendum*; obscurum reddunt per obscurius. *Codex Alex. τῷ θαυμασῶ ποιοῦντι κυρίῳ, facienti mirabilia Domino*, quasi ex scripturâ *וְהָאֵלֹהִים* sit legendum *וְהָאֵלֹהִים*. Sed nec ego facile crediderim ita olim scriptum fuisse Hebr. in Codicibus. Nam, cum subsequatur, *et Manue uxoreque ejus erant videntes*, satis apparet, Scriptorem Sacrum hoc loco commemorare, non *mirabilia* quædam in genere, sed aliquid in specie ipsâ mirabile, quod quidem Manue ac uxor ejus suis oculis subjectum aspexerint; nempe id, quod inferiori versu narratur, Angelum mediâ holocausti flammâ se involvisse, atque ex oculis evanuisse. Ergo vix dubitandum quin, pro *וְהָאֵלֹהִים* sit legendum *וְהָאֵלֹהִים*, *et Dominus fecit rem mirabilem*, ut deinde subjungatur, *atque hanc videre Manue ac uxorem ejus*. In quâ emendatione optimè quadrat membrum prius cum posteriori, ut quemadmodum in posteriori participium *וְהָאֵלֹהִים*, *antecedente Manue et uxor ejus*, idem valet ac præteritum, id etiam contingat in priori, in quo nomen *וְהָאֵלֹהִים* participium regit et antecedit.

Rosen.—*Et mirabiliter egit faciendo*, scil. angelus, ad eum enim hæc verba referenda esse, patet inde quod additur: *et Manoach et uxor ejus conspicientes erant mirum illud*, quod angelus peregit; eduxit enim e petra

ignem, qui hœdum cum munere farreo consumsit. Hoc colligitur ex eo quod versu proximo legimus. In sensum plane alienum hæc verba detorsit Hieronymus, qui illa sic reddidit: *et posuit supra, offerens Domino, qui facit mirabilia*, quasi non Manoachus sacrificium obtulerit, sed illius oblationem demandaverit angelo, qui dixerat nomen suum פְּלִי, *mirabile*. Sed hic si sensus esset, debuisset ו ante פְּלִי omisum esse.

Ver. 23.

וְכַעֲת לֹא הִשְׁמִיעֵנוּ דְּבָרָתָא :

— καὶ καθὼς καρὸς οὐκ ἂν ἡκούτισεν ἡμᾶς ταῦτα.

Au. Ver.—23 But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these things, nor would as at this time have told us such things as these.

Nor would as at this time have told us such things as these.

Pool.—Or, at this time; the particle as noting here, not likeness, but the truth and reality of the thing, as it doth Numb. xi. 1; Deut. ix. 10, and elsewhere. This expression seems to have some emphasis in it, to enhance God's mercy to them, as being afforded them in a time of such public and grievous calamity: and in a time when the word of the Lord was precious, and there was no open vision, as it was afterwards, 1 Sam. iii. 1.

Bp. Horsley.—Rather, Nor would have revealed unto us what by the time has actually taken place. כִּנּוּחַ—כִּנּוּחַ. This conversation seems to have taken place at some little distance of time after the last appearance of the angel of Jehovah, when Manoah's wife found herself pregnant, and knew by the state of her pregnancy that her conception must have commenced since the time the angel of Jehovah first promised it. To the particular fact of her pregnancy she alludes by the word כִּנּוּחַ, and to the time of it by the word כִּנּוּחַ. These two things taken together, that she was now pregnant, and that her conception was posterior to the angel's promise, make a complete proof, that she and her husband were still objects of the angel's favour, and had nothing to apprehend.

Rosen.—*Et circa hoc tempus*, i. e., hoc

tempore, nunc (ut infra xxi. 22), *non audire nos fecisset secundum hoc*, nec prædixisset nobis hujusmodi. Hieronymus: *neque ea quæ sunt ventura dixisset*, ut de abstinentiâ matris Simsonis a vino et a cibis immundis, dum in utero gestaret filium, qui populum suum a Philistæorum tyrannide sit liberaturus, vs. 4, 5, 14.

Ver. 24.

Bp. Patrick.—*Samson.*] Which Josephus saith signifies ισχυρὸν, strong, or robust; but whence he derived it I cannot imagine. Some think from *Shemesh*, which signifies the sun, which is a body of mighty force. So St. Jerome, who thinks Samson is as much as *their sun*; a great "light of Israel," as David is called.

Gesen.—שִׁמְשׁוֹן (sun-like, denom. from שָׁשׁ, *Shimshon*, *Samson*. Sept. Σαμψών, which Josephus (Ant. v. 10) explains by ισχυρὸς, but against the etymology; see *Gesch. der Hebr. Spr.*, p. 81, 82.

CHAP. XIV. 3.

Au. Ver.—3 Then his father and his mother said unto him, *Is there* never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? &c.

My people.

Dathe, Houb., Booth.—Thy people [Syr., Arab.].

Rosen.—וְאִמִּי לוֹ אֲנִי וְאִמִּי הָיָן בְּכִנּוּחַ אֲדָמָה, וְכִנּוּחַ עֲמִי אֲדָמָה, *Dixitque ei pater ejus et mater ejus: nunquid non est inter filias fratrum tuorum*, i. e., popularium, *et in toto populo meo mulier, quam tibi uxorem eligere possis*. Pro עֲמִי Dathius legendum vult עַמִּי, *in populo tuo*, quia secundæ personæ pronomem suffixum præcedit. Sed referuntur verba solius patris, uti videtur. Syrus secundæ personæ suffixum posuit, ut cum præcedente conveniret; reliqui vero veteres primam personam expresserunt.

Of the uncircumcised Philistines.

Ged., Booth.—From among the daughters [three Hebrew and one Chald. MSS.] of the uncircumcised Philistines.

Ver. 4.

וְאִבִּי וְאִמִּי לֹא יָדְעוּ כִּי מִיָּהוָה הָיָא כִּי־הָאֲנָה הָיָא מִבְּקֶשׁ מִפְּלִשְׁתִּים וְגו' καὶ ὁ πατήρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ οὐκ

ἔγνωσαν, ὅτι παρὰ κυρίου ἐστὶν, ὅτι ἐδίκησιν αὐτὸς ζητεῖ ἐκ τῶν ἀλλοφύλων, κ.τ.λ.

Au. Ver.—4 But his father and his mother knew not that it was of the Lord, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

Rosen.—*Pater vero ejus et mater ejus nesciebant, quod a Jova hoc rem a Jova proficisci, injectam ei eam cogitationem a Deo esse.* פִּי־הָאֵפָה, *Nam occasionem ipse querens erat a Philisthæis.*

Ver. 5.

Au. Ver.—5 Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him [Heb., in meeting him].

Rosen.—וְהָיָה פֶּסֶר אֶרְיֹה שָׁמַיִן לִפְנֵיהֶם, *Et en! leunculus leonum rugiens obviam ei venit.* פֶּסֶר est *leo juvenis*, major catulo, quem Hebræi נִיִּר vocant, vid. *Ezech. xix. 2, 3, 6.* *Leunculus leonum* idem est dicendi modus qui נִיִּר פֶּסֶר, *hædus caprarum*, supra xiii. 15.

Ver. 10.

Au. Ver.—10 So his father went down unto the woman; and Samson made there a feast; for so used the young men to do.

Made there a feast.

Houb., Ged., Booth.—Made there a feast of seven days [LXX, Syr., Arab.].

Houb.—Convivium. Addunt Græci Intt., *ἡμέρας ἑπτὰ, septem dies*, atque eos sequuntur Syrus et Arabs. Quæ eos legisse id persuadet, quòd nulla necessitas erat cur hæc adderent, nisi et legerent. Imò hæc non fuisse omittenda, docet id quod sequitur, *nam sic facere juvenes solebant.* Nimirum causa erat, cur sacer scriptor legentes doceret ejusmodi convivia *dies septem* fuisse celebrata, non item, cur tantum *celebrata.* Nam nemo erat, qui nesciret in nuptiis adhiberi convivia: vide versum 12.

Ver. 12.

וְנָתַתִּי לָכֶם שְׁלֵשִׁים סָדִינִים —
וְשָׁלִשִׁים חֲלָפֹת בְּנָדִים :

— δώσω ὑμῖν τριάκοντα σινδόνας καὶ τριάκοντα στολὰς ἱματίων.

Au. Ver.—12 And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find

it out, then I will give you thirty sheets [or, shirts], and thirty change of garments.

Sheets.

Bp. Patrick.—Most take *sidinin* (from whence the word *sin don* seems to come) for such linen cloths as the whole body may be wrapped in; and therefore properly translated *sheets*: and *change of garments* signify new robes, which they might change for the old: but of the word *sin don*, see Braunius *De Vestitu Sacerd.* Hebr., lib. i., cap. 7, n. 7.

Dr. A. Clarke.—*Thirty sheets.*] I have no doubt that the Arab *hayk*, or *hyke*, is here meant; a dress in which the natives of the East wrap themselves, as a Scottish highlander does in his *plaid*. In Asiatic countries the dress scarcely ever changes; being nearly the same now that it was 2,000 years ago. Mr. Jackson, in his account of the Empire of Morocco, thus mentions the Moorish dress: "It resembles," says he, "that of the ancient patriarchs, as represented in paintings (*but the paintings are taken from Asiatic models*); that of the men consists of a red cap and turban, a (*kumja*) shirt, which hangs outside of the drawers, and comes down below the knee; a (*caftan*) coat, which buttons close before, and down to the bottom, with large open sleeves; over which, when they go out of doors, they throw carelessly, and sometimes elegantly, a *hayk*, or garment of white cotton, silk, or wool, five or six yards long, and five feet wide. The Arabs often dispense with the caftan, and even with the shirt, wearing nothing but the hayk." When an Arab does not choose to wrap himself in the hayk, he throws it over his left shoulder, where it hangs till the weather, &c., obliges him to wrap it round him. The hayk is either *mean* or *elegant*, according to the quality of the cloth, and of the person who wears it. I have myself seen the natives of Fez, with hayks or lykes, both elegant and costly. By the *changes of garments*, it is very likely that the *kumja* and *caftan* are meant, or at least the caftan; but most likely both: for the Hebrew has הַלְפֹת בְּנָדִים, *changes or succession of garments.* Samson, therefore, engaged to *give or receive thirty haykes*, and thirty *kumjas* and *caftans*, on the issue of the interpretation or non-interpretation of his riddle: these were complete suits.

Gesen.—סָדִין, m. (ר. פָּן), *indusium, shirt*, a wide under-garment of linen worn next the

body, Judg. xiv. 12, 13; Isa. iii. 23; Prov. xxxi. 24. Sept. σιδῶν.—Chald. id. Syr. ܣܕܐ, in the Syr. version of the N. T., is put for Gr. σουδάριον, Luke xix. 20, λέντιον, John xiii. 4.

Prof. Lee.—סִדָּן, m. pl. סִדָּיִם. Arab. سِدَن, lana; سِدَن, velum, tegumentum;

cogn. سِدَل, Id. سِدَل, laxavit, dimisit mulier vestem suam. The LXX translate the word by σιδῶνας, which is manifestly derived from it. Apparently, Any covering. (a) Fine cloth of Syrian manufacture. (b) A dress made of it. (c) A piece of this cloth used as a sheet, see Herod. ii. 95. (a) Prov. xxxi. 24. (b) Isa. iii. 23. (c) Judg. xiv. 12, 13.

Rosen.—Tum dabo vobis triginta indusia. De סִדָּיִם tunicas interiores, nudæ carni impositas, quas Latini interulas, vel subuculas, vel indusia appellarunt, significantibus, vid. not. ad Jes. iii. 23, et Schröderum De vestitu mulierum Hebr., p. 339, seqq. וְשִׁשִּׁים הַלְּבִשׁוֹת הַבְּנִיִּים, Et triginta mutationes vestium (ut הלְּבִשׁוֹת שְׂמִיּוֹת, Genes. xlv. 22), i. e., mutatoriarum vestes. Ita dicuntur vestes pretiosiores, quæ cum quotidianis permutantur, quarum diebus festis est usus.

Ver. 14.

וַיֹּאמֶר לָהֶם מְהֵרָא וַיֵּצֵא מִצֵּדָה שְׁלֹשֶׁת יָמִים :
וַיֵּצֵא מִצֵּדָה מֵהָוָה וְלֹא יָכֹל לְהַגִּיד

καὶ εἶπεν αὐτοῖς. τί βρωτὸν ἐξῆλθεν ἐκ βιβρώσκοντος, καὶ ἀπὸ ἰσχυροῦ γλυκύ· καὶ οὐκ ἠδύνατο ἀπαγγεῖλαι τὸ πρόβλημα ἐπὶ τρεῖς ἡμέρας.

Au. Ver.—14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

The strong.

Houb., Patrick, Ged., Booth—The fierce.

Bp. Patrick.—The opposition is manifest in the first part of the riddle, but not in the second; for weakness is opposed to strength, not sweetness, whose opposite is bitterness, or sharpness: but Bochartus hath ingeniously observed, that these two words are sometimes confounded; for, in the Arabic language, the word mirra, which signifies strength,

comes from marra, which signifies to be bitter: and so it is among the Latins, where acer, a sharp man, is as much as a valiant man, who eagerly (as we speak) engaged his enemies: and this very word (as he and others have noted) is used of lions, whom Ovid in his Fasti calls

“Genus acre leonum.”

And therefore the riddle is truly this: “Food came from the devourer, and sweetness from that which is eager and sharp;” i. e., fierce.

Rosen.—Dixitque iis scil. ænigma, quod hoc erat; e vorante prodiit cibus, et e forti prodiit dulcedo. “In quibus verbis,” inquit Bochartus Hieroz., p. ii., l. iv., cap. 12. t. iii., p. 284 edit. Lips., “ut comedenti cibus, ita forti dulce opponitur. Quæ tamen non videntur esse opposita. Forti enim imbelles, aut debiles, dulci opponitur acre aut amarum. Sed quandoque hæc confunduntur; et amarum pro forti, acre pro utroque sumitur. Sic Arabice مرّة, robur, et مرير, robustus, validus, sit a verbo مَرَّ, amarum esse. Et acer Latine dicitur qui fortis est.”

Quam suam sententiam commendare potuisset Syriaci interpretis auctoritate, qui מַרְרָה reddidit מַר, ex amaro. Et in co-

dicibus nonnullis Græcæ Alexandrinæ translationis pro ἀπὸ ἰσχυροῦ exstat ἀπὸ μικροῦ, ab amaro. Sed nihil necesse est, tam accurate sibi respondere hæc ἀντίθετα. Præterea cum fortitudine sæpe durities quædam et feritas conjuncta est, ut fortis haud raro sit immitis, cui in saporibus dulce opponitur. Sed non poterant indicare, solve (vid. vs. 12, 13) ænigma per tres dies. Pro שְׁשִׁים יָמִים in quodam De-Rossii codice Hispanico, initio seculi duodecimi nostræ æræ scripto, quem numero 701 signavit, legitur a prima manu scriptum שִׁבְעָה יָמִים, septem dies. Quo adscito De-Rossi difficultatem, quæ circa diem septimum, versus proximi initio exstat, sublatam judicat. Sed illud unicus tantum codicis שִׁבְעָה nonnisi librarii hallucinationi deberi vix dubium.

Ver. 15.

וַיְהִי וּבְנֵים הַשְּׁבִיעִי וַיֹּאמְרוּ
לְאַשְׁת־שִׁמְשׁוֹן פְּתֵי אֶת־אִישׁךָ וַיִּגְדֵּר
לָנוּ אֶת־הַחִידָה פְּנִינָתְךָ אוֹתָךְ וְאֶת־
בֵּית אֲבִיךָ בְּאֵשׁ הִלְרִשְׁנוּ קְרָאתָם לָנוּ
הִלָּא :

καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ τετάρτῃ, καὶ εἶπαν τῇ γυναικὶ Σαμψών. ἀπάτησον δὴ τὸν ἄνδρα σου καὶ ἀπαγγείλατω σοὶ τὸ πρόβλημα, μὴ ποτε κατακάυσωμέν σε καὶ τὸν οἶκον τοῦ πατρός σου ἐν πυρὶ. ἥ ἐκβιάσαι ἡμᾶς κεκλήκατε;

Au. Ver.—15 And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have [Heb., to possess us, or, to impoverish us]? is it not so?

On the seventh day.

Houb., Dathe, Horsley, Ged., Booth.—On the fourth [LXX, Syr., Arab.] day.

Bp. Horsley.—The LXX say "the fourth," which is more consistent with the context. The difference between the textual reading דרביש and דרביש, which must have been the reading of their copies, lies only in the letters ש and ר.

That he may declare unto us.

Houb., Horsley, Booth.—That he may declare unto thee [LXX, Vulg.].

Houb.—*Die septimo.* Nos, *die quarto*, ex scriptura דרביש quam sequuntur Græci Intt. Syrus et Arabs. Nam, cum mox dictum fuerit, convivii socios non potuisse ænigma solvere *per tres dies*, prope necessarium est, ut iidem *die quarto* Samsonis uxorem de ænigmatē solvendo sollicitarint. Qui, si diem septimum expectasset, cum Sacra Pagina pugnarent mox narrante, Samsonis uxorem per eos septem dies plosset apud maritum suum, donec *die septimo* Samson uxori ænigma declarasset. Id tam clarum est, ut explicando fieri obscurum videatur. Sed superest explicandum, quomodo mulier per eos *septem dies* apud Samsonem flevit, si die tantum *quarto* eam sodales pelleret, ut eliceret ex marito ænigmatē interpretationem. Nam sequi videtur dies tantum *tres* uxorem apud maritum lacrymâsse. Itaque responderetur, *per eos septem dies*, idem valere, ac *per eam septimanam*, non autem *totam*, sed partem ejus eam, quæ restabat. Rem esse ita intelligendam videbit, si quis attentè legit versum 17, ubi *septem dies* attribuuntur convivii nuptialibus, non autem uxoris apud maritum fletibus. *Blandire marito tuo, ut indicet nobis (ænigma).* In promptu est רובי, *nobis*, esse in mendo positum, et legendum רָבִי, *tibi*, ut legunt Græci Interpretes qui ἀπαγγείλατω σοι, *renuntiet tibi.* Nam

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sodales Samsonis vincuntur, si eis Samson ænigma interpretatur. Itaque agunt apud mulierem, ut urgeat maritum blanditiis, ut cum ea rem ipsis patefecerit, deinde fingant a se ipsis ænigma fuisse solutum.....הלאה idem ac הלאה, *huc*; nisi mendosum est, sine ה, *finali* scriptum. Ita rem accipiunt Veteres.

Rosen.—*Factumque est die septimo, ut dicerent juvenes Philisthæi ad uxorem Simsonis: blandire viro tuo, ut indicet, solvat nobis illud ænigma.* Pro *die septimo* Græcus Alexandrinus in codice Romano et Syrus ponunt *diem quartam*, quasi דרביש legissent, probantibus Hubiganto, Dathio, aliis, qui diem, quo Simsonis uxorem aggressi sunt Philisthæi, nuptialis convivii fuisse quantum contendunt, quum præcesserit vs. 14, per tres dies convivii eos ænigma solvere non potuisse. Sane recepto דרביש facilius procedit quæ sequitur narratio, quæ retento דרביש nonnihil implicatio fit. Attamen si דרביש genuinum esset, mirum esse debet, id seriei narrationis tam aptum e codicibus Hebraicis ita evanuisse, ut nec a Chaldæo nec a vetere Latino interprete lectum fuerit. In codice Regiomontano secundo verba דרביש ביום דרביש ex prima manu desunt, judicatur Lillenthal in *Commentat. Crit. de Codd. Regiomont.*, p. 192, melius illa verba omitti. "Paranymphi enim," inquit, "Simsonis, qui sensum ænigmatē conjectando assequi frustra tentarunt primis convivii nuptialis tribus diebus, non demum diem septimum exspectasse, sed illico sollicitasse videntur noviter nuptam." Neque tamen, re diligentius considerata, verba illa sollicitare necesse erit. Philisthæos juvenes jam primis nuptialis convivii diebus prope modum desperantes de ænigmatē solutione inveniunda credibile est jam tum aggressos esse Simsonis uxorem, et petiisse, ut blanditiis nova sponsa a novo sponso solutionem eliceret, levibus etiam forsitan minis adjectis, ni faceret, sperantes tamen adhuc nonnihil fore, ut aliquid interea temporis alicui ipsorum occurreret, quod ad solutionem faceret, sponsamque ipsis operam suam promississe. At quum Simson usque ad diem septimum importunitatem mulieris rejecisset, eam denuo juvenes illi die septimo aggressi sunt, gravioribus minis adjectis, *ne comburemus te domumque patris tui igne*; unde mulier omnes quas potuit artes et blanditias adhibuit, ut quod volebat a marito extorqueret, quod et perfecit. Difficultatis quid est in verbis דרביש, *ut indicet nobis.* Nam

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juvenes vincuntur, si eis Simson ænigma interpretatur. Itaque agunt apud mulierem, ut urgeat maritum blanditiis, ut cum ea rem ipsis patefecerit, deinde fingant a se ipsis fuisse ænigma solutum. Græcus Alexandrinus et Hieronymus reddunt, *ut indicet tibi*. Nimirum sensum expresserunt verborum Hebræorum, qui hic est: tibi indicet, ut nobis aperias, vel, nobis per te indicet. *Num ad pauperes nos reddendos vocastis nos?* *Nonne?* הֲלִישְׁנִי propr. *num ad occupandum nos*, i. e., res nostras, ad spoliandos nos, s. pauperes nos reddendos. Est infinitivum formæ Piel, significatione cum Hiphil convenientis, ut 1 Sam. ii. 7 מִיֶּשְׁנִי וְיִשְׁנִי, *qui pauperem et divitem reddit*. הִיא Chaldæus reddidit הִלְכָּא, *huc*, eumque sequutus Jarchi exponit per הִלֵּם. Sed non est, cur vocem hac nova significatione hic capiamus.

Ver. 17.

וַתִּבְכֶּה עָלָיו שִׁבְעַת הַיָּמִים אֲשֶׁר-
הָיָה לָהֶם חֲמִשָּׁתָה וַיְהִי ו בָּיִתָם
הַשְּׂבִיעִי וּגְו'

καὶ ἔκλαυσε πρὸς αὐτὸν ἐπὶ τὰς ἑπτὰ ἡμέρας,
ὥς ἥ αὐτοῖς ὁ πότος· καὶ ἐγένετο ἐν τῇ ἡμέρᾳ,
τῇ ἑβδόμῃ, κ.τ.λ.

Au. Ver.—17 And she wept before him the seven days [*or, the rest of the seven days*] while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

Pool.—*The seven days, while their feast lasted*, i. e., on the residue of the seven days [so Bp. Patrick], to wit, after the third day. It is a familiar synecdoche. Or, *on the seventh of the days on which the feast was*; and then the following clause, *on the seventh day*, is only the noun repeated for the pronoun, on that day; as is most frequent, as 1 Kings viii. 1, *Solomon assembled—unto Solomon*, i. e., unto himself.

Rosen.—*Septem dies minus accurate dictum esse patet pro intra septem dies, vel majore septem dierum parte, vel omnibus diebus qui residui erant usque ad diem septimum*. Nisi malis, mulierem jam initio septem dierum monitam fuisse, ut a sponso solutionem expiscaretur, idque ipsam fecisse, sed frigidius et languidius tribus primis diebus, quam postea; cf. quæ ad vs. 15, notavimus.

CHAP. XV. 4.

וַיִּלְכֶּד שְׁמֹשׁוֹן וַיִּלְכֶּד שְׁלֹש־מֵאוֹת
שׁוֹעָלִים וַיִּקַּח לַפְּדִים וַיִּפֹּן זָנָב אֶל-
זָנָב וַיִּשֶׂם לַפִּיד אֶחָד בֵּין־שְׁנֵי הַזָּנָבוֹת
בֵּתוֹךָ :

καὶ ἐπορεύθη Σαμψὼν, καὶ συνέλαβε τρια-
κοσίας ἀλώπεκας, καὶ ἔλαβε λαμπάδας, καὶ
ἐπέστρεψε κέρκον πρὸς κέρκον, καὶ ἔθηκε λαμ-
πάδα μίαν ἀναμέσον τῶν δύο κέρκων καὶ ἔδησεν.

Au. Ver.—4 And Samson went and caught three hundred foxes, and took firebrands [*or, torches*], and turned tail to tail, and put a fire-brand in the midst between two tails.

Foxes.

Ken.—The 300 foxes, caught by Samson, have been so frequently the subject of banter and ridicule, that we should consider, whether the words may not admit a more rational interpretation. For, besides the improbability arising here from the *number* of these foxes, the *use* made of them is also very strange. If these animals were tied tail to tail, they would probably pull contrary ways, and consequently stand still: whereas a firebrand, tied to the tail of each fox singly, would have been far more likely to answer the purpose here intended. To obviate these difficulties, it has been well remarked that the word שְׁעָלִים, here translated foxes, signifies also *handfuls* (Ezek. xiii. 19, *handfuls of barley*), if we leave out that one letter י, which has been inserted or omitted elsewhere almost at pleasure. No less than seven Heb. MSS. want that letter here; and read שְׁעָלִים. Admitting this version, we see, that Samson took 300 *handfuls* (or sheaves) of corn and 150 *firebrands*, that he turned the sheaves *end to end*, and put a firebrand *between the two ends, in the midst*, and then, setting the brands *ends* fire, *sent the fire into the standing corn* of the Philistines. The same word is now used twice in one chapter (Ezek. xiii. 4, 19) in the former verse signifying foxes, in the latter *handfuls*: and in 1 Kings xx. 10, where we render it *handfuls*, it is ἀλωπεξί in the Greek version. See "Memoirs of Literature," fol. 1712, p. 15.

Bagster's Bible.—Dr. Kennicott and others contend that for שְׁעָלִים, foxes, we should read שְׁעָלִים, *handfuls*, or sheaves of corn. But 1. The word לָכַד, rendered *caught*, never signifies simply to *get or take*, but always to *catch, seize, or take by assault* or

stratagem. 2. Though the proposed alteration is sanctioned by seven MSS., yet all the versions are on the other side. 3. Admitting this alteration, it will be difficult to prove that the word שֶׁל means either a *sheaf* or a *handful of corn in the ear and straw*. It occurs but thrice in Scripture (1 Kings xx. 10; Is. xl. 12; Ezek. xiii. 9): where it evidently means as much as can be contained in the *hollow of the hand*; but when *handfuls* of grain in the shock, or *sheaves* are intended, very different words are used. See Ruth ii. 15, 16, &c. 4. It is not hinted that Samson collected them *alone*, or in *one day*; he might have employed many hands and several days in the work. 5. The word שָׂרָא properly denotes the *jackal*, which travellers describe as an animal between the wolf and fox, gregarious, as many as 200 having been seen together, and the most numerous of any in eastern countries; so that Samson might have caught many of them together in nets.

Gesen.—שָׂרָא m. 1. *A fox*, Cant. ii. 15; Lam. v. 18; Ez. xiii. 4; Neh. iii. 35. As to the origin of the word, Bochart supposes the fox to be so called from a word signifying to *cough*, which he refers to its yelp,

comp. שָׂרָא, to cough. But more probably the animal has this name from its burrowing under ground, from ר. שָׂרָא, so that שָׂרָא denotes pp. *digger, burrouer*, comp. שָׂרָא No. ii. But under the general name of *foxes* the Hebrews and other Orientals appear in common usage to have comprehended also *jackals*, Pers. شغال, *Shaghal*; see Niebuhr's "Description of Arabia," p. 166, Germ. Thus *jackals* seem to be meant in Judg. xv. 4, since the fox is with great difficulty taken alive; and also in Ps. lxxiii. 11, inasmuch as foxes do not feed on dead bodies, which are a favourite repast for the jackal. See Bochart Hieroz., t. ii., p. 190 sq., ed. Lips.; Faber's Archæol. i., p. 140; Rosenm. Alterthumsk. IV. ii., p. 154.

Ver. 5.

וַיִּבְרֹךְ מִן־יָדָיו וַעֲדָהּ בְּאֵשׁ וַעֲדָהּ בְּאֵשׁ

זֵית :

— καὶ ἐκάησαν ἀπὸ ἄλωνος καὶ ἔως σταχύων ὄρθων, καὶ ἔως ἀμπελώνος καὶ ἐλαίας.

Au. Ver.—5 And when he had set the brands on fire, he let them go into the stand-

ing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives.

With the vineyards and olives.

Rosen.—Postrema versus verba, וַעֲדָהּ בְּאֵשׁ, Bochartus l. 1, p. 196 per ἀσύνδετον usque ad vineam et olivam interpretatur, cum Hieronymo, qui sic reddidit: in tantum, ut vineas quoque et oliveta flamma consumeret. Neque tamen ut h. l. ἀσύνδετον statuamus necesse est. Quum אֵשׁ a radice אָשׁ, nobilis fuit proprie in universum terram nobiliorem in horti modum cultam significet; nihil obstat, quo minus וַעֲדָהּ בְּאֵשׁ, terram olearum culturæ adaptatam, olivetum, reddamus.

Ver. 6.

Au. Ver.—6 Then the Philistines said, Who hath done this? and they answered, Samson, the son-in-law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up and burnt her and her father with fire.

And they answered.

Rosen.—Dixerunt, dictum est iis.

Her and her father.

Ken., Ged., Booth.—Her and her father's house [LXX, Syr., Arab., and forty MSS.].

Ver. 7.

וַיֹּאמֶר לָהֶם שָׁמְשׁוֹן אֶם־תַּעֲשׂוּן כְּנֹאֵת כִּי אִם־נִקְמָתִי בָכֶם וְאַחֵר אֲחַדְלָה :

καὶ εἶπεν αὐτοῖς Σαμψών. ἐὰν ποιήσῃτε οὕτως ταύτην, ὅτι ἡ μὴν ἐκδικήσω ἐν ὑμῖν, καὶ ἔσχατον κοπάσω.

Au. Ver.—7 And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

Bp. Patrick.—*Though ye have done this.*] The words in the Hebrew are a concise form of speech, "If ye had done after this manner;" that is, punished them sooner for the injury done him, it might have seemed love of justice; but now they did it only out of love to themselves.

Yet will I be avenged of you.] Or, but I will surely take a farther revenge of you.

Dr. A. Clarke.—As they saw Samson had been unjustly treated both by his wife and her father; therefore they destroyed them both, that they might cause his wrath to cease from them. And this indeed seems intimated in verse 7: *And Samson said—Though ye have done this, yet will I be*

avenged of you; that is, I am not yet satisfied: ye have done me great wrongs, I must have proportionate redress; then I shall rest satisfied.

Bp. Horsley.—7 This verse is thus rendered by the LXX [Cod. Alex.] and Theodotion: *Και εἶπεν αὐτοῖς Σαμψών, ἔαν ποιήσῃτε οὕτως οὐκ εἰδοκῆσω, ἀλλὰ τὴν ἐκδίκησιν μου ἐξ ἑνὸς ἑκάστου ὤμων ποιησόμεαι.* Whence Houbigant conjectures that the words *אין הפצרי* should be restored, as the reading of their MSS., between the words *והוא* and *כי*. “Although ye have done this, I am not satisfied without I take my revenge upon you, and afterwards I will be quiet.” The agreement of the LXX and Theodotion gives great probability to the emendation.

Rosen.—7 Verba Simsonis, *Si facialis secundum hoc*, i. e., ita, interpretum plures pro aposiopesi habent hominis irati, quam sic capiunt: si fecissetis tale quid initio, cum primum adempta mihi fuit uxor mea, fuisset placatus. In hunc sensum Hieronymus verba hæc cum iis quæ sequuntur sic reddidit: *licet hoc feceritis, tamen adhuc ex vobis repetam ultionem*; quasi Simson diceret, quamvis Philisthæi de socero et uxore pœnas sumisissent, sibi tamen nondum esse satis factum. Sed videtur sensus potius hic esse: *si hoc modo agitis*, scil. ego prouti commeruistis vobiscum agam; *אֶם כֵּן תַּעֲשֶׂהוּ בְּכֶם וְאַחֵר אֲדַוְּלָהּ*, nam si ultionem meam in vobis explevero, postea demum desistam mala vobis inferre.

Ver. 8.

וַיִּהְיֶה אֹתָם נָשׁוּק עַל-יָדָיו מִכָּף גְּדֹלָהּ
וַיִּשָּׁב בְּפִסְעֵיהֶם כֶּלֶע עֵיטָם.

καὶ ἐπάταξεν αὐτοὺς κνήμην ἐπὶ μηρὸν πληγὴν μεγάλην. καὶ κατέβη καὶ ἐκάθισεν ἐν τρυμαλιᾷ τῆς πέτρας Ἡράμ.

Au. Ver.—8 And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

Bishop Patrick.—*He smote them hip and thigh.*] It is hard to understand the meaning of this; of which Josephus only saith, that he slew many of them *ἐν πεδίῳ τῶν Παλαιστινῶν*, “in a field of the Philistines;” but saith not a word concerning the import of *hip and thigh*. But the Chaldee paraphrast interprets it, He smote both *footmen and horsemen*, the one resting on their legs (as the Hebrew word *shock* signifies), and the other on their thighs, as they sat close

to their horses. They that think this to be forced, take the meaning to be, that he smote them both on their legs and their thighs, as they fled away, so as to disable them from any service, though he did not kill them. I omit other interpretations.

With a great slaughter.] The word is “with a great stroke,” and so the LXX translate it, which agrees well with the last interpretation, that he sorely wounded them.

Dr. A. Clarke.—*He smote them hip and thigh.*] The general meaning seems plain; he appears to have had no kind of defensive weapon, therefore he was obliged to grapple with them: and, according to the custom of *wrestlers, trip up their feet*, and then bruise them to death. Some translate *heaps upon heaps*; others, *he smote horsemen and footmen*; others, *he wounded them from their legs to their thighs*, &c., &c. See the different Versions. Some think in their running away from him he *kicked* them down, and then trod them to death: thus his *leg* or *thigh* was against their *hip*; hence the expression.

Ged., Booth.—*Shoulder upon thigh.*] That is, so thickly, that the shoulder of the one fell upon the thigh of the other.

Gesen.—*And he smote them leg upon thigh*, Engl. Vers., *hip and thigh*, i. e., he cut them in pieces, so that their limbs, their legs and thighs, were scattered one upon another, q. d., he totally destroyed them. Comp. the Germ. hyperbole: *er hieb den Feind in die Pfanne*; also: *er hieb ihm in Kochstücken*; Engl., “he made mince-meat of his enemies.”

Rosen.—*Percussitque eos crus super femur*, i. e., crura una cum femoribus, *plagâ magnâ*. Verba *עַל-יָדָיו*, quæ habent aliquid adagiale, Chaldaeus reddidit *עַל-רַגְלָיו עַם רַגְלָיו*, *equites cum peditibus*. Sed vix intelligitur, cur *crure* equites, *femore* pedites designentur. Absonum est, quod Hebræi afferunt, quod pedites ambulando tibiis sustententur, equites vero in equo femore. Hieronymus: *percussit eos ingenti plagâ, ut stupentes suram femori imponerent*; quasi is gestus fit hominis mirantis ac stupentis magnam cladem. Clericus conjicit, apud Philisthæos ludos gymnicos in usu fuisse, ad quos quicumque luctari vellent e vicinia invitati fuerint; atque ad eos ivisse Simsonem, luctatoresque omnes Philisthæos prostravisse, eorumque femora solo ictu genuum aut tibiæ confregisse. Igitur *crus femori impingere* fuisse simile quid ei quod

Græci σκελίξειν et ὑποσκελίξειν dicunt, hoc est, impacto crure cruri luctatorem dejicere. Sed quis sibi persuadeat, jacturam aliquot luctatorum a scriptore vocari magnam cladem, quam Simson Philisthæis attulerit? Sed *crura et femora alicujus percutere* simpliciter dicere videtur: aliquem vehementer percutere eumque prosternere (*Arm und Bein entzweischlagen*). Gesenius in *Lex. man. Hebr. et Chald.*, p. 990, hanc loquendi formulam: *percutit eos crura super femora* ita: in frusta eos concidit, ita ut membra eorum, crura et femora, alia super aliis, disjecta jacerent, i. e., ad internecionem eos cecidit. Dubito tamen, hanc *in frusta concidendi* notionem phrasi Hebrææ inesse. Ceterum quænam, et quomodo illata hæc a Simsone Philisthæis plaga fuerit, non explicatur.

8, 9, 11, *In the top of the rock Etam.*

Horsley, Ged., Booth., Rosen., Gesen., Lee.—In a cleft of the rock Etam.

Gesen.—סִדְּחָהּ m. (r. סִדְּחָהּ) 1. *A cleft, fissure*; סִדְּחָהּ סִדְּחָהּ, *cleft of a rock*, Judg. xv. 8, 11. Plur. סִדְּחָהּ סִדְּחָהּ, Is. ii. 21; lvii. 5. 2. *A branch, bough*, Is. xvii. 6; xxvii. 10.

Ver. 15.

וַיִּמְצֵא לְחֵי-חֲמֹר תְּרֵיגָהּ וּגְ

καὶ εἶρε σιαγόνα ὄνου ἐξεργόμενον, κ.τ.λ.

Au. Ver.—15 And he found a new [Heb., moist] jaw-bone of an ass and put forth his hand, and took it, and slew a thousand men therewith.

New. So Rosen., Gesen., Lee, and most commentators.

Dr. A. Clarke.—I rather think that the word טְרֵיגָה, *teriyah*, which we translate *new*, and the margin *moist*, should be understood as signifying the *tabid* or *putrid state* of the ass from which this jawbone was taken. He found there a dead ass in a state of putrefaction; on which account he could the more easily separate the jaw from its integuments; this was a circumstance proper to be recorded by the historian, and a mark of the providence of God. But were we to understand it of a *fresh jawbone*, very lately separated from the head of an ass, the circumstance does not seem worthy of being recorded.

Ver. 16.

וַיִּזְמַר שְׁמֵשׁוֹן בְּלִחֵי הַחֲמֹר חֲמֹר

חֲמֹרִים בְּלִחֵי הַחֲמֹר הַבִּיתִי אֶלֶף
אִישׁ :

καὶ εἶπε Σαμψών. ἐν σιαγόνι ὄνου ἑξα-
λείφων ἐξήλειψα αὐτοὺς, ὅτι ἐν τῇ σιαγόνι
τοῦ ὄνου ἐπάταξα χιλίους ἄνδρας.

Au. Ver.—16 And Samson said, With the jaw-bone of an ass, heaps upon heaps [Heb., an heap, two heaps], with the jaw of an ass have I slain a thousand men.

Bp. Patrick.—*With the jawbone of an ass, heaps upon heaps, &c.*] This seems to have been the beginning, and, perhaps, the end of the song. In which words, Belehî hachamor chamor chamorathaim, every one may observe a graceful allusion; *chamor* signifying both an *ass*, and also a *heap*.

Dr. A. Clarke.—*With the jawbone of an ass, heaps upon heaps.*] I cannot see the propriety of this rendering of the Hebrew words בְּלִחֵי הַחֲמֹר חֲמֹרִים. I believe they should be translated thus:

“With the jawbone of this ass, an ass (the foal) of two asses;

With the jawbone of this ass I have slain a thousand men.”

This appears to have been a triumphal song on the occasion; and the words are variously rendered, both by the Versions, and by expositors.

Bishop Horsley.—*Heaps upon heaps.*] Rather, *I have made havoc of them.* See LXX, Vulgate, Parkhurst, Houbigant. The text requires no emendation.

Ged., Booth.—I have utterly routed them.

Houb.—Mire hic allucinantur ex prava Judæorum punctatione novi Interpretes, quorum alii vertunt, *asinus duarum asinarum*; alii, *acervus duorum acervorum*, quia vocabulum חֲמֹרִים Judei puncto eo affecerunt, quod notare solet numerum dualem, cum contra omnes Veteres verbum חֲמֹרִים sic acceperint, ut verbum persona in prima positum, cum affixo ם. Nos igitur, *disturbavi eos*, ex significato Vulgari חֲמֹר, *turbare*. Sic Græci Interpretes ἐξήλειψα αὐτοὺς, *delevi eos*; quos Sam. Bochartus sine causa credidit legisse הֲרַבְתִּים, cum verbum חֲמֹר Græci Interpretes alibi vertant ἐξαλείφειν.

Rosen.—*Cum maxilla asini acervum, duos acervos, cum maxilla asini percussi mille viros.* Verba חֲמֹר חֲמֹר reddidit Chaldæus: וַיִּזְמַר שְׁמֵשׁוֹן, *projeci eos acervos*, Syrus: כִּמְלֹאִים | כִּמְלֹאִים, *cumulos*

cumulavi ex iis. Recte. Nam etsi *cumulus*, *acervus* alias est *רָמֵה*, hic tamen pro eo usurpatur *רָמֵה*, ut allusio sit in duplici nominis significatione. *רָמֵה* *רָמֵה* est eadem dicendi formula, quæ *רָמֵה* *רָמֵה* supra v. 30. *Acervo*, imo *acervis* duobus Simson designat multitudinem cæsorum, ex quibus non acervus tantum unus sed et duo fieri potuissent. Græcus Alexandrinus Hebræa transtulit: *ἐξ αλεῖφω ἐξήλειψα αὐτοῦς, delens delevi eos*, quasi *רָמֵה* *רָמֵה* legisset, a verbo *רָמֵה*, quod quum alias de *fermentatione vini*, et *æstuatione maris* (Ps. xlv. 4; lxxv. 9) dicatur, intellexit h. l. de *turbandis*, *disturbandis*, *dispellendis* hostibus. J. D. Michaëlis in *Supplem.*, p. 831 existimat, Græcum interpretem verbum *רָמֵה* significatione *scabendi*, *radendi*, quam Arab.

حار obtinet, accepisse, quasi diceret, *rasi*, i. e., *delevi* eos. Minus feliciter Hieronymus hunc versum reddidit ita: *Et ait, in maxilla asini, in mandibula pulli asinarum, delevis eos, et percussi mille viros.*

Ver. 17.

וַיְהִי כְּכַלְתּוֹ לְדַבֵּר וַיִּשְׁלַק הַלְחִי
מִיָּדוֹ וַיִּהְיֶה לְמָקוֹם הַהוּא רָמַת לְחִי :

καὶ ἐγένετο ὡς ἐπαύσατο λαλῶν, καὶ ἔρριψε τὴν σιαγόνα ἐκ τῆς χειρὸς αὐτοῦ. καὶ ἐκάλεσε τὸν τόπον ἐκεῖνον, Ἀναίρεσις σιαγόνος.

Au. Ver.—17 And it came to pass, when he had made an end of speaking, that he cast away the jaw-bone out of his hand, and called that place Ramath-Lehi [*that is*, the lifting up of the jaw-bone, *or*, casting away of the jaw-bone].

Bp. Patrick.—*Ramath-lehi.*] That is, the projection, or casting away, of the jaw-bone, as the Chaldee and Kimchi interpret it, for so the word *rama* signifies, to throw anything from one. It is called, ver. 9, and 14, simply *Lehi*: it being usual to leave out the beginning of names, as I have often observed, Salem being put for Jerusalem, and Shittim for Abel-shittim, &c.

Gesen.—*רָמַת לְחִי*, height or hill of the jaw-bone, probably so called from a chain of steep, craggy rocks; just as single rocks are called *teeth*, see *פֶּן*. So too *jaw-bone* for a mountainous tract in the Chald. pr. n. *לְחִי* *מִזְבֵּחַ* for Heb. *מִזְבֵּחַ*, Michaëlis *Suppl.*, p. 1453. The sacred writer himself (v. 17) refers it to *the throwing away of the jaw-bone*, as if written *רָמַת לְחִי*, from *רָמַת*, to throw.

Rosen.—*Et vocavit locum illum Ramath-lechi*, i. e., projectio maxillæ, quasi horum nominum prius esset a *רָמַת*, *jecit*, unde tamen *רָמַת* dicendum fuisset. Sed veteres Hebræos in explicandis etymologiis nominum priorum grammaticam ἀκριβείαν haud raro negligere constat. *רָמַת* quum ad *רָמַת*, *altum* esse sit referendum; nomen loci *excelsum* s. *collem maxillæ* denotat. Conjecit J. D. Michaëlis in *Supplem.*, p. 1435, uti *פֶּן*, *dens* singulus scopulus appellabatur (1 Sam. xiv. 4), ita *maxillæ* nomen inditum fuisse altiorum et asperiorum montium seriei. Sic metropolis Moabitum *מִזְבֵּחַ* *פֶּן* Num. xxi. 28. Onkeloso vocatur *לְחִי*. Sed hujus nominis alia ratio fuisse videtur; vid. Buxtorfii *Lexic. Chald.*, p. 1134. Quod hic legimus nomen *לְחִי* *רָמַת* designat *collem maxillæ*. Ad radicem *רָמַת* nomen prius et retulit Græcus Alexandrinus interpres, qui illud ἀναίρεσις σιαγόνος, eumque sequutus Hieronymus *elevatio maxillæ* vertit, a sublata asini maxilla.

Ver. 19.

וַיִּבְקַע אֶלְחָיִים אֶת־הַמְּקָתֶשׁ אֲשֶׁר־
בְּלְחִי וַיֵּצֵאוּ מִמֶּנּוּ מַיִם וַיִּשְׁתֶּה וַתִּשָּׁב
רוּחוֹ וַיְחִי עַל־כֵּן וַיִּקְרָא שְׁמָהּ עֵין
הַקִּיּוֹרָא אֲשֶׁר בְּלְחִי עַד הַיּוֹם הַזֶּה :

καὶ ἔρρηξεν ὁ θεὸς τὸν λάκκον τὸν ἐν τῇ σιαγόνῃ, καὶ ἐξῆλθεν ἐξ αὐτοῦ ὕδωρ, καὶ ἔπιε· καὶ ἐπέστρεψε τὸ πνεῦμα αὐτοῦ καὶ ἐξῆσε· διὰ τοῦτο ἐκλήθη τὸ ὄνομα αὐτῆς, πηγὴ τοῦ ἐπικαλουμένου, ἧ ἔστιν ἐν σιαγόνῃ, ἕως τῆς ἡμέρας ταύτης.

Au. Ver.—19 But God clave an hollow place that was in the jaw [*or*, Lehi], and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof *Eu-hakkore* [*that is*, the well of him that called, *or*, cried], which is in Lehi unto this day.

Pool.—*Clave an hollow place*, i. e., by cleaving a place, made it hollow; an expression like that Isa. xlvii. 2, *grind meal*, i. e., grind corn into meal; and that Psal. lxxiv. 15, *thou didst cleave the fountain*, i. e., cleave the rock so as to make a fountain in it. *In the jaw*; in the jawbone which he had used, which God could easily effect, *or*, in that *Lehi* mentioned before, ver. 14; for *Lehi* is both the name of a place, and signifies a *jawbone*. *Eu-hakkore*, i. e., the

fountain of him that cried for thirst; or, that called upon God for deliverance; i. e., the fountain or well which was given in answer to my prayer. Which is in Lehi unto this day. According to this translation, Lehi is the name of a place, and not a jawbone, because it seems improbable that a jawbone should continue there so long, which every traveller might take away, and would be forward enough to carry a fountain with them in those hot countries; although it is not incredible that passengers would generally forbear to meddle with or remove so great a monument of God's power and goodness; or that the same God who made it instrumental to so great a wonder, should add one circumstance more, to wit, fix it in the earth, as a testimony to posterity of the truth of this glorious work. But these words may be otherwise rendered thus, *which fountain was in that jawbone; and for the following words, unto this day,* they may not be joined with the words next and immediately foregoing, as if the fountain was there to this day; but with the former words, *he called, &c.*, and so the sense may be this, that it was so called unto this day; and the place may be thus read, *he called the name thereof, or, the name thereof was called* (such active verbs being frequently put passively and impersonally), *The well or fountain of him that called or cried (which was in Lehi) unto this day.*

Bishop Patrick.—An hollow place.] The Hebrew word *mactes* properly signifies the socket in which the great teeth in the jaw are fastened (as Bochartus evidently proves, par. i. Hieroz., lib. ii., cap. 16), one of which teeth he made drop out, and then caused water to come forth out of that hollow place; but our great Primate follows those who think God made a cleft in some part of the earth, in that place called Lehi, from whence he made a fountain of water to spring up. And so Josephus saith, he brought it, *κατά τινος πέτρας*, "out of a certain rock."

En-hakkore, which is in Lehi.] Or, as Bochart, I think, more truly renders it, "En-hakkore-asher Belehi;" that is, the fountain of him that called, which is in the jaw (see him in the above-mentioned place, p. 205).

Unto this day.] Some have imagined, that the fountain continued in Lehi unto the time that this book was written: but Bochart

there observes, that these words, *unto this day*, are not to be joined with those next before; for they are separated by an accent which divides them: and therefore the meaning is, that it is called to this day by the name fore-mentioned.

Dr. A. Clarke.—אשר בלחי, that was in Lehi; that is, there was a hollow place in this Lehi, and God caused a fountain to spring up in it. Because the place was hollow it was capable of containing the water that rose up in it, and thus of becoming a well. En-hakkore.] The well of the explorer.—Which is in Lehi unto this day.] Consequently not *is the jawbone of the ass*, a most unfortunate rendering.

Bp. Horsley.—An hollow place that was in the jawbone; rather, the mortar-hole, which is in Lehi. See Parkhurst, כרה.

Gesen.—מכתש m. (ר. מכתש) 1. A mortar, Prov. xxvii. 22. 2. In Judg. xv. 19 probably socket of a tooth, Lat. mortariolum, Gr. ὀλμίσκος. See Bocharti Hieroz., t. i., p. 202.

Prof. Lee.—מכתש, Prov. xxvii. 22. A mortar. Aquila, Theod. ἐν ὀλμῶ. On Judg. xv. 19, see Bochart. Hieroz. i., p. 202, seq., who thinks that the sockets of the teeth, in the jaw bone, styled in the Gr. ὀλμίσκους mortariola, or little mortars, are meant: so also Gesen. All of which is grounded on an apparent similarity of terms in the Greek only; and which, therefore, appears scarcely worthy of belief. There is, however, enough in the context, I think, to make all clear. Whatever מכתש may mean here, certain it is that the place from which the waters flowed, was situated in (the place called) Lehi, and received the name of "Fountain of the Caller," or "Crier out," צֶן הַקּוֹרֵא. It is also certain, that this fountain or spring was in Lehi up to the time in which this event was recorded: it is added, אֲשֶׁר בְּלָחֵי עַד הַיּוֹם דָּקָה. If then this fountain had a local habitation and a name, independent of the jaw-bone, so must also the מכתש, the substitute of which it became, and ever afterwards remained. The text, moreover, says, מַכְתֶּשׁ אֲשֶׁר בְּלָחֵי, the Maktesh which, &c., which could hardly signify such a thing situate in the jaw-bone; particularly as the spring above-mentioned remained permanent. But, if some tank, pond, well, or bason, was called "the mortar," from its resembling that vessel; and God caused water to flow from it on that occasion, all will be clear and

easy; and this, I think, was the case. In Zeph. i. 11, we have a place so called, no doubt, from its resemblance to a mortar.

Rosen.—*Fiditque Deus mortarium, quod in maxilla, s. in loco Lechi dicto, et exiverunt ex eo aquæ.* מִכְתָּשׁ, *terere, contundere* est *mortarium* Prov. xxvii. 22. Hoc vero loco translate dicitur de loculamento maxillæ, in quo dens conditur, quod et Græcis *δολιόσκος, mortariolum*, dicitur, teste Polluce *Onomast.*, l. ii., c. 4, § 21. Sunt vero verba ita conformata, ut, si vocabula מִכְתָּשׁ et לֶחִי proprio suo significatu capias, e mortariolo maxillæ a Deo percussus aqua emanasse dicatur. Quodsi vero מִכְתָּשׁ translate usurpatum sumas de *scrobe, fissura* terræ aut petræ, et לֶחִי pro nomine proprio loci habeas, simpliciter hoc narrabitur, effecisse Deum, ut in loco, cui Lechi nomen erat, e fissura terræ aut petræ fons erumperet. Fieri potest, ut fontis scatebra jam ante Simsonem eo loco esset, quæ postquam per aliquod tempus defecisset, iterum manare cœperit, quod in calidis regionibus haud infrequens est; cf. Genes. xxi. 19; Exod. xvii. 6; Num. xx. 8, 11. Quo minus בְּלֶחִי hic pro nomine proprio habeamus, non impedit articulus (pro בְּהֶלְחִי); eum enim et nominibus propriis haud raro præfigi constat, ut בְּלֶחִי, vid. Gesenii *Lehrgeb.*, p. 656; Roorda *Gram. Hebr.*, vol. ii., p. 175, § 472. צִיָּן קָרָא, *Propterea vocavit*, vocatur, impersonali loquendi formâ, *nomen ejus*, fontis: *fons vocantis* (i. e., ut Chaldaus reddidit, בְּצִיָּן קָרָא, *qui datus est per s. ob preces Simonis*), qui in *Lechi*, usque ad hunc diem. Verba בְּלֶחִי אֶשְׁכֵּף per accentum *Sakeph-katon* divelluntur ab iis quæ proxime sequuntur, ut sensus non sit, fontem exstare ad hunc diem, sed, ita vocari ad hunc diem. Neque tamen negatur, fontem illum eo tempore, quo hæc scripta sunt, adhuc exstitisse; hinc Chaldaus post verba quæ adduximus addit: לֶחִי, *is fons perdurat in Lechi* cet.

Houb.—שָׁמָּה, *nomen ejus*, affixum femininum, etsi nullum nomen femininum, ad quod pertinere possit, antecedit. Antecedunt מִכְתָּשׁ et לֶחִי est מִכְתָּשׁ, *rupes, masculinum*, ut liquet ex מִכְתָּשׁ affixo masculino. Nec pertinet ad לֶחִי, *Lechi*, affixum ה. Nam datur nomen non loco, qui *Lechi*, sed *fonti*. Atqui fons non antecessit. Hæc incommoda vidit Vulgatus, cum converteret, *nomen loci illius*. Legitur in Codice Alex. τῆς πλεγγῆς corruptè pro πηγῆς, *fontis*. Quo ipso Lector satis monetur τὸ שָׁמָּה esse

laciniam scriptionis antiquæ שָׁמָּה, *nomen fontis*, et legendum bis עֵין, hoc modo: שָׁמָּה עֵין, (*et vocavit*) *nomen fontis, fontem invocantis*.

Ver. 20.

וַיִּשְׁפֹּט אֶת-יִשְׂרָאֵל בִּימֵי פְלִשְׁתִּים
עֶשְׂרִים שָׁנָה :

καὶ ἔκρινε τὸν Ἰσραὴλ ἐν ἡμέραις ἀλλοφύλων εἴκοσιν ἔτη.

Au. Ver.—20 And he judged Israel in the days of the Philistines twenty years [He seems to have judged south-west Israel, during twenty years of their servitude of the Philistines].

Geddes and Boothroyd suppose that this verse is an interpolation from the end of chap. xvi.

Pool.—*Judged*, i. e., He pleaded their cause, and avenged them against the Philistines.

Dr. A. Clarke.—In the margin it is said, *He seems to have judged south-west Israel during twenty years of their servitude of the Philistines*, chap. xiii. 1. Instead of שְׁשִׁים שָׁנָה *twenty years*, the Jerusalem Talmud has שְׁמֹנֶה עָרָבִים *forty years*; but this reading is not acknowledged by any MS. or Version. According to Calmet, the twenty years of the judicature of Samson began the eighteenth year of the subjection of Israel to the Philistines; and these twenty years are included in the judicature of the High-priest Eli.

Rosen.—20 *Judicavit* Simson *Israelem in diebus Philistæorum*, i. e., quo tempore Philisthæi Israelitis dominabantur, *viginti annos*. Sed nusquam legimus, Simsonem ab Israelitis constitutum esse, ut summum magistratum apud ipsos gereret. Fuere, qui Elin conjicerent illo tempore Judicis proprie dicti partes egisse, seu jus dixisse Israelitis; nec Simsonem quidquam egisse in modum populi Hebræi, nisi quod male mulctavit aliquoties Philisthæos. Masius in *Commentar. ad Jos.* xxiv. 31, ita scribit: “De Samsonis principatu ego sic existimo, illum nunquam imperasse Israelitis, sed eos annos viginti, quibus ipse memoratur *judicasse Israelem*, sic enim S. narratio Jud. xv. 20; xii. 31, habet, cum eum fuisse illo tempore inter Israelitas virum fortissimum, quique unus sese Palæstinis hostibus opponere, eosque lacessere auderet, significare vult, eos ergo viginti annos dimidiato Pontificatui Eli esse adscribendos. Memoratur

enim Eli gubernasse Israellem quadraginta annos, 1 Sam. iv. 18." Id vero sine justa causa sumi, non est quod moneamus, sed in eo assentimus Masio, quod Simson Judicibus, qui dicuntur, non nisi hoc nomine accenseri videtur, quod, postquam Israelitæ a Philisthæis oppressi fuerint, primus ille esset, qui in populi sui hostes surgere auderet, illisque aliquoties clades quasdam, haud tamen insignes, afferret, easque ulciscendarum privatarum tantummodo injuriarum causa. Hinc ab angelo supra xiii. 5, populum suum liberare *inchoaturus* dicitur. Sed nec aperto bello Philisthæos aggressus est, nec ii quamdiu viveret Israelitis dominari cessabant. Ceterum quum Simson hic viginti annos Israellem judicasse dicatur, narratio de rebus ab eo gestis absoluta videri possit. Sed Capite sequente subjunguntur plura alia ab illo gesta, usque ad mortem suam; quibus enarratis xvi. 31, repetitur quod hic legimus, Simsonem viginti annos Israellem judicasse. Cujus repetitionis causa fortasse in eo posita fuerit quod quæ sequuntur serius ex alio fonte addita sint. Clericus tamen nullam aliam repetitionis causam esse existimat, nisi quod *canones rhetorici*, de narratione, in hisce libris minime servantur.

CHAP. XVI. 2.

Au. Ver.—2 And it was told the Gazites, saying, Samson is come hither, &c.

And it was told.

Rosen.—Initio versus vix dubium est excidisse גַּזִּי, *nuntiatum est* לְגַזִּי, *Gazæis*. Exprimit illud Græcus Alexandrinus suo ἀναγγέλην, Chaldæus suo אַנְגִּילָה, et Syrus suo ܐܢܓܝܠܐ, Hieronymus: quod quum audissent Philisthæi.

Ver. 3.

Au. Ver.—3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all [Heb., with the bar], and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron.

And went away with them, &c.

Rosen.—עָם הַבָּרִי, *Et evulsit eos una cum vecte transverso*, qui postibus immissus, seræ instar, ne valvæ introrsum aperiantur, impedit.

Gesen.—נָסַח inf. נָסַח, c. suff. נָסַח.

1. pp. i. q. Arab. نَرَعَ, *to pull up, to pluck or tear up or out* (kindr. נָסַח, c. g., a peg

or pin from the wall, Judg. xvi. 14; the posts of a gate ver. 3; oftener the tent-pins or stakes in order to take down a tent for moving, Is. xxxiii. 20.

Ver. 5.

Au. Ver.—Pieces of silver.

Pool, Rosen., &c.—Shekels of silver. כֶּסֶף pro כֶּסֶף שֶׁקֶל ut plene exstat Levit. xxvii. 16. Sed prius nomen sæpe omittitur in numeralibus, præsertim si cum nominibus כֶּסֶף, aurum et כֶּסֶף, argentum conjungitur, e. c., Genes. xx. 16; Num. vii. 13, 14. Pro כֶּסֶף, ut alias semper, hic כֶּסֶף positum, vocali longa ob Makkeph in brevem mutata.—*Rosen.*

Ver. 7.

וַיֹּאמֶר אֵלֶיהָ שְׁמָשׁוֹן אִם-יִאֲסְרֵנִי בְּשִׁבְעָה יִתְּרִים לְחִים אֲשֶׁר לֹא-יִדְבָּקוּ יְדֵי מִי וְהִיתִי כְּאַחַד הָאָדָם :

καὶ εἶπε πρὸς αὐτὴν Σαμψών. ἐὰν δήσωσί με ἐν ἑπτὰ νευραῖς ὑγραις μὴ διεφθαρμέναις, καὶ ἀσθενήσω καὶ ἔσομαι ὡς εἰς τῶν ἀνθρώπων.

Au. Ver.—7 And Samson said unto her, If they bind me with seven green withs [or, new cords; Heb., moist] that were never dried, then shall I be weak, and be as another [Heb., one] man.

Dr. A. Clarke.—Seven green withs.] That is, any kind of *pliant tough wood* twisted in the form of a cord or rope. Such are used in many countries formed out of *osiers*, *hazel*, &c. And in Ireland, very long and strong ropes are made of the *fibres of bog wood*, or the larger roots of the fir, which is often dug up in the bogs or mosses of that country. But the Septuagint, by translating the Hebrew יִתְּרִים by νευραις ὑγραις, and the Vulgate by *nerviceis funibus*, understand these bonds to be *cords made of the nerves of cattle*, or, perhaps, rather out of *raw hides*; these also making an exceedingly strong cord. In some countries they take the skin of the horse, cut it lengthwise from the hide into thongs about two inches broad, and after having laid them in salt for some time, take them out for use. This practice is frequent in the country parts of Ireland; and both customs, the wooden cord, and that made of the raw or green hide, are among the most ancient perhaps in the world. Among the Irish peasantry, this latter species of cord is called the *tug*, and is chiefly used for agricultural purposes,

particularly for drawing the plough and the harrow, instead of the iron chains used in other countries.

Gesen.—*וְיָרָה*, 1. *A cord, rope*, pp. something *hanging over*, redundant; see the root *וְיָרָה*, No. 1, *Judg. xvi. 7, 8, 9*.

Rosen.—*Dixitque ad eum Simson; si vincient me septem funibus humidis, qui non aridi facti sunt.* Nomen *וְיָרָה* Græcus Alexandrinus *νευρὰς* reddidit eumque sequutus Hieronymus *nerviceos funes*, i. e., e nervis animalium quorumcunque compositos, et in morem funium contortos. Sane *וְיָרָה*, Ps. xi. 2, de chorda arcus dicitur, quam Græci pariter et Latini *nervum* vocant. Idemque nerviceum funiculi genus Orientales gentes arcubus suis adaptasse, confirmat Plinius *Hist. Nat.*, l. xi., cap. 49. *Camelino*, inquit, *genitali* (quippe quod *νευρῶδες* esset, i. e., nervosum) *arcui intendere Orientis populis fidissimum.* Neque arcus solum, sed onagros etiam balistasque et cetera tormenta, funibus nervinis olim intendi solita prodit Vegetius *de re militari*, l. iii., cap. 9. Funes e nervis tortos memorat quoque Vitruvius *de architect.*, l. i., cap. 1, et l. x., cap. 15, 16. Non igitur dubium videri possit, ejusmodi funes tanquam vincula validissima, hic significari, nisi vehementer impediret, quod nostro loco additur, funes illos adhuc *humentes nec siccos* fuisse. Constat enim, nervos humore ad firmiter arctique adstringendum inhabiles reddi; nam eo laxantur debilitanturque, flaccescente protinus omni intentionis vi. Josephus l. 1 *κλήματα ἀμπέλων, palmites viteos* dicit. Sed ii non apti fuissent ad vinciendum hominem, quum facile lacerentur. Verum vidisse Kimchium haud dubito, qui nomine *וְיָרָה*, quod proprie *funes, restes* quoscunque (a *וְיָרָה*, *redundare*, hinc *וְיָרָה* quod redundans *dependet*) denotat, hoc loco speciatim funes e virgis virentibus humidisque, ac ita facilibus ad flectendum contortos, quales sunt viminei aut salignei, intelligendos esse dicit. Tales aridi facti fiunt fragiles.

Ver. 13, 14.

13 וְהָאִמֶּר דְּלִילָה אֶל־שִׁמְשׁוֹן עַד־
הִנֵּחַ הַחֵלֶכֶת בִּי וְהִדְבֵּר אֵלַי כְּנֹבִים
חֲגִידָה לִי בַּמָּה תִּאָּסֵר וַיֹּאמֶר אֵלֶיהָ
אִם־תֵּאָרָצִי אֶת־שִׁבְעַת מַחֲלָפוֹת רֹאשִׁי
עִם־חַמְסַקָּתָהּ : 14 וְהִתְקַלַּע בִּיתָדָהּ וַיֹּאמֶר
אֵלֶיהָ פֶּלֶשֶׁתִּים עָלֶיהָ שִׁמְשׁוֹן וַיִּיחַץ

מִשְׁחָתָהּ וַיִּסָּע אֶת־הַיָּתִד הָאָרָג וְאֶת־
הַחַמְסָקָתָהּ :

13 καὶ εἶπε Δαλιδὰ πρὸς Σαμψών. ἰδοὺ ἐπλάνησάς με, καὶ ἐλάλησας πρὸς μέ ψευδῆ· ἀνάγγειλον δὴ μοι ἐν τίνι δεθήσῃ. καὶ εἶπε πρὸς αὐτήν. ἐὰν ὑφάνῃς τὰς ἐπτὰ σειρὰς τῆς κεφαλῆς μου σὺν τῷ διάσματι, καὶ ἐγκρούσῃς τῷ πασσάλῳ εἰς τὸν τοίχον, καὶ ἔσομαι ὡς εἰς τῶν ἀνθρώπων ἀσθενής. 14 καὶ ἐγένετο ἐν τῷ κοιμᾶσθαι αὐτὸν, καὶ ἔλαβε Δαλιδὰ τὰς ἐπτὰ σειρὰς τῆς κεφαλῆς αὐτοῦ, καὶ ὕφανεν ἐν τῷ διάσματι, καὶ ἔπῃξεν τῷ πασσάλῳ εἰς τὸν τοίχον, καὶ εἶπεν. ἀλλόφυλοι ἐπὶ σέ Σαμψών. καὶ ἐξυπνίσθη ἀπὸ τοῦ ὕπνου αὐτοῦ, καὶ ἐξῆρε τὸν πάσσαλον τοῦ ὑφάσματος ἐκ τοῦ τοίχου.

Au. Ver.—13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies; tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

14 And she fastened it with the pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

13 *If thou weavest the seven locks of my head with the web.*

14 *And she fastened it with the pin, &c.*

Houb., Ken., Horsley, Ged., Booth., Clarke.—If thou weavest the seven locks of my head with the web, and fastenest it with a pin unto the wall; then shall I be weak, and be as another man. And it came to pass when he slept, that Delilah took the seven locks of his head, and wove them with the web [LXX], and she fastened it with the pin, &c. Every person must see that this verse ends abruptly, and does not contain a full sense. The words preserved in the Septuagint are most obviously necessary to complete the sense; else Delilah appears to do something that she is not ordered to do, and to omit what she was commanded.—*Dr. A. Clarke.*

Houb.—Verba ipsa, ut nunc sunt, sic habent, *implexeris septem circinos capitis mei cum licio.* Et *fixit clavo...et Samson exporrectus solvit clavum texturæ ac licio.* Difficile est non videre, esse quædam, quæ hic desiderentur. Nam 1o. omittitur Dalilam ligasse ad licio Samsonis capillos. 2o. Narratur Dalila *fixisse clavo*, quod tamen Samson non monuit esse faciendum. Itaque

peccatur in seriem orationis consuetam, et qualem vidimus supra 7, 8, 11, et 12, in quibus narratur, Dalila fecisse eadem, quæ esse facienda, Samson mox docuerat. Propterea nos contextum exhibebimus talem, qualem habuere Græci Interpretes qui quidem bis legebant בִּירָה וְהִתְקַע quæ verba, in priori loco posita, significant, *et fixeris clavo*, in posteriori, *et clavo fixit*, et post utrumque בִּירָה similiter בָּקֵר, *in pariete*, quorum unum prope alterum ex similitudine facile omissum fuerit, deinde post בָּקֵר, hæc verba, וְהִתְקַע בִּירָה וְהִתְקַע בִּירָה, *et infirmus fiam et ero ut unus ex hominibus*: quæ ultima verba Græci Interpretes utpote non necessaria, non ponerent Græce, nisi Hebraice legerent. Idem dixeris de iis verbis, *et cum dormiret...* Itaque hunc locum sic restituendum esse judicamus: (v. 13) אֶם הָאֵרֶנִּי אֶת שֵׁבַע מְחֻלּוֹתַי בְּיָדִי וְהִתְקַע בִּירָה וְהִתְקַע בִּירָה, *si texueris septem circinnos capitis mei cum licio, et clavo fixeris in pariete, fiam infirmus, et ero ut unus hominum; cum igitur dormiret, cepit Delila septem circinnos capitis ejus, et implexit cum licio, et fixit clavo in pariete, et dixit...* Cur hæc, quæ non omittunt Græci Interpretes hodierni in Codicibus omittentur, occasio erat in verbis iisdem, quæ recurrebant cum descriptor ex linea priori descenderet in posteriorem, et ea quæ in medio erant, prætermitti non animadverteret. Clericus idem, qui ellipsin commentitiam mox repudiarat, nunc suo Marte falsam inducit, sic convertens, *atque id clavo fixeris. Quo facto dixit ei.* Addit *quo facto*, cum tamen ab indole Hebr. sermonis nihil tam sit alienum, quam omittere כֵּן וְהִתְקַע, *et sic fecit.* Vidit mancam esse orationem; itaque mirum esse non vidisse, esse eam supplendam ex codice eo, quo Græci Interpretes utebantur. Nam tutius est ad Veterum Codices adherere, ut ea, quæ suppleant, suppleas; quam sine exemplo, et sine autoritate, in orationem quædam introducere, quæ ne addantur, sermo Hebraicus recuset, quia non solet hæc omittere, quæ adduntur.

Rosen.—Post Simsonis verba hoc versu relata subaudienda sunt quæ vss. 7, 11 habentur, וְהִתְקַע בִּירָה וְהִתְקַע בִּירָה, nam sine iis pendet sententia; sed ea repetere non necesse visum est scriptori. Expresserunt illa tamen Græcus Alexandrinus interpres et Hieronymus.

14 Verba וְהִתְקַע בִּירָה mirum est nonnullos

cum versu qui antecedit conjungere et in persona secunda reddere *et si affixeris clavo*; at persona secunda est וְהִתְקַע. Reddendum: *affixit* Delila Simsonis cæsariem eo quo ille dixit modo plexam *clavo* scil. *terræ*, ut supplet Hieronymus, vel, *parieti*, *eis τείχων*, ut habet Græcus Alexandrinus. Clavus intelligi potest vel ferreus, vel ligneus paxillus, qualibus utebantur ad funes tentoriorum figendos, ut supra iv. 21. Narratur Delila Simsonis comam clavo fixisse, quod tamen illa non præcepit faciendum; quum tamen in iis quæ antecedunt vss. 7, 8, et 11, 12 narretur, Delilam fecisse ea, quæ esse facienda Simson ante docuerat. Nec legitimus Simsonem obdormisse, quod tamen factum esse intelligimus ex iis quæ statim subjiciuntur. Quare imperfectam esse narrationem patet. Eam integritati suæ restituit Græcus Alexandrinus interpres hoc modo: *Et factum est, cum ille dormiret, et sumisit Dalida septem circinnos capitis ejus, et intexuit in licio, et infixit paxillo in pariete, et dixit, cet.* Ea Hubigantus Hebraice translata textui inserenda judicavit, et quod in nostris codicibus omissa sunt occasionem esse putavit in verbis iisdem quæ recurrunt, cum descriptor ex linea priori descenderet in posteriorem, et ea quæ in medio erant prætermitti non animadverteret. Sed vere monuit Dathius, ex aliis hujus libri locis constare, scriptorem interdum omittere quædam, quæ ex narrationis serie facile expleri possunt. Pertæsus iterum præmittere, quæ Simson jussisset, et Delila exsequuta fuerit, statim quæ fecerit narrat. Similem βραχυλογίαν vidimus in fine versus præcedentis. Græcum interpretem quæ apud eum legimus de suo addidisse; colligi potest inde, quod Hieronymus et Arabicus interpres narrationis lacunam aliis verbis explent. Et Hieronymus quidem postquam in fine versus antecedentis addiderat: *et (si) clavum his circumligatum terræ fixeris, infirmus ero*, hoc versu ita pergit: *quod quum fecisset Dalila, dixit ad eum: Philistiim* cet. Arabs vero verba וְהִתְקַע בִּירָה sic interpretatur: *alligavit septem circinnos cæsariæ capitis ejus jugo tentorio.*

14 *The pin of the beam.*

Gesen.—אֵרֶן m. 1. Any thing *plaited*, a *braid*, Judg. xvi. 14. R. אֵרֶן No. 1.

Rosenmüller.—*At ille expergefactus e somno suo erulsit clavum texture, i. e., clavum qui plexæ suæ comæ infixus erat, et stamen.*

Ver. 19.

Au. Ver.—19 — and she began to afflict him, and his strength went from him.

To afflict him.

Pool.—i. e., to disturb, and awaken, and affright him.

Rosen.—*ῥαπαίει*, *Cæpitque infirmare eum.*

Ver. 22.

וַיַּחַל שְׁעַר-רֹאשׁוֹ לְצַמֵּחַ בְּאַשֶּׁר גָּלַח :

καὶ ἤρξατο θριξὲς τῆς κεφαλῆς αὐτοῦ βλαστάνειν καθὼς ἐξυρήσατο.

Au. Ver.—22 Howbeit the hair of his head began to grow again after he was shaven [or, as when he was shaven].

Bp. Patrick.—*After he was shaven.*] Or (according to the marginal translation), “As when he was shaven.” That is, grew in time to the same length it was of before Delilah cut it off.

Rosen.—*Cæpitque crinis capitis ejus germinare, postquam rasmus erat, vel, sicut erat cum rasmus esset.*

Ver. 28.

— וַיִּזְהַרְנִי כִּי אֵין הַפֶּעַם הַזֶּה
הֶאֱלֵהֵם וְאִיֶּקְמָה נְקָמָה לְבָנִים מִשְׁתֵּי
עֵינַי מִפְּלִשְׁתִּים :

ה' רמא

— καὶ ἐνίσχυσόν με ἔτι τὸ ἀπαξ τοῦτο θεὲ καὶ ἀνταποδώσω ἀνταπόδοσιν μίαν περὶ τῶν δύο ὀφθαλμῶν μου τοῖς ἀλλοφύλοις.

Au. Ver.—28 And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

Rosen.—*ה'ה*, *Tantummodo hac vice, O Deus!* Nomen פֶּעַם, alias feminei generis, hoc solo loco masculine usurpatur. *Ut ulciscar me ultione unius e duobus oculis meis a Philisthæis.* Verba נְקָמָה plures interpretantur ultionem vicis unius, ut חָח sit pro חָח, ut Exod. xxx. 10 נִשְׁכָּה אֶחָד, semel in anno. Alii: ultionem unius tantum e duobus oculis meis; ut sumam vindictam de amissione unius ex oculis meis. Quæ ratio potior videtur et commendatur a Jul. Fr. Böttcher in der Zeitschrift für wissenschaftl. Theologie edit. a Winero, vol. ii., part i., p. 56, seqq. In voce מִשְׁתֵּי plures codices literam ה cum Dagesch exhibent contra Masoram, quæ ה hic raphatum esse

monet. Nam etsi alias semper שִׁמְשִׁים, cum Dagesch leni in ה scribatur, quo significetur, legi debere, quasi scriptum esset שִׁמְשִׁים, sive שִׁמְשִׁים, hic tamen, ubi Schva mobile præcedit, Dagesch in ה non est ponendum. Cf. Roorda *Grammat.*, § 326, p. 264.

Ver. 29.

וַיִּלְפַּת שְׁמִשׁוֹן אֶת-שֵׁנִי ו
הִתְנַה אֲשֶׁר הָיוּ נִכּוֹן עֲלֵיהֶם וַיִּסְמְךָ
עֲלֵיהֶם אֶחָד בְּיָמִינוֹ וְאֶחָד בְּשִׁמְאָלָיו :

καὶ περιελαβε Σαμφὼν τοὺς δύο κίονας τοῦ οἴκου ἐφ' οὓς ὁ οἶκος εἰστήκει, καὶ ἐπεστηρίχθη ἐπ' αὐτοὺς, καὶ ἐκράτησεν ἓνα τῇ δεξιᾷ αὐτοῦ καὶ ἓνα τῇ ἀριστερᾷ αὐτοῦ.

Au. Ver.—29 And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up [or, he leaned on them], of the one with his right hand, and of the other with his left.

And on which it was borne up, of the one, &c.

Bishop Horsley.—Rather, “and strained against them, the one with his right hand, and the other with his left.”

Geddes.—And on which he was leaning.

Gesen.—*תָּמַךְ*, Niph., to be supported, upheld, seq. יַעַל, Judg. xvi. 29; to stay oneself, to rest upon, Isa. xxxvi. 6; 2 Kings xviii. 21. Metaph. 2 Chron. xxxii. 8; Psa. lxxi. 6; Isa. xlviii. 2.

Rosen.—29 *Et inflexit Simson duas columnas mediæ, i. e., medias, quibus firmata erat domus.* וַיִּסְמְךָ עֲלֵיהֶם, *Et innisus est iis, uni cum dextra sua, et uni cum sinistra sua.*

CHAP. XVII. 2.

וַיֹּאמֶר לְאִמּוֹ אֵלֶּי וַיִּמָּאֵה הַכֶּסֶף אֲשֶׁר
לָקַחְתִּיךָ וְאִתִּי אֵלֶּיךָ וְגַם אֶמְרָתְךָ בְּאָזְנִי
הִגַּדְתִּיכֶם אֶתִּי אֲנִי לְקַחְתִּיו וְתִלְאָמֶר
אִמּוֹ בְּרֹחֶךָ בְּנִי לִיהִנֶּה :

והא קרי

καὶ εἶπε τῇ μητρὶ αὐτοῦ. οἱ χίλιοι καὶ ἑκατὸν οὓς ἔλαβες ἀργυρίου σεαυτῇ, καὶ με ἡράσω, καὶ προσείπας ἐν ὧσί μου, ἰδοὺ τὸ ἀργύριον παρ' ἐμοί, ἐγὼ ἔλαβον αὐτό. καὶ εἶπεν ἡ μήτηρ αὐτοῦ εὐλογητὸς ὁ υἱός μου τῷ κυρίῳ.

Au. Ver.—2 And he said unto his mother, The eleven hundred shekels of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; I took it.

And his mother said, Blessed be thou of the Lord, my son.

Bp. Patrick.—*That were taken from thee.*] Of which she was robbed; or, as the Vulgar understands it, which she had separated, or set apart; that is, devoted and consecrated to a holy use, but somebody had stolen and perverted to their own use.

About which thou cursedst.] Abjured all her family to discover the money; with some sort of curse upon them, if they knew where it was, and concealed it (see Dr. Hammond upon St. Matt. xxvi., annot. 1).

Bp. Horsley.—The order is certainly disturbed. I would read, however, with less alteration than Houbigant proposes, in this manner:

אשר לקח לך וגם אמרה באוני ואחי אלי
—“that were taken from thee, of which thou spakest also secretly unto me, and didst put me to my oath.”

Houb.—*Ille matri suæ dixit; quos mille et centum argenteos, audiente me, dixisti fuisse tibi ereptos, et propter quos tu me ad jursurandum egeras, eos ego nunc habeo; istam enim pecuniam cepi. Dixit mater; benedictus sit Domino filius meus.*

Heb., (*Mille et centum sicli*) qui erepti sunt tibi, et me adjurasti, etiam dixisti in auribus meis (*en illi apud me sunt*). Hæc, quæ seriem prorsus nullam habent, si sic disponuntur אשר לקח לך וגם אחי אלי, quos dixisti in auribus meis, tibi ereptos fuisse, et de quibus etiam ad jursurandum egeras, seriem habent planam ac dilucidam. Eum ordinem sequitur Arabs, quatenus verbum אמרה, dixisti, jungit cum sequentibus verbis אשר לקח לך nam interpretatur et dixisti.....quod hoc perierit à te, iterans אשר לקח et אשר. Nos tantum אשר iteramus, et prius אשר habemus, ut relativum quod, quomodo et Arabs, qui אילי; posterius verò ut adverbium quod, quod etiam fecit Arabs. Sed hæc verba ואחי אלי, et me adjurasti, in fine hujus membri collocamus, præpositâ conjunctione וגם, quia ultimo loco id ponendum, quod augeat sententiam; et liquet וגם אמרה, etiam dixisti, ordine præpostero esse, ubi non additur, quid dixerit Michæ mater. Hæc sentiens Vulgatus omisit verbum אמרה quod non fuit omittendum, sed suum in locum restituendum.

Rosen.—2 *Dixitque matri suæ: undecies centeni sicli argentei, qui surrepti tibi fuerant.* Verba אשר לקח לך, quod captum, i. e., ablatum est tibi scil. furto, in versionis

Alexandrinæ codice Alexandrino recte ita sunt reddita: τοὺς ληφθέντας σοι sublato tibi furto. Sed in codice Vaticano legitur: οὓς ἔλαβες σεαυτῇ, quos ceperas tibi. Quod sequutus Vulgatus, vel Hieronymus reddidit: quos separaveras tibi, vel in certos usus, vel ad incertos casus. Verum id iis quæ protinus narrantur nequaquam convenit. Verbum לקח in singulari esse positum, quod mille et centum siclorum summa ut unum aliquod menti loquentis aut scribentis obversatur. Quod sequitur, ואחי אלי, et tu jurasti explicant exsecrata es, diris devovisti scil. eum qui pecuniam illam abstulisset. Sed malim jurare hic pro adjurare capere, i. e., per adjurationem veritatis confessionem ab alio exigere, quum Micha addat: et etiam dixisti in auribus meis, i. e., me audiente. Cf. Lev. v. 1. Si quis peccaverit, והשמעתי קול אצלה, et audiverit vocem adjurationis, i. e., dum jursurandum ab eo exigitur, in testimonium rei cujusdam, quam vidit aut novit, cet. Quare quæ hic habentur verba hoc dicent: et cum tu, etiam me audiente, adjurasti eos, qui præsentibus aderant, quo tempore furto tibi sublatam pecuniam intellexisti. Ita Græcus Alexandrinus in codice Vaticano: καὶ με ἡπάσω, et me cum exsecratione adjurasti, quasi pro ואחי legisset ואחי. In codice Alexandrino: καὶ ἐξώρκισας, et adjurasti.

Ver. 3.

וַיָּשָׁב אֶת־הַכֶּסֶף הַזֶּה אֶת־הַכֶּסֶף
וְהָאִמָּר אִמּוֹ הַקֹּדֶשׁ הַקֹּדֶשׁ אֶת־הַכֶּסֶף
לַיהוָה מִדְּי לְבָנִי לַעֲשׂוֹת פֶּסֶל וַיִּמְסְכָה
וַעֲתָה אֲשִׁיבָנָה לָהּ :

καὶ ἀπέδωκε τοὺς χιλιούς καὶ ἑκατὸν τοῦ ἀργυρίου τῇ μητρὶ αὐτοῦ. καὶ εἶπεν ἡ μήτηρ αὐτοῦ. ἀγιάζουσα ἡγίασα τὸ ἀργύριον τῷ κυρίῳ ἐκ τῆς χειρὸς μου τῷ νύμφῳ μου τοῦ ποιῆσαι γλυπτὸν καὶ χωνευτὸν, καὶ νῦν ἀποδῶσω αὐτό σοι.

Au. Fer.—3 And when he had restored the eleven hundred shekels of silver to his mother, his mother said, I had wholly dedicated the silver unto the Lord from my hand for my son, to make a graven image and a molten image: now therefore I will restore it unto thee.

Bishop Horsley.—*And he had restored; rather, and he restored.*—*His mother said.* It should seem from all the circumstances of the story, that the son, not the mother, had devoted this money to religious uses. When



it was restored to the mother, she applied a small part of it for her son, to the purposes of his vow. For וַיֹּאמֶר אָמִי, therefore, I would read וַיֹּאמֶר לְאָמִי, and he said unto his mother —For my son. The man had a son, whom he made his priest, verse 5. But for לָבִי, the LXX here read לָבִי, καταμονας. — Now therefore, rather, now however, or but now.

Pool.—The Lord; in the Hebrew it is Jehovah, the incommunicable name of God; whereby it is apparent that neither she nor her son intended to forsake the true God or his worship, but only to worship God by an image; which also it is apparent that both the Israelites, Exod. xxxii. 1, &c., and Jeroboam afterwards, designed to do. For my son; either, first, For the honour and benefit of thyself and family; that you need not be continually going to Shiloh to worship, but may do it as well at home by these images [so Patrick]. Or, secondly, That thou mayst cause these things to be made. A graven image and a molten image; many think this was but one image, partly graven, and partly molten [so Ged., Booth]. But it seems more probable that they were two distinct images [so Patrick, Rosen.], because they are so plainly distinguished, Judg. xviii. 17, 18, where also some other words come between them. It is true, the graven image alone is mentioned, Judg. xviii. 20, 30, 31, not exclusively to the other, as appears from what is said just before; but by a common synecdoche, whereby one is put for all, especially where that one is esteemed the chief. I will restore it unto thee, to dispose of, as I say.

Bp. Patrick.—A graven image and a molten image.] Some are of opinion, that her meaning was, her son might make either a graven or a molten image, which he pleased; but it is manifest he made both, from xviii. 18, where they are evidently mentioned as distinct.

Ged., Booth.—An engraved molten image.

Rosen.—Reddidit tunc Micha mille et centum siclos argenti matri suæ, dixitque mater ejus: consecrando consecravi argentum illud Jovæ, in ejus cultum et honorem. Fortasse voverat eam pecuniam Deo, si eam recuperaret. Sin minus, hæc verba essent in tempore præsentis vertenda: consecro hanc pecuniam Jovæ. מִיָּדִי E manu mea, i. e., ut e manu mea exeat, ut sit Jovæ, et non

amplius in libera mea manu, et ut in cultum divinum, non in usum profanum, adhibeatur. לָבִי *Filio meo*, i. e., tibi; Nomen loco Pronominis; nam alloquitur filium, ut ex fine Versus patet. וַיַּעֲשֵׂהוּ פָסֶל וְיִמְסָקָה *Facere*, i. e., ut fieri cures *sculptile et fusile simulacrum*. Sunt, qui existiment, intelligi unum tantum simulacrum ex argento aut alio metallo fusum, et cælo vel stilo efformatum et exsculptum, ut Aaronis vitulus, Exod. xxxii. 4, eo ut sic statuatur permoti, quod vs. 4, in Singulari dicitur: *quod fuit in domo Michæ*, et quod xviii. 30, 31, tantummodo *sculptilis*, פָּסֶל, fit mentio. Sed xviii. 14, 17, 18, פָּסֶל et מִסְכָּה, tam manifeste distinguuntur, ut non dubitari possit, mulierem voluisse duo simulacra, alterum lapideum, vel ligneum, alterum e metallo fabricari.

Ver. 4.

Au. Ver.—4 Yet he restored the money unto his mother, &c.

Bp. Horsley.—Yet. Rather, so.

Bp. Patrick.—These words seem to signify, that at the first he only brought the money to her, offering to restore it; but she bid him keep it: which he refused to do; but would have her take it again into her hands, which she did.

Ver. 5.

וְהָיָה מִיָּכָה לֹא בֵּית אֱלֹהִים וַיַּעֲשֵׂה אֶפְדֹּד וְהַרְפָּזִים וַיִּמְלֵא אֶת־יָדוֹ אֶחָד מִבָּנָיו וַיְהִי־לֹו לִכֹּהֵן:

καὶ ὁ οἶκος Μιχαῖα αὐτῶ οἶκος θεοῦ· καὶ ἐποίησεν Ἐφῶδ καὶ Θεραφὶν· καὶ ἐπλήρωσε τὴν χεῖρα ἀπὸ ἐνὸς υἱῶν αὐτοῦ, καὶ ἐγένετο αὐτῶ εἰς ἱερέα.

Au. Ver.—5 And the man Michah had an house of gods, and made an ephod, and teraphim, and consecrated [Heb., filled the hand] one of his sons, who became his priest.

Had an house of gods.

Bp. Patrick.—The Hebrew words *beth Elohim* may well be translated “a house of God” [so Houb., Horsley, Rosen., Clarke]; as Peter Martyr here understands it. And so the phrase is used in other places, Gen. xxviii. 22, and in the next chapter of this book, ver. 31. For his intention was to make an imitation of the house of God at Shiloh at his own home; which may also be truly called “a house of gods” (as we translate it), because, whatsoever his intention



was, to worship God by images, was accounted by him the worshipping of other gods.

Bp. Horsley.—I think Houbigant's conjecture very probable, that דאש at the beginning of this verse is a corruption of דיש. "And Micah made for himself a house of God."

Rosen.—*Et virum illum, Micham, quod attinet, erat ei domus Dei, sacellum, ædícula Dei, uti recte Vulgatus habet.*

Teraphim. See notes on Gen. xxxi. 19, vol. i., p. 50.

Ver. 7.

וַיְהִי־נָעַר מִבֵּית לָחֶב יְהוּדָה
מִשְׁפַּחַת יְהוֹנָדָה וְהָיָא לָנוּ וְהָיָא גַּר־
נָשִׁים :

καὶ ἐγενήθη νεανίας ἐκ Βηθλεέμ δήμου Ἰουδα,
καὶ αὐτὸς Δευίτης, καὶ οὗτος παρῴκει ἐκεῖ.

Au. Ver.—7 And there was a young man out of Beth-lehem-judah of the family of Judah, who was a Levite, and he sojourned there.

Of the family of Judah, who was a Levite.

Bp. Horsley.—A Levite could not be of the family of Judah. The words therefore מִשְׁפַּחַת דָּוִד are properly expunged by Houbigant as a manifest interpolation. I have sometimes suspected that they belong to another place, and should stand at the end of the 1st verse of chapter xix., after the word דָּוִד, as part of the account of the Levite's concubine.

Pool.—*Of the family of Judah*, i. e., of or belonging to the tribe of Judah: not by birth, for he was a Levite; nor by his mother, for though that might be true, the mother's side is not regarded in genealogies; but by his habitation and ministration. For the Levites, especially in times of confusion and irreligion, were dispersed among all the tribes; and this man's lot fell into the tribe of Judah; which seems to be here noted by way of reflection upon that tribe, and as an evidence of the general defection, that a Levite could not find entertainment in that great and famous tribe, which God had put so much honour upon, Gen. xlix. 8—11, and therefore was forced to wander and seek for subsistence elsewhere. *He sojourned there*; so he expresseth it, because this was not the proper nor usual place of his abode, this being no Levitical city.

Bp. Patrick.—*Of the family of Judah,*

who was a Levite.] By his mother's side he was of the tribe of Judah. Which is the most easy explication, notwithstanding what Kimchi saith to show that the genealogies are not derived from the mother. For here is no account of his genealogy, which is mentioned afterward, xviii. 30, from his father; but it is noted that his mother was of the tribe of Judah, to show how he came to live at Beth-lehem, which was no Levitical city.

Dathe.—מִשְׁפַּחַת דָּוִד. Verba textus prorsus redundant, sive ad Bethlehemum sive ad Levitam referantur. Ab altero Bethlehem in tribu Sebulon jam satis distinctum est, quod Bethlehem Judæ vocatur. Levita autem non potuit esse e tribu Juda, et quod nonnullis interpretibus in mentem venit, ejus matrem fortasse ex illa tribu fuisse, est contra usum loquendi Hebræorum, qui non solent de materno genere origines derivare. Videntur esse glossema quacunquē de causa margini adscriptum, et deinde, ut alia, textui insertum. Omittit ea Syrus et *oi o* in Cod. Vat., sed habet Cod. Alex.

Rosen.—*Fuit autem vir juvenis ex Bethlehem Judæ*, ad distinctionem alterius Bethlehem, quæ erat in sorte tribus Sebulon, Jos. xxix. 15. Additur מִשְׁפַּחַת דָּוִד, *e familia Judæ*, quod volunt subjici ad accuratorem urbis descriptionem, ne quis illam Sebuloniticam Bethlehemum crederet. Sed ab ea jam satis distincta erat addito דָּוִד, in verbis quæ præcedunt. Hinc Houbigantus et Dathius verba מִשְׁפַּחַת דָּוִד pro glossemate habent, quacunquē de causa margini adscripto, et deinde, ut alia, textui inserto. Desunt hæc verba a prima manu in codice a de Rossio numero 440 signata, seculi decimi tertii. Nec expressa sunt a Syro, nec in versionis Alexandrinæ codice Vaticano, sed exstant in cod. Alexandrino.

Ver. 10.

וַיֵּשְׁבוּ אִתִּי וְהָיָא לִי אָבִי וְהָיָא לִי כֹהֵן וְהָיָא לִי עֶשְׂרֵת שֶׁקֶל
לֶחֶם וְהָיָא לִי עֶשְׂרֵת שֶׁקֶל לֶחֶם וְהָיָא לִי עֶשְׂרֵת שֶׁקֶל לֶחֶם
לֶחֶם :

— καὶ ἐγὼ δώσω σοι δέκα ἀργυρίου εἰς ἡμέραν, καὶ στολὴν ἱματίων, καὶ τὰ πρὸς ζωῇ σου.

Au. Ver.—10 And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten *shekels*

of silver by the year, and a suit of apparel [or, a double suit, &c.; Heb., an order of garments], and thy victuals. So the Levite went in.

Bp. Patrick.—*A suit of apparel.*] Or, as it is in the margin, a “double suit.” For so the LXX and the Vulgar, *ζευγος ἱματίων*, “a couple of garments.” And there being something of order signified in the word *herech*, which we translate *suit*, many understand hereby a winter and a summer suit of clothes; and De Dieu hath justified this interpretation of a double garment out of the Ethiopic language, where this word signifies a companion; whence it may be probably concluded, that here is intended not one suit only, but two at least. With whom agrees Hottinger in his *Smegma Orientale*, cap. v., p. 88, where he observes, that all, in a manner, are of opinion, that more suits of apparel than one are signified by this word; but whence to fetch that signification is not to be found but in the Ethiopic language, where it signifies a companion, a friend, another self, as his words are.

Gesen.—*עָרַךְ* m. c. suff. עָרַךְ. 1. *Row, pile.* 2. *Preparation, equipment*, pp. a putting in order, *apparatus*, especially of clothes, arms, etc. *Judg. xvii. 10* עָרַךְ בְּגָדִים, *Equipment of clothing*, i. e., all necessary clothing. *Sept. Vat. well, στολή ἱματίων*, since *στολή* is the word appropriate to this idea, comp. *Lat. stola*; *Alex., ζευγος ἱματίων*, whence *Vulg., vestem duplicem*, which *L. de Dieu* ad h. l. seeks to defend.

Rosen.—*עָרַךְ בְּגָדִים*. *Chald. עָרַךְ לְבָשִׁים*, *Et par vestium*, *Hieronymus et duplicem vestem*. Intelligent plerique æstivam et hyemalem. Alii *ordinem*, *synthesin vestium* interpretantur, tam ad usum proprium, quam ad ministerium. *Par vestium* significari censet et *Ludov. de Dieu Crit. S.* ad loc., et commendat eo, quod *Æthiopicum* עָרַךְ pro *socio* et *amico* usurpatur *Matth. xi. 18*, ut עָרַךְ בְּגָדִים, *societas vestium* sit. Sed *Hebræis* illa nominis עָרַךְ significatio haud videtur usitata fuisse. Alii *ordinem vestium* dici volunt, quidquid facit ad plenum et integrum vestitum, apparatus vestium, quem forsán indicat, quod in Græcæ Alexandrinæ versionis codice Vaticano legitur, *στολήν ἱματίων*. Apud *Hesychium* *στολή* inter alia exponitur *ἔνδυμα καὶ περὶβόλαιον*, *indumentum et amictus*. Sed quum עָרַךְ et *æstimationem* rei alicujus, hinc *pretium* ejus denotet (vid. not. ad *Job. xxviii. 13*); velim verba nostra

pretium vestium interpretari. Pollicebatur *Micha* *Levitæ* præter annum illud decem siclorum salarium et pecuniam ad comparandas vestes. עָרַךְ בְּגָדִים, *ivitque Levita*, *Kimchi* exponit: *abivit ad obeunda negotia, quæ Micha ei præcepit*. *Jarchi* אַחֲרֵי עֲשֵׂהוּ, *ivit post ejus, Michæ, consilium*, id sequutus est. Alii: *ivit* scil. cum *Micha* in ejus domum. Sed vix est credibile, *Micham* cum *Levita* ante ostium domus transexisse. Sunt, qui verba ita capiant: *abibat Levita* secum reputans, velletne munus sibi oblatum propositis conditionibus in se suscipere. Sed videntur illa verba nonnisi continuandæ narrationi inservire, et cum iis quæ sequuntur conjungenda hoc modo: *ivitque Levita et caput* rel.

CHAP. XVIII. 1.

בְּיָמֵינוּ הָיָה אֵין מֶלֶךְ בְּיִשְׂרָאֵל
וּבְיָמֵינוּ הָיָה שָׁבֶט הַדָּנִי מִבְּקֶשְׁלֵו
נִחְלָה לְשִׁבְתָּ בִּי לֹא־נָפְלָה לוֹ עֲדֵיהֶם
הַהוּא בְּתוֹךְ שְׁבֵטֵי־יִשְׂרָאֵל בְּנִחְלָה :

ἐν ταῖς ἡμέραις ἐκείναις οὐκ ἦν βασιλεὺς ἐν Ἰσραὴλ· καὶ ἐν ταῖς ἡμέραις ἐκείναις ἡ φυλὴ Δὰν ἐζήτει ἑαυτῇ κληρονομίαν κατοικήσαι, ὅτι οὐκ ἐνέπεσεν αὐτῇ ἕως τῆς ἡμέρας ἐκείνης ἐν μέσῳ φυλῶν υἱῶν Ἰσραὴλ κληρονομία.

Au. Fer.—1 In those days there was no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day all their inheritance had not fallen unto them among the tribes of Israel.

Pool.—*The tribe of the Danites*; a part or branch of that tribe, consisting only of six hundred men of war, verse 16, with their families, verse 21: or, a family [so *Bp. Patrick, Ludov. De Dieu, Rosen.*] of the Danites; for the word *schebet*, which properly signifies a tribe, is sometimes taken for a family, as *Judg. xx. 12*, as elsewhere family is put for a tribe, as *Zech. xii. 13*. All their inheritance had not fallen unto them; the lot had fallen to them before this time, *Josh. ix. 40*, &c., but not the actual possession of their lot, because therein the Philistines and Amorites opposed them, not without success. See *Josh. xix. 40*; *Judg. i. 34*.

Bp. Patrick.—*The tribe of the Danites.*] Rather, a tribe, &c. For so the word *schebet* is sometimes used for a family in a tribe; as in the twentieth chapter of this book, ver. 12

it is said, "the tribes of Israel sent messengers to all the tribes of Benjamin," i. e., to all the families of the tribe of Benjamin; and in Isa. xix. 13. De Dieu observes the same: who also truly notes, that when the whole tribe is spoken of, it is not said *shebet hadani*, as it is here, but *shebet Dan*. Therefore *hadani* here, and in other places, signifies a family derived from that tribe [so Rosen.].

Houb.—בנחלה... כי לא נפלה לו, *quia non ceciderat ei in hæreditatem*. Oratio claudicat ex mendo; nam desideratur nominativus verbi נפלה, *ceciderat*; qui quidem restituitur, si pro נחלה legitur נדלה, *sufficientia hæreditatis*, seu tantum hæreditatis, quantum eis satis esset. Clericus, *ager qui satis esset*, quia flagitat oratio talem sententiam, sed contra interpretationis leges; quia nefas suppleri, *qui satis esset*, ubi hæc non nascuntur ex ante-dictis. Itaque et Clericus et illi interpretes, quos hic sequebatur, fuerunt falsi interpretes hodiernæ scriptionis, quæ interpretationem habere nullam bonam poterat, non emendata.

Rosen.—*Et in diebus illis tribus Danitæ, i. e., Danitarum, quæsiuit sibi possessionem ad habitandum; non enim ceciderat ei usque ad diem illum in medio Israelis, i. e., inter ceteras tribus, in possessionem*, scil. ארץ, coll. Num. xxxiv. 2. וְאֵת הָאָרֶץ אֲשֶׁר לָקַח בְּנֵי דָן, *hæc est terra, quæ cecidit vobis in possessionem*. Difficultatem habet hic versus, quod contra historiæ fidem negata videtur tribui Dan assignata hereditas. Hinc verba לֹא נִפְלָה לוֹ nonnulli interpretantur: non *satis* ceciderat ei. Sed dura tamen et inusitata est ellipsis, ubi absolute dicitur, *non ceciderat*, interpretari; non *satis* ceciderat. Recte vero Ludov. de Dieu in *Crit. S.* ad h. l. observavit, שָׁבֵט non semper integram tribum sed interdum unius tribus familiam designare, et idem esse quod משפחה, ut infra xx. 12, dicuntur יִשְׂרָאֵל שְׁבֵטֵי, *tribus Israelis misisse legatos בְּנֵימִן בְּנֵי שֵׁבֶט, in omnes familias Benjamin*. Vid. et Num. iv. 18; 1 Sam. ix. 21. Ita hoc loco *familia* quædam *Danitica*, שָׁבֵט דָּן, *quæsiuisse sibi possessionem ad habitandum* dicitur. Quum enim, ut vidimus, ex libro Josuæ constet, tribui Dan sortem accidisse minorem quam par erat, non est mirum, familiam quandam, et forsan e majoribus, fuisse, quæ possessionem adhuc nullam inuenisset, sed quasi precario inter alias habitasset. Certe versu 11 dicitur exiisse sexcenti solummodo viri,

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מִמִּשְׁפַּחַת דָּן, *e familia Danitica, iidemque vocantur* vs. 30 שָׁבֵט דָּן. At vs. 19 vocantur simul שָׁבֵט et מִשְׁפָּחָה, *ajunt enim, præstare sacerdoti Michæ, ut tribui et familiæ, i. e., totius tribus familiæ sacerdos sit, quam unius viri domui*. Observetur porro, de integra tribu non dicitur דָּן, sed semper דָּן, שָׁבֵט דָּן, aut מִשְׁפַּחַת דָּן. At דָּן de eo dicitur, qui a tribu ista denominatur, ut supra xiii. 2. Manoach dicitur fuisse מִמִּשְׁפַּחַת דָּן, ut et infra vs. 11. מִשְׁפַּחַת דָּן non sunt omnes Danitæ constituentes tribum; sed eorum familia quædam: sic שָׁבֵט דָּן non sunt Danitæ in genere, sed eorum quædam prosapia.

Ver. 2.

וַיִּשְׁלְחוּ בְנֵי דָן וּמִמִּשְׁפַּחַתָּם חֲמֵשָׁה אַנְשִׁים מִקְצוֹתָם וְגו'

καὶ ἀπέστειλαν οἱ υἱοὶ Δὴν ἀπὸ δῆμων αὐτῶν πέντε ἄνδρας, κ.τ.λ.

Au. Ver.—2 And the children of Dan sent of their family five men from their coasts, &c.

From their coasts.

Bp. Horsley.—Of their body.

Houb.—Interpretatur, *delictos ex sententiâ*. Ex verbo interpreteris, *de parte eorum*, nam מִקְצָה sic sæpe accipitur; cùm contrà, è finibus suis, quod habet Clericus, Hebr. verbo parum respondeat.

Rosen.—*Et miserunt Danitæ e familia sua quinque ex extremilatibus suis, i. e., ex omnibus partem quandam.*

Ver. 4.

Au. Ver.—4 And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.

And I am.

Rosen.—וַיִּשְׁכְּרֵנִי וְאֶהְיֶה לוֹ לִנְהֹן, *Et mercede me conduxit, ut ei sim in sacerdotem.*

Ver. 7.

וַיִּגְלְכוּ חֲמֵשֶׁת הָאֲנָשִׁים וַיָּבֹאוּ לְיֹשֶׁבֶת וַיִּרְאוּ אֶת־הַקֶּזֶב וְאֶת־הַבְּחָרָה וַיִּשְׁכַּתּוּ לְבֶטֶחַ מִמִּשְׁפַּט צִדְיָנִים שְׁקֵט וּבְלִיָּה וְאִי־מַלְלִים דָּבָר בְּאָרְץ יִרְשָׁה עֶצֶר וּרְחוּקִים הָמָּה מִצִּדְיָנִים וְדָבָר אִי־לֵהֶם עַם־אֲדָם :

καὶ ἐπορεύθησαν οἱ πέντε ἄνδρες, καὶ ἦλθον εἰς Λαισά· καὶ εἶδον τὸν λαὸν τὸν ἐν μέσῳ αὐτῆς καθήμενον ἐπ' ἐλπίδι, ὡς κρίσις Σιδωνίων

Q Q

ἡσυχάζουσα, καὶ οὐκ ἔστι διατρέπων ἢ κατα-
σχυνων λόγον ἐν τῇ γῇ, κληρονόμος ἐκπιέζων
θησαυροὺς, καὶ μακράν εἰσι Σιδωνίων, καὶ
λόγον οὐκ ἔχουσι πρὸς ἄνθρωπον.

Au. Ver.—7 Then the five men departed,
and came to Laish [Josh. xix. 47, called
Leshem], and saw the people that *were*
therein, how they dwelt careless, after the
manner of the Zidonians, quiet and secure :
and *there was* no magistrate [Heb., pos-
sessor, or, heir of restraint] in the land,
that might put *them* to shame in *any* thing :
and they *were* far from the Zidonians, and
had no business with *any* man.

Pool.—That might put them to shame in
any thing, or, that might rebuke or punish
any thing, i. e., any crime; Heb., *that might*
put any thing to shame, or, make any thing
shameful. Putting to shame seems to be
used metonymically for inflicting civil pun-
ishment, because shame is generally the
adjunct or effect of it. *They were far from*
the Zidonians, who otherwise could have
succoured them, and would have been ready
to do it. *Had no business with any man*;
no league of confederacy, nor much con-
verse with other cities, it being in a pleasant
and plentiful soil, between the two rivulets
of Jor and Dan, not needing supplies from
others, and therefore minding only their
own ease and pleasure.

Bp. Horsley.—And saw the people, &c.]
Read thus, ויראו את העם אשר בקרב יושב לבטח,
כמשפט צידים שקט ובטח ואין מלים דבר בארץ יורש
'עיר ודחוקים ונר', "And saw the people that
was therein, living in security, with the
manners and customs [כמשפט] of the Sido-
nians, quiet and secure, and no one offered
them harm in any thing, confined within
the land of [their] inheritance; and they
were far from the Sidonians, and had no
business with any man." *Living.* With Le
Clerc and Houbigant, I expunge the ה at
the end of the word יושב. Offered them
harm. See 1 Sam. xxv. 7, 15. Confined,
i. e., confining themselves; staying at home;
engaging in no enterprise of war or com-
merce.

Ged., Booth.—7 Then the five men de-
parted, and came to Leshem [Josh. xix. 47];
and they saw that the people who dwelt in
it were careless; after the manner of the
Sidonians, quiet and secure; and there was
nothing to molest them in the land: they
possessed also riches without restraint [Ged.,
living in affluence]. And they were far

from the Sidonians, and had no intercourse
with other men.

Dr. A. Clarke.—After the manner of the
Zidonians.] Probably the people of Laish or
Leshem were originally a colony of the
Sidonians, who, it appears, were an opulent
people; and, being in possession of a *strong*
city, lived in a state of security, not being
afraid of their neighbours.

They were far from the Zidonians.] Being, as above supposed, a *Sidonian colony*,
they might naturally expect help from their
countrymen; but, as they dwelt a con-
siderable distance from Sidon, the Danites
saw that they could strike the blow before
the news of invasion could reach Sidon;
and, consequently, before the people of Laish
could receive any succours from that city.

And had no business with any man.] In
the most correct copies of the Septuagint,
this clause is thus translated: Καὶ λογος ουκ
ην αυτοις μετα Συρίας and they had no
transactions with SYRIA. Now it is most
evident that, instead of אדם, *adam*, MAN,
they read ארם, *aram*, SYRIA; words which
are so nearly similar that the difference
which exists is only between the ר and ד,
and this, both in MSS. and printed books, is
often indiscernible. This reading is found
in the Codex Alexandrinus, in the Com-
plutensian Polyglot, in the Spanish Polyglot,
and in the edition of the Septuagint pub-
lished by Aldus. It may be proper to
observe, that Laish was on the frontiers of
Syria; but as they had no intercourse with
the Syrians, from whom they might have
received the promptest assistance, this was
an additional reason why the Danites might
expect success.

Houb.—*Quinque homines profecti venerunt
Lais, et populum, qui in eâ erat, viderunt
securè agentem, quemadmodum Sidonii tunc
agebant. Tranquilla erant et secunda omnia.
Nemo erat in terrâ, qui eis negotium faces-
set, nemo qui agitare aut affligeret; et
cum à Sidoniis longè remoti erant, tum nullus
homo erat, quicum in societate essent.*

עם יושב, *populum.....sedentem*, delendum
est in יושב ה, ut sit masculini generis, ut
postulat nomen עם, et reliqua participia
ejusdem generis. Sequitur יורש עיר אין
quod legendum יורש ועיר אין, *nemo*
(*negotium faciens*) aut expellens, aut affli-
gens, vel opprimens. Ita Syrus, qui לא ימצא
דאין נמו, *etiam nemo, qui urgeret, aut op-*
primeret. Plerique convertère, *nemo...pos-*

sidens imperium, sententiâ in seriem parum accommodatâ. Nam Laienses erant Sidoniorum coloni, atque adeo Sidoniorum legibus obtemperabant, quorum armis protegebantur. Quod ne ita esset, non video, cur hic diceretur, *nemo possidebat imperium*, tanquam ea causa esset, propter quam securi essent Laienses. Legunt *אזרי*, *thesaurus*, Græci Intt. Chaldæus *צרי*, *parcus*, scripturâ utrobique mendosâ.

Rosen.—*Abierunt ergo quinque illi viri, iter suum proseguunt, et venerunt Laischam, et viderunt populum, qui in medio ejus, in ea, habitantem secure.* Nomini *עַר*, masculini generis, jungitur femininum *יִשְׁכָּר*, quod scriptoris menti proxime præcedens *urbis* nomen, feminei generis, obversaretur. Vel potuit nomen *עַר* ut femininum tractari, quod *coetus* notionem habet, unde Exod. v. 16 *וַיִּשְׁכַּח עַר*, et Jerem. viii. 5 *וַיִּשְׁכַּח עַר*, ad quem loc. cf. not. Cf. Gesenii *Lehrgeb.*, p. 718, not. *Secundum morem Zidoniorum*, qui divites et mari potentes nihil sibi timebant a reliquis Cananæis, imo ne ab Israelitis quidem, qui nunquam eorum agros invaserunt. Præterea maritimæ mercaturæ dediti bellum cum nemine vicinorum, agri ampliandi causa, gerebant. Ita et populus Laischensis *יִשְׁכָּר*, *tranquillus et securus* erat, *אֵין פָּחַד בְּעֵינֵי יוֹשֵׁב עָרָא*, *nec erat qui pudore, s. ignominia afficeret* quoad rem aliquam *in terra possidens coërcitionem*, imperium, i. e., nullus qui potestatem haberet in terra circumjecta eos læsit, iis mali quid intulit. Nomen *עַר*, quod nonnisi hoc loco legitur, a verbo *עָרַר*, *clausit, cohibuit, coërcuit imperio*, 1 Sam. ix. 17 non dubium est *imperium* significare. Sunt interpretes, qui repetito *אֵין* ante *יִשְׁכָּר*, sic explicant: *nec hereditario jure capiens imperium*, ut dicatur, Laischenses rempublicam liberam habuisse, nec regiam aliquam familiam. Græcus Alexandrinus in codice Romano et Complutensi habet: *κληρονόμος ἐκπιέζων θησαυρούς*, *possessor exprimens thesauros*, in codice Alexandrino: *κληρονόμος θησαυροῦ*, *possessor thesauri*. Hinc Vulgatus: *magnarum opum*. Videtur Græcus interpres pro *עַר* legisse *אוצר*, *thesaurus*, aut *עַר* idem significare putasse. Plane contrario sensu Chaldæus: *אֵין יִשְׁכָּר*, *possidentes parva*. Hisce omnibus melius Syr.: *ܐܢܝܢ ܥܪܐ*, *nec erat, qui læderet in terra, nec qui molestiam et*

negotium faceretur. *וְהָרַךְ אֶת־לֵבָם עִם־אָדָם*, *Et res non erat iis cum homine*, i. e., nihil eis negotii erat cum aliis, cum nemine fœdere erant juncti, ideoque non metuendi. Græca Alexandrina horum verborum interpretatio in codice Alexandrino Aldino et Complutensi est hæc: *λόγος οὐκ ἦν αὐτοῖς μετὰ Συρίας*, *res non erat iis cum Syria*, ac si interpres pro *אדם* legisset *ארים*, per Resch.

Ver. 9.

וַיִּתְּקוּ אֶת־הַמִּזְבֵּחַ וַיִּבְנוּ אֶת־הַמִּזְבֵּחַ, *καὶ εἵπαν· ἀνάστητε καὶ ἀναβῶμεν ἐπ' αὐτοὺς, κ.τ.λ.*

Au. Ver.—9 And they said, Arise, that we may go up against them, &c.

Houb.—*קומה*, *Surge*, legendum *קומי surgite*. Ita Chald., Syr., Ar., Vulg., et LXX.

Rosen.—*קומה*, *Surge! age!* ut interjectio ponitur singularis pro plurali, ut *קומה* Genes. xi. 3, 4, 7 eodem sensu. In pluribus codicibus exstat *קומי*, quod non est probandum.

Ver. 11.

וַיִּסְעוּ מִשָּׁם מִמִּשְׁפַּחַת הַדָּנִי מִצִּרְעָה וּמִמִּשְׁפַּחַת אִישׁ הַגִּבּוֹר כְּלִי מִלְחָמָה

καὶ ἀπῆραν ἐκεῖθεν ἀπὸ δῆμων τοῦ Δὰν ἀπὸ Σαραὰ καὶ ἀπὸ Ἑσθαὸλ ἑξακόσιοι ἄνδρες ἑξωσμένοι σκεύη παρατάξεως.

Au. Ver.—11 And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men appointed [Heb., girded] with weapons of war.

Bp. Patrick.—*Of the family of the Danites.* Either family is here put for a tribe, or the singular number for the plural; there going out of some of the families of the Danites, the following number.

Rosen.—*Et profecti sunt tunc e familiis Danitarum, e Zora et Eschtaol, sexcenti viri.* *כִּשְׁפָּא*, *Inde* hic est temporis nota, valetque *tunc*, postquam exploratores illa dixerant. Cf. not. ad Hos. ii. 14 (al. 17). *Cinctus quisque eorum suppellectili belli.*

Ver. 12.

Au. Ver.—Wherefore they called that place Mahaneh-dan unto this day, &c.

Gesen.—*מַחֲנֵה־דָן* (camp of Dan) *Mahaneh-Dan*, pr. n. of a place at Kirjath-jearim in the tribe of Judah.

Ver. 14, 17, 18, 20.

Au. Ver.—*Teraphim.* See notes on Gen. xxxi. 19, vol. i., p. 50.

Au. Ver.—A graven image, and a molten image. See notes on xvii. 3.

Ver. 21.

וְאֶת־הַכְּבֹדָה לַפְּנִיָּהִם :
הוֹדוּ בָרוּךְ

— καὶ τὸ βάρος ἔμπροσθεν αὐτῶν.

Au. Ver.—21 So they turned and departed, and put the little ones and the cattle and the carriage before them.

The carriage.

Gesen.—בְּנִדָּה. R. בְּנִדָּה. 1. Adj. fem. *splendid, magnificent.* 2. Subst. *precious things, wealth*, Judg. xviii. 21; i. q. בְּנִדָּה No. 1, in Is. x. 3; Gen. xxxi. 1.

Rosen.—וְאֶת־הַכְּבֹדָה Græcus Alexandrinus in codice Alexandrino καὶ τὴν κατῆσιον αὐτῶν τὴν ἔνδοξον reddidit, et hinc Hieronymus: *omne quod erat pretiosum.* Sed præstare videtur Græca codicis Romani interpretatio, τὸ βάρος, a בָּרָה, *grave esse*, ut significetur sarcinæ et impedimenta. R. Jesajas explicat: *omne onus grave, quod habebant, secumque domo abstulerunt.* Nam e Michæ domo non nisi sacrum apparatus sumserant, vs. 18. Jarchi vocem Hebraicam interpretatur obsoleto Franco-Gallico *pesantume*, a *pésant*.

Ver. 30.

וַיִּקְרְאוּ לְבָנָיו בְּנֵי־דָן אֶת־הַפֶּסֶל
וַיְהִינֶנּוּ בְּנוֹתָם בְּנוֹת־לִישָׁה הָיָה וּבָנָיו
הָיוּ כְּהִנִּים לְשִׁבְטֵי הַדָּנִי עַד־יְהוֹם בָּלוּת
הָאָרֶץ :

נ" חלילה

καὶ ἔστησαν ἑαυτοῖς οἱ υἱοὶ Δάν τὸ γλυπτόν· καὶ οἱ υἱοὶ αὐτοῦ ἦσαν ἱερεῖς τῇ φυλῇ Δάν ἕως ἡμέρας τῆς ἀπουκίας τῆς γῆς.

Au. Ver.—30 And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.

31 And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

30 *Manasseh.* So Houb., Dathe, Patrick, Rosen.

Michaëlis, Ken., Clarke, Ged., Booth.—Moses [Vulg.]. See note of Ken. on Deut. xxvii. 4, vol. i., p. 731—733.

Dr. A. Clarke.—*The son of Manasseh.* Who this Manasseh was, none can tell; nor

does the reading appear to be genuine. He could not be Manasseh the son of Joseph, for he had no son called Gershom; nor could it be Manasseh king of Israel, for he lived *eight hundred years* afterwards. Instead of מְנַשֶּׁה, *Manasseh*, the word should be read מֹשֶׁה, *Mosheh*, *MOSES*, as it is found in some MSS., in the Vulgate and in the *concessions* of the most intelligent Jews. The Jews, as R. D. Kimchi acknowledges, have suspended the letter נ over the word

מֹשֶׁה, *Mosheh*, thus, מֹשֶׁה—which, by the addition of the *points*, they have changed into MANASSEH, because they think it would be a great reproach to their legislator to have had a grandson who was an idolater. That Gershom the son of Moses is here intended, is very probable. See the arguments urged by Dr. Kennicott, Dissertation i., p. 55, &c.; and see the Var. Lect. of De Rossi on this place.

Bp. Patrick.—*Son of Gershom, the son of Manasseh.* So not only the Hebrew, but the Chaldee, and the LXX (both in the Roman edition, and in that of Basil, and in the Palatine MS. as Hottinger observes), which will not let us doubt it is the true reading: though the Vulgar hath put Moses instead of Manasseh, according to an idle conceit of some of the rabbins, who say, the letter nun, in the middle of the word, is not written even with the rest, but suspended above the rest of the letters, to show, that though he was indeed the son of Moses, yet he should rather be called the son of Manasseh, because he did the works of Manasseh, and not of Moses; that is, was an idolater. So Kimchi (as the same Hottinger observes), who therein follows the Talmudists, in Bava Bathra. (See his Thesaurus Philologicus, lib. i., cap. 2, quæst. 4, and Bartoloccius, in his Kirjath-sepher, tom. i., p. 114). And thus they made this Jonathan to be the grandchild of Moses, for Gershom was his son: but it is not likely he would have been left in so poor a condition, if he had been so nearly related to their great lawgiver; nor would he have had so ill an education. And, being now but a youth, it is not probable that he was the son of that Gershom, but of some other, who had the name of his famous ancestor given him, though his father's name was Manasseh: but it is wholly uncertain from what family of the Levites this man was derived; and these names, no

doubt, were common to more than those who first bare them.

Houb.—מן משה, *filii Manasse*. Sic legunt veteres, solus Vulgatus, *filii Mosis*, quasi legeret משה. Consentiunt cum veteribus Judæi recentiores, qui quidem hoc in verbo נ suspensum posuere. Neque enim illi suspendunt litteras, nisi eas, quas ad ipsum verbum pertinere arbitrantur. Sed ideò id hoc loco fecerunt, ut intelligatur esse alium quemdam *Menasse* de tribu Levi, non autem ipsum *Manasse* cognominis tribus principem.

Rosen.—In voce מן קנציה litera Nun paulum supra lineam elata est, sive הניף, ut Masorethæ loquuntur, ut significetur, pronuncian- dum esse מנשה, litera illā omissā. Cujus scriptionis jam in tractatu Talmudico *Baba Bathra* fol. 109, col. 2 fit mentio, ubi hæc affertur ratio, scriptorem studio noluisse Gersonem appellare filium Mosis quia ignominiosum fuisset Mosis, habuisse filium impium, sed vocare eum filium Manassis, litera tamen נ sursum elevatā, in signum, eam vel adesse vel abesse posse; ut sit vel filius Manassis, vel Mosis; Manassis, studio et imitatione impietatis, Mosis, prosapia. Quæ ratio quam sit inutilis, non est quod moneamus. Probabilior est Matth. Hilleri in *Arcano Keri et Kethib*, p. 187 sententia, Nun suspensum præviæ vocis transpositionem significare, ut legendum sit: יהונתן בן קנציה. Ex qua ratione explicari posset genealogia illa, quam exhibet Theodoretus *Quæst.* xxvi. in hunc librum, quæ hæc est: Ἰωνάθας υἱὸς Μανασσή, υἱοῦ Γερσώμ, υἱοῦ Μωσή. Nam si librarius forsam utramque lectionem conjungere voluit, Græcus interpres Nun suspensum tanquam ad textum non pertinens facile negligere, et verba ita reddere potuit, ut indicavimus. Fieri etiam potuit, ut Nun illud olim a librario quodam, ex oscitantia omissum deinde superscriptum esset. Tales enim vocum vel literarum correctiones in codd. MSS. sæpe reperiuntur, et ab ipsis Judæorum doctoribus pro licitis declarantur; vid. Wagenseilii *Sota*, p. 23. In pluribus vero codicibus et editionibus a de Rossio enumeratis Nun non suspensum, sed loco suo in linea recta insertum est. Interpretes veteres consentiunt in exprimendo nomine מן קנציה, Vulgatum, sive Hieronymum, si excipias, qui *Gersam filii Moysi* habet. Sed Mosis nepotem usque ad illud tempus, quo ea, quæ duobus hisce capitibus enarrantur, contigerunt, vitam produxisse, vix est credibile. Cf. Lilienthalii *Commentatt.*

crit. de duobus codd. Regiomontanis, p. 194, seqq.

Of the land.

Bp. Horsley.—For הָאָרֶץ, read, with Houbigant, הָאָרֶץ. The verse immediately following sufficiently justifies, demands indeed, the emendation.

Houb.—*Ad diem, quo terra migraret.* Æstuant hoc loco Interpretes, ut planum, si possint, faciant, quomodo apud Danitas sculptile manserit, *donec transmigraret terra* quorum Commentarios piget referre. Nam, sive intelligunt, donec in captivitatem abducerentur Danitæ a regibus Syris, contradicitur huic commentario ab inferiore versu, in quo deserte declaratur, hoc sculptile apud Danitas tamdiu solum mansisse, *donec domus Dei fuit in Silo*; sive intelligunt captivitatem *terræ* Danitarum sub Philistæis tempore Heli sacerdotis factam, altum est apud sacras paginas de illa Danitarum captivitate silentium. Confitentur omnes Judæi recentiores, tangi hoc loco captivitatem arcæ fœderis, eam, quæ contigit, postquam Israelitas Philistæi prælio superassent. Itaque maxime mirandum, eos non vidisse, pro הָאָרֶץ, legendum esse הָאָרֶץ, *arcam*, cum præsertim addatur versu ultimo, explicationis causa, Danitas sculptile apud se habuisse, *donec domus Dei fuit in Silo*. Etenim arca tum in Silo erat, cum capta fuit a Philistæis.

Rosen.—*Usque ad diem migrationis illius terræ.* Ambigua est postrema vox, הָאָרֶץ, *terra illa*, quæ vel certum aliquem tractum, eumque minorem, qualis fuit tractus, quem occuparunt Danitæ, ad montem Libanum, aut totam Palæstinam, quam Israelitæ incolebant, significare potest. Nec minus ambigua est vox גְּזִירָה, *deportatio, exilium*, quia in libris historicis V. T. non unius deportationis fit mentio, quæ abducti sunt tractus septentrionalis incolæ; de ejusmodi enim migratione hic sermo est, qua Danitæ, qui hæc loca habitabant, sedes suas relinquere coacti sunt. Bis vero Danitæ, Jordanis accolæ, solum mutare coacti sunt; primum a Tiglath-pileare, Assyriæ rege, qui Naphtalitidem, Gileaditidem, et Galilæam invasit, earumque regionum incolas captivos in Assyriam abduxit, 2 Reg. xv. 29. Quum vicini omnes abducerentur, non est credibile Danitas migrationis immunes fuisse. Quodsi evaserint eo tempore, non evaserunt, cum aliquanto post Salmanassar, Assyriæ rex, decem Israeliticis tribus deportare jussit, 2 Reg. xvii. 6, seqq. Et ea quidem migratio hic

videtur intelligenda. Sunt quidem, qui obvertant, credibile non esse, Samuelem, Davidem, ac Salomonem, initio regni, simulacra Danitarum tolerasse; nam postea sub Salomone, idolorum cultore, et regibus decem tribuum, coli illa potuisse, nemo negat. Sed non mirum esse potest, in ultimo septentrionalis Palæstinæ angulo neglectam fuisse urbis unius, nec magni momenti, idololatricam. Davides Kimchi eumque sequuti interpretes ex Christianis haud pauci דָּאָרְצֵן, ob Siluntis mentionem, versu proximo, hic designari illud tempus existimant, quo arca sacra Silunte a Philisthæis abducta est, 1 Sam. iv. 11, 22. Quæ clades Ps. lxxviii. 61 שָׁנִי, *captivitas* vocatur. Sed si abducta erat arca, non legimus abductos fuisse ullos Danitarum, accolarum Jordanis, qui nimium erant a Philisthæis remoti. Et licet, ut fit in bellis omnibus, ex devictis Israelitis nonnulli captivi a Philisthæis tunc temporis abducti sint, tamen talem paucorum captivitatem phrasi Hebræa non designari, manifestum est, sed agitur de communi aliqua deportatione, qua tota illa tribus alio transigrare coacta est. Ceterum hunc versum a manu superiore insertum esse, colligere est e versu proximo.

31 Hubigantur, ut hosce versus secum consentientes redderet, pro דָּאָרְצֵן in fine vs. 30 legendum דָּאָרְצֵן conjecit, ut עֲרִיִם נָלוּת significaret: *usque ad tempus, quo deportata est arca scil. a Philisthæis*. Sed ut taceamus, hanc conjecturam nec vetere ullo interprete, nec codice confirmari, usurpatur נָלוּת nonnisi de singulis hominibus, vel de populis, qui e patrio solo in alias terras abducuntur. Alii duobus hisce versibus duo tempora indicari observant, prius, quamdiu Jonathan cum posteris apud Danitas sacerdotio functus fuerit, etiam postquam loco idoli Michæ a Jeroboamo vituli simulacrum collocatum est, quod usque ad decem tribuum deportationem illic permansit, versu 31 vero significari, quamdiu Michæ idolum in urbe Dan steterit. Sed eundem scriptorem utrumque versum eo quo legimus modo incepisse, et versu 31 repetisse, quod vs. 30 dixerat, Danitas Michæ idolum apud se collocasse, mihi quidem non est verisimile. Quare vs. 30 ab eo, qui hunc librum ex antiquioribus monumentis composuit, insertum existimamus.

CHAP. XIX. 1.

וַיְהִי בִּנְיָמִים הָיָה וַיִּמְלֹךְ אֵין בִּישְׁרָאֵל
וַיְהִי אִישׁ לְזִי גָר בִּירְבֶּתִי חֲרֵאפִּים

וַיִּקְחֵהָ אִשָּׁה פִּילָגֶשׁ מִבֵּית לָחִם
: וַיְהִי :

καὶ ἐγένετο ἀνὴρ Λευίτης παροικῶν ἐν μηροῖς
ἔθρους Ἐφραΐμ, καὶ ἔλαβεν αὐτὸν ᾠκυαῖκα παλ-
λακῆν ἀπὸ Βηθλεὲμ Ἰούδα.

Au. Ver.—1 And it came to pass in those days, when *there was* no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine [Heb., a woman a concubine, *or*, a wife a concubine] out of Bethlehem-judah.

Rosen.—*Et rex non fuit in Israele*, temporis notatione vid. ad xvii. 6; xviii. 1. Sunt autem hæc verba quasi per parentheses inserta, et quæ sequuntur, נִי אִשָּׁה לְזִי cum נִי initio versus ita jungenda: *factum est*, contigit, ut *Levita quidam esset* rel. *Qui commorabatur in lateribus montis Ephraim*, i. e., in extremis montanorum Ephraim partibus. יִרְבִּים, *duo femora*, latera, usurpatur de postremis, extremis, loci alicujus partibus, veluti domus, Ps. cxxviii. 3, templi, 1 Reg. vi. 16, Libani, Jesaj. xxxvii. 24. Chaldaeus: *in finibus montis domus*, tribus *Ephraim*.

A concubine.

Bp. Patrick.—That is, a wife of the secondary sort, without such solemn espousals, or a dowry, as those called *wives* had. So the Talmudists generally think. But Abarbanel, following Rasi, thinks, that a *concubine* was taken with espousals, and only wanted a dowry, or a jointure (as we speak). Certain it is, such persons were really wives; and it was adultery in any other person that lay with them, but he who had married them. As this man had this woman, for he is expressly called her husband in the next chapter (xx. 4), and her father is called his father-in-law in this chapter (ver. 47). See Selden, lib. v. De Jure Nat. et Gent., cap. 7, and Buxtorf. De Sponsal. et Divortii, p. 11, &c. where the opinion of Abarbanel is largely represented.

Dr. A. Clarke.—The word פִּילָגֶשׁ, *concubine*, is supposed by Mr. Parkhurst to be compounded of פָּלַג, “to divide, or share;” and נָגַשׁ, “to approach;” because the husband *shared* or *divided* his attention and affections between her and the real wife; from whom she differed in nothing material, except in her posterity not *inheriting*.

Prof. Lee.—פִּילָגֶשׁ, and פִּילָגֶשׁ, *A concubine, secondary wife*. The etymology is doubtful.

Castell gives *אִשָּׁה פְּלִגָּה*, *uxor divisa, dimidiata*. Comp. *παλλακή*.

Gesen.—The word seems not to be of Semitic origin, but may come from Gr. *πάλλαξ*, or perhaps from the Persian. Fully *אִשָּׁה פְּלִיגָה*.

Ver. 2.

וַתִּזְנֶה עָלָיו פְּלִיגָתוֹ וַתֵּלֶךְ מֵאֵתוֹ אֶל-בֵּית אֲחִיהָ אֶל-בֵּית לָחֶם יְהוּדָה וַתְּהִי שָׁם יָמִים אַרְבָּעָה חֳדָשִׁים :

καὶ ἐπορεύθη ἀπ' αὐτοῦ ἡ παλλακή αὐτοῦ, καὶ ἀπῆλθε παρ' αὐτοῦ εἰς οἶκον πατρὸς αὐτῆς εἰς Βηθλεέμ Ἰούδα, καὶ ἦν ἐκεῖ ἡμέρας μηνῶν τεσσάρων.

Au. Ver.—2 And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there four whole months [or, a year and four months; Heb., days four months].

Played the whore against him.

Bp. Horsley, Ged., Booth.—Disliked him. LXX, *ὤργισθη αὐτῷ*. For *וַתִּזְנֶה*, it should seem their copies of the Hebrew gave *וַתִּרְחַק*; “took a dislike to him,” or, “became indifferent to him.” See Parkhurst, *ויר*, viii. This is far more consistent with the sequel of the story than the sense which the textual reading gives. The emendation differs from the present text in a single letter only, and is for that reason preferable to Houbigant's, though his is to the same effect.—*Bp. Horsley.*

Bp. Patrick.—[Went away from him.] To escape the punishment unto which she was liable as an adulteress: but there are those who, by the word *tizneh*, which we translate “played the whore,” will have no more to be meant, but that she was froward and contumaciously disobedient; so that she could not endure his company, but forsook him: the Chaldee plainly inclines this way; and the LXX translate it, “She carried herself like a fury to him;” and Josephus, *ἀλλοτρίως εἶχε*, “She behaved herself untowardly.”

Houb.—*וַתִּזְנֶה*, *Nos, cum ab eo alienata esset, vel irata in eum esset, ex scripturā hanc, quam sequitur Chaldaeus, qui hanc, et contempsit; nam וַתִּזְנֶה est aliquandō contemnere.* Ita etiam Græci Intt. in codice Alex. *ὤργισθη, irata est.* Sed iidem omittunt in Codice Rom. duo verba *וַתִּזְנֶה*, *scortata est apud eum*, omittit etiam Vulgatus, quia mendum forsan caverent, quod quale esset,

et quomodō corrigendum, non viderent. Mendum autem suspicabantur ob eam causam, ut videtur, quod hæc sententia, *scortata est apud eum*, parum conveniat cum eis quæ antecedunt, et quæ subsequuntur. Nam quod uxor apud maritum *scortata esset*, causa hæc non fuit cur ab eo discederet, nisi additur fuisse in adulterio deprehensam, aut certè pudicitiae ejus maritum parum fidsse, ac eam à se dimisisse. Et quæ sequuntur, *profectus est post eam, ut ad cor ejus loqueretur*, seu ut eam demulceret, satis declarant fuisse iratam marito uxorem, et eâ de causa maritum reliquisse. Nam in potestate erat uxoris dimittere maritum, ut mariti uxorem.

Rosen.—*Et scortata est super eum, s. juxta eum peller ejus*, i. e., quum tamen maritum haberet, spreto marito, ut Chaldaeus reddidit, *וַתִּזְנֶה*, *et sprevit eum*, non quod *וַתִּזְנֶה* legit, ut Dathius conjecit, sed ut sensum exprimeret.

Four whole months.

Bp. Patrick.—Or, as the others take it, “A year and four months.” For *days* in Scripture frequently signify a year: but the LXX and Josephus take it for so many days as made four months.

Rosen.—*Et fuit ibi dies*, i. e., per annum (vid. ad xvii. 10) *et quatuor menses*, asyndeton, cf. 1 Sam. xxvii. 7, *יָמִים וַחֳדָשִׁים תְּנִיחָה*. Alii *יָמִים* h. l. *tempus valere* censent, ut verendum sit *tempus quatuor mensium*. Ita Hieronymus: *mansitque apud eum quatuor mensibus*. Græcus Alexandrinus *ἡμέρας τετραμνηνον, dies, tempus, quatuor mensium*.

Ver. 8.

וַתִּזְנֶה עִירְיָנוֹת הַיּוֹם —
וַיֵּאָכְלוּ שְׁנֵיהֶם :

— καὶ σπράτευσον ἕως κλίνει τὴν ἡμέραν, καὶ ἔφαγον οἱ δύο.

Au. Ver.—1 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried until afternoon [Heb., till the day declined], and they did eat both of them.

And they tarried.

Rosen.—*Et tardate usque inclinet se dies*, quando sol ad plagam occidentalem deflectit. *וַתִּזְנֶה* sunt qui pro tertia pluralis persona habent, *et tardarunt*, ut scriptoris narrantis sit. Sed Jes. xxix. 9 hoc vocabulum est imperativus, *moram nectite*, ut sit socii Levitæ. Ita Chaldaeus: *וַתִּזְנֶה*, *et morabimini*, Græ-

cus Alexandrinus in singulari *στράτευσον*, sive, ut est in codice Alexandrino, *στρατεύθητι*, quæ vox militaris est, et significat, *ad expeditionem militarem accingi*, sed hic per metaphoram transfertur, ut idem sit, quod *accingere se ad iter*. Sed in codice vetustissimo Coisliniano, et in nonnullis aliis, quos Parsons enumeravit, legitur *σπαγγεύθητι*, quod a Cyrillo in Lexico MS. apud Bielium explicatur *νοθρεύθητι, διάτριψον, tardare, morare*: proprie verbum denotat *guttatim exprimere*, a *σπάγξ gutta*, hinc *cunctari*.

Ver. 10.

Au. Ver.—10 But the man would not tarry that night, but he rose up and departed, and came over against [Heb., to over against] Jebus, which is Jerusalem; and there were with him two asses saddled, his concubine also was with him.

Jerusalem. See notes on Josh. xi., p. 57.

Bp. Horsley.—Saddled; rather, laden.

Rosen.—יָבֹא עֲדָנֶכָּה יְבוּס הָיָא יְרִשְׁלָיִם, *Venitque usque ad locum qui est e regione urbis Jebus, hæc est Hierosolyma.* יָבֹא עֲדָנֶכָּה יְבוּס הָיָא, *Et cum eo par asinorum ligatorum*, i. e., quibus sarcinæ impositæ alligatæ erant. Græcus Alexandrinus: ζεύγος ὄνων ἐπισεσαγμένων, *jugum asinorum superstratorum.* Hieronymus: *duos asinos onustos.*

Ver. 13.

וַיֹּאמֶר לְנַעֲרֹו לֵךְ וְנִקְרְבָה בְּאֶחָד הַמְּקֹומֹות וְלִנְי בְּנִקְבָּה אוֹ בְּרָמָה :

καὶ εἶπε τῷ νεανίᾳ αὐτοῦ, Δεῦρο καὶ ἐγγίσωμεν ἐνὶ τῶν τόπων, καὶ αὐλισθησόμεθα ἐν Γαβαᾷ ἢ ἐν Ῥαμᾷ.

Au. Ver.—13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah.

Ged., Booth.—13 And he said unto his servant, Go on, until we reach one of those places, and let us lodge in Gibeah, or in Ramah.

Rosen.—לֵךְ pro לָךְ, *ito*, omisso הַ παραγωγico, ut Num. xxiii. 13. *Et accedamus in unum horum locorum*, quæ statim nominat. *Et pernoctemus in Gibeā aut in Rama.*

Ver. 29.

וַיָּבֹא אֶל-בֵּיתוֹ וַיִּקַּח אֶת-הַמַּאֲכָלֹת וַיַּחֲזִק בְּקִלְגָּשׁוֹ וַיְנַתְּחֶהָ לַעֲצָמֶיהָ לְשָׁנָיו עָשָׂר נְתָחִים וַיִּשְׁלַחָהּ בְּבֶל בָּבוֹל וַיִּשְׂרָאֵל :

καὶ ἔλαβε τὴν ῥομφαίαν, καὶ ἐκράτησε τὴν παλλακὴν αὐτοῦ· καὶ ἐμέλισεν αὐτὴν εἰς δώδεκα μέλη, καὶ ἀπέστειλεν αὐτὰ ἐν παντὶ ὁρίῳ Ἰσραὴλ.

Au. Ver.—29 And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coasts of Israel.

Pool.—*Together with her bones*, or, *according to her bones*; according to the joints of her body, for there he made a division.

Rosen.—29 *Et in frusta concidit eam ad ossa sua, membra sua, in duodecim frusta. Et misit eam in omnem terminum Israelis*, i. e., ad singulas tribus. Pronomen suffixum femininum vocis נַתְּחָה referendum vel ad mulierem, i. e., cadaver ejus membratim dissectum, vel ad עָצָם, feminei generis, ut sit: unumquodque membrorum ejus, singula membra.

Ver. 30.

וַיְהִי כִלְ-הָרָאָה וַאֲמַר לְאִיִּתָּהּ וְלֹא-נִקְרְבָתָהּ כְּזֹאת לְמִיּוֹם עֲלֹות בְּנֵי-יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם עַד הַיּוֹם הַזֶּה כִּי-מוֹתָ לָכֶם עָלֶיהָ עֶצֶה וְדָבָר :

καὶ ἐγένετο πᾶς ὁ βλέπων ἔλεγεν, Οὐκ ἐγένετο καὶ οὐχ ἑώραται ἀπὸ ἡμέρας ἀναβάσεως νύκτων Ἰσραὴλ ἐκ γῆς Αἰγύπτου ἕως τῆς ἡμέρας ταύτης ὡς αὕτη· θέσθε ὑμῖν αὐτοῖς βουλὴν ἐπ' αὐτήν, καὶ λαλήσατε.

Au. Ver.—30 And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak your minds.

Rosen.—30 Initio hujus versus subaudiendum est *לְאִמֶּר*, *dicendo*. Nam verba Levitæ hoc versu referri, ostendunt imperativi in ejus fine, quos ad tribus eorumve principes directos esse patet. Illud *לְאִמֶּר* haud raro omittitur, ubi lector e tenore orationis intelligere potest, referri verba alius loquentis. Ita Exod. viii. 5 (al. 9) post verba *וַיֹּאמֶר ה' אֶל-מֹשֶׁה* supplendum est *ostende te excellentiorem supra me*, *dicendo*, *quando pro te intercessurus sim*, rel., coll. Jud. vii. 2 ubi *לְאִמֶּר* exprimitur. Plura loca, quibus hæc vox omittitur vid. in Waltheri *Ellipss. Hebr.* ed. Schulz, p. 108. וַיְהִי כִלְ-הָרָאָה וַאֲמַר, *Fietque omnis qui videt ut dicat.* Præterito וַיְהִי utitur scriptor, quia quod futurum esse

prævidebat tanquam factum animo suo obversabatur. Vide quæ de hoc præteriti usu dissevit Roorda *Grammat. Hebr.*, vol. ii., p. 12, seqq., §§ 357, 358. *Non factum est, nec conspectum est secundum hoc*, tale quid, inde a die ascensus Israelitarum e terra Ægypti usque ad hunc diem. Ad לָמִיּוֹם observandum, præpositioni כִּן præmitti particulam ל, quod locum habet, quando post complementum præpositionis כִּן sequitur וְ sive וְכִן; cujus loquendi modi rationem explicuit Roorda l. i., p. 212. Cf. xx. 1. Ejusmodi compositæ præpositiones Latinis sunt *desub, exante, inante*. Ponite vobis super hoc scil. לְבַי, cor; nam *ponere cor super aliqua re* dicunt Hebræi pro eo quod est *considerare*, qui plenus loquendi modus exstat 1 Sam. xxv. 25; 2 Sam. xviii. 3. Cf. Jesaj. xli. 20, 22. Vocis עֲלֶיהָ pronomen suffixum femininum est neutraliter capiendum, ut Gen. xv. 6 וַיַּחְשְׁבֶהָ, et *imputavit illud ei in justitiam*. Vid. et Num. xxiii. 19; Proverb. vi. 32.

CHAP. XX. 1—3.

וַיֵּצְאוּ כָּל־בְּנֵי יִשְׂרָאֵל וַתִּקְהַל
הָעֵדָה כָּאִישׁ אֶחָד לְמִדָּן וְעֵדֵי־בְאֵר
שָׁבַע וְאֶרֶץ הַגִּלְעָד אֶל־יְהוָה הַמַּשְׁפָּחָה:
וַיָּתִיצְבוּ בְּקֶדֶת כָּל־הָעָם לִל שְׁבָעִי
וְיִשְׂרָאֵל בִּקְהָל עִם הָאֱלֹהִים אֲרָבַע
מֵאוֹת אֶלֶף אִישׁ רִגְלֵי שְׁלָף חָרָב:
וַיִּשְׁמְעוּ בְּנֵי בְנֵימִן כִּי־עָלוּ בְנֵי־
יִשְׂרָאֵל הַמַּשְׁפָּחָה וַיֵּאמְרוּ בְּנֵי יִשְׂרָאֵל
דַּבְּרִי אִיכָּה נְהִי־תָה הָרָעָה הַזֹּאת:

1 καὶ ἐξῆλθον πάντες οἱ υἱοὶ Ἰσραὴλ, καὶ ἐξεκκλησιάσθη ἡ συναγωγὴ ὡς ἀνὴρ εἰς ἀπὸ Δάν καὶ ἕως Βηρσαβεε, καὶ γῆ τοῦ Γαλαὰδ πρὸς κύριον εἰς Μασσηφά. 2 καὶ ἐστάθησαν κατὰ πρόσωπον κυρίου πᾶσαι αἱ φυλαὶ τοῦ Ἰσραὴλ ἐν ἐκκλησίᾳ τοῦ λαοῦ τοῦ θεοῦ τετρακόσται χιλιᾶδες ἀνδρῶν πεζῶν ἔλκοντες ῥομφαίαν. 3 καὶ ἤκουσαν οἱ υἱοὶ Βενιαμὴν, ὅτι ἀνέβησαν οἱ υἱοὶ Ἰσραὴλ εἰς Μασσηφά. καὶ ἐλθόντες εἶπαν οἱ υἱοὶ Ἰσραὴλ, λαλήσατε ποῦ ἐγένετο ἡ πονηρία αὕτη;

Au. Ver.—1 Then all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beer-sheba, with the land of Gilead, unto the Lord in Mizpeh.

2 And the chief of all the people, even of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword.

VOL. II.

3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell us, how was this wickedness?

Houb.—1 *Postea omnes filii Israel, relictis sedibus, à Dan usque ad Bersabee et de terrâ Galaad domum Domini in Maspha unanimiter convenerunt, pedites sexcenta millia, gladio armati.* 2 *Simul filii Benjamin resciverunt filios Israel in Maspha convenisse.* 3 *Sed universarum tribuum Israel procures cùm in cætu ante Deum adstissent, filii Israel hæc dixerunt; narrate, ut tantum scelus patratum fuit.*

אֲרַבַּע מֵאוֹת אֶלֶף, *quadringenta millia*. Hæc, et quæ sequuntur versu 3 usque ad וַיֵּאמְרוּ, collocamus proxime post versum 1 quia seriè vix habent ullam eo in ordine, in quo nunc sunt. Ordinis permutandi materia fuit duplex illud הַמַּשְׁפָּחָה, quorum alterum claudit versum 1 alterum versu 3 legitur ante וַיֵּאמְרוּ. Posuerunt librarii, post prius הַמַּשְׁפָּחָה, hæc quæ habet versu 2 usque ad אֲרַבַּע, quæ post הַמַּשְׁפָּחָה posterius scribenda fuerant, atque id fecerunt, postquam nativo loco jam mota essent verba ea, quæ ab אֲרַבַּע usque ad finem versu 2 leguntur, quæque olim exstabant in fine versu 1, vide interpretationem. Adstabant ante Dominum populi procures in cætum vocati, et ex tribubus singulis missi; nec statui potest cætum eum, qui ante Dominum adstabat, fuisse hominum quadringenta millium. Itaque ordine præpostero est *quadringenta millia*, post *ante Dominum*. Et cætus, si hominum fuisset quadringenta millium, frustra diceretur fuisse in cætu *populi angulos, vel procures*.

Bp. Horsley.—1—3 The transposition of the clauses proposed by Houbigant might make the narrative somewhat more orderly and distinct, but seems not absolutely necessary, and has not the authority of any of the antient versions to support it.

1 *Unto the Lord in Mizpeh.* Compare chap. xi. 11. If the tabernacle at Shiloh was within sight of the town of Mizpeh (which I take to have been the case), the people resorting to or assembled at Mizpeh might be said to go to, or to be before, Jehovah. The like remark will apply to Shechem. See Josh. xxiv. 1, and the notes there.

Pool.—2 *The chief*, Heb., *the corners*, i. e., the nobles and rulers, which are oft so called, because, like corner-stones, they both unite, and support, and adorn the whole

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building. *Four hundred thousand*, or, and *four hundred thousand*. It is an ellipsis of the particle [and], of which examples have been given before: for the chief of the people were not so many; but the common soldiers, and these were all footmen; whereas many of the rulers rode upon horses, or asses, Judg. v. 10; x. 4; xii. 14.

Rosen.—3 *Audiverunt Benjaminitæ, ascendisse Israelitas Mizpam*, sed nihil curarunt. Sunt hæc verba per parenthesis secludenda. *Et dixerunt Israelitæ: proloquimini, quomodo hoc malum contigerit*, quicumque vestrum certius quid exploratum habetis de enormi quod commissum est flagitio, id nobis referte. Kimchi hæc conjungit cum versus 2 initio et verba *ישראל* capit in vocativo, hoc sensu: primores populi in concione proclamantur: *Israelitæ! narrate, quomodo facinus illud contigerit*. Sed ita voci *ישראל* accentus distinctivus appositus esse deberet.

Ver. 9.

וַעֲתָה זֶה הַדָּבָר אֲשֶׁר נַעֲשֶׂה לְבִגְדֵהָ
עֲלֶיהָ בְּגֹרֶל :

καὶ νῦν τοῦτο τὸ ῥῆμα, ὃ ποιηθήσεται τῇ
Γαββᾷ· ἀναβησόμεθα ἐπ' αὐτὴν ἐν κλήρῳ.

Au. Ver.—9 But now this shall be the thing which we will do to Gibeah; *we will go up by lot* against it.

Bp. Horsley.—“*We will go up by lot* against it.” Read with LXX, נַעֲשֶׂה עֲלֶיהָ בְּגֹרֶל. The similitude of the two words נַעֲשֶׂה and עֲלֶיהָ occasioned the omission of the former.

Houb.—*Contra eam in sorte*. Oratio manca, quam supplevere veteres. Græci Intt. legebant נַעֲשֶׂה, nam convertunt, *ascendemus*. Melius convertas, *ascendere faciamus*, ut postea sequatur *הנרל* *עליה*, *contra eam sortes*; nam sic adjungi solet verbum עליה ad nomen הנרל; vide Levit. xvii. 9, 10. Delendum verò est punctum majus, quod positum fuit post הנרל: nam oratio continuatur in וְלָקְחֵי, *et sumamus*. Propterea sortes mittuntur, ut sorte eligantur illi homines, qui rei frumentariæ providere debeant.

Rosen.—9 *Et nunc hæc sit res, quam faciemus Gibeā*, hoc modo instituamus expeditionem ad castigandos Gibeenses. עֲלֶיהָ בְּגֹרֶל, *Contra eam per sortem* scil. נַעֲשֶׂה, *ascendamus*, ἀναβησόμεθα, ut recte Græcus Alexandrinus supplevit. Chaldæus: נַחֲמֵי, *numerabimus nos*, s. *constituamus nos per*

sortem. Alii repetito נַעֲשֶׂה: *agamus contra eum cum sorte, sive per sortem*. Sensus non est dubius: missis sortibus videbimus, quoniam sint pugnaturi, quique commeatum pro exercitu deferant, ut sequitur. Hieronymus: *hoc contra Gabaa in commune faciamus*, qui sensus plane diversus est.

Ver. 10.

וְלָקְחֵנוּ עִשְׂרֵה אַנְשִׁים לְמֵאָה לְכָל
שִׁבְטֵי יִשְׂרָאֵל וּמֵאָה לְלֶאֱלֶיָּהּ וְאֶלֶף
לְרִבְבָּהָ לָקַחְתָּ צֵדָה לָעַם לַעֲשׂוֹת
לְבוֹאֵם לִבְנֵי בְנֵימִן בְּכִלְיֵהֶם בְּבֹאֵם
עֲשֵׂה בְּיִשְׂרָאֵל :

πλὴν ληψόμεθα δέκα ἄνδρας τοῖς ἑκατὸν εἰς
πάσας φυλὰς Ἰσραὴλ, καὶ ἑκατὸν τοῖς χιλίοις,
καὶ χιλίους τοῖς μυρίοις, λαβεῖν ἐπισιτισμὸν
τοῦ ποιῆσαι ἐλθεῖν αὐτοὺς εἰς Γαβὰ Βενιαμὴν,
ποιῆσαι αὐτῇ κατὰ πᾶν τὸ ἀπόπτωμα, ὃ ἐποίη-
σεν ἐν Ἰσραὴλ.

Au. Ver.—10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

That they may do, when they come to Gibeah of Benjamin, &c.

Bp. Horsley.—For לַעֲשׂוֹת לְבוֹאֵם, read, by transposition, לְבוֹאֵם לַעֲשׂוֹת, “while they go to do unto Gibeah of Benjamin.”

Houb.—10 *Sumamusque de omnibus tribus Israel ex centum decem, ex mille centum, ex decem millibus mille, per quos exercitus commeatus parentur. Postea adversus Gabaa Benjamin proficiscemur, et scelus quod admissum est in Israel, ulciscemur*.

Ordo hic perturbatus, quem restituit Codex Alex. in quo legitur, τῷ λαῷ τοῖς εἰσπορευομένοις ἐπιτελέσαι, *populo euntibus, sive eunti ad faciendum*. Eundem ordinem iidem servant in Codice Rom. Sed cum scripture להביא, *ad ducendum eos*. Hodierna לבואם bona est, in veniendo ipsos, seu cum venient.

Rosen.—לַעֲשׂוֹת לְבוֹאֵם וגו', *Ut faciat populus, ut venirent ad Gebam Benjaminis secundum omne flagitium quod fecit Benjamin in Israel*, i.e., ut reddant Israelitæ illis, quod merentur pro tanto scelere admissio. Verba בְּכִלְיֵהֶם בְּבֹאֵם sunt cum לַעֲשׂוֹת jungenda.

Ver. 12.

וַיִּשְׁלְחוּ נְשָׁבִי יִשְׂרָאֵל אֲנָשִׁים בְּכָל-
נְשָׁבִי בְנֵימִן וְגו'

καὶ ἀπέστειλαν αἱ φυλαὶ Ἰσραὴλ ἄνδρας ἐν
πάσῃ φυλῇ Βενιαμὴν, κ.τ.λ.

Au. Ver.—12 And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness is this that is done among you?

Through all the tribe of Benjamin.

Dathe.—Pro שבני בנין *haud dubie* legendum est שבנ. Sic omnes antiqui interpretes legerunt. Michaëlis vertit: *an alle Geschlechter Benjamin*. Sed dubito an unquam שבנ sic dicatur. So Houb.

Rosen.—*Et miserunt tribus Israel viros in omnes tribus*, i. e., *familias Benjaminis*. וַיִּשְׁלְחוּ posterior hic pro מִשְׁלָחַי, *familie* positum esse patet, ut Num. iv. 18. Hebræi observant, tribum Benjamin constitisse decem familiis, pro numero filiorum Benjaminis, qui Genes. xlv. 21 recensentur.

Ver. 15, 16.

15 וַיִּתְּפְקְדוּ בְנֵי בְנִימִן בְּיוֹם הַחֹרָא
מֵהַעֲרִים עֶשְׂרִים וְשֵׁשָׁה אֶלֶף אִישׁ שָׁלָף
חֶרֶב לְבָד מִיִּשְׁבֵּי הַגִּבְעָה הַרְפָּקְדוּ
שִׁבְעַת מֵאוֹת אִישׁ בְּחֹרֶר : 16 מִכָּל
הָעָם הַזֶּה שִׁבְעַת מֵאוֹת אִישׁ בְּחֹרֶר אִמָּר
יִרְיִמִּינוּ פְּלִיָּה קֹלֶעַ בְּאֶזְנוֹ אֶל-הַשֹּׁעֲרָה
וְלֹא יִחָמָא :

15 καὶ ἐπεσκέπησαν οἱ υἱοὶ Βενιαμὴν ἐν τῇ
ἡμέρᾳ ἐκείνῃ ἀπὸ τῶν πόλεων εἰκοσιτρεῖς χιλι-
άδες ἀνὴρ ἑλκων ῥομφαίαν, ἐκτὸς τῶν οἰκούν-
των τὴν Γαβαὰ, 16 οἱ ἐπεσκέπησαν ἑπτα-
κόσιοι ἄνδρες ἐκλεκτοὶ ἐκ παντὸς λαοῦ ἀμφο-
τεροδέξιοι πάντες οὗτοι σφενδονῆται ἐν λίθοις
πρὸς τρίχα, καὶ οὐκ ἐξαμαρτάνοντες.

Au. Ver.—15 And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Among all this people *there* were seven hundred chosen men left-handed; every one could sling stones at an hair-breadth, and not miss.

15 *Twenty and six thousand.*

Pool.—*Object.* This agrees not with the following numbers; for all that were slain of

Benjamin were 25,100 men, ver. 35, and there were only 600 that survived, ver. 47, which make only 25,700. *Answ.* The other thousand men were either left in some of their cities, where they were slain, ver. 48, or were cut off in the two first battles [so Houb., Rosen.], wherein it is unreasonable to think they had an unbloody victory; and as for these 25,100 men, they were all slain in *that day*, i. e., the day of the third battle, as is affirmed, ver. 35.

Rosen.—15 *Pro viginti et sex millibus* Græcus Alexandrinus in codice Vaticano exhibet εἴκοσι τρεῖς χιλιάδας, *viginti et tria millia*; sed in codice Alexandrino et aliis legitur εἴκοσι καὶ πέντε χιλιάδες, *viginti quinque millia*, quod et Hieronymus exprimit. Josephus quoque *Archæol.*, l. v., cap. 2, § 10. Βενιαμινῶν δ' ὅπλιτων δις-μυρίων καὶ πεντακισχιλίων, *Benjaminitarum arma ferentium viginti quinque millia*, posuit. Sed Chaldæus et Syrus cum Arabe cum Hebræo textu consentiunt. Nec numerum in eo expressum non esse mutandum observat Hubigantus, quia cum iis, quæ porro narrantur, facile conciliatur. "Referitur infra vs. 46, periisse de Beniaminitis die tertio viginti quinque millia hominum; vs. 47, superfuisse e clade tantum sexcentos. Qui duo numeri efficiunt homines viginti et quinque millia et sexcenta. Supersunt igitur usque ad numerum viginti et sex millia, qui in censu habitus est, homines quadringenta, et præterea Gaboatenses, qui in censum non venerant. Illi homines periisse intelligendi sunt in duabus pugnis diei primæ ac secundæ, in quibus pugnis superiores fuerant Beniaminitæ. Neque enim Sacra Pagina commemorat, quot perierint homines in exercitu victore, sed tantum quot in devicto." לְבָד מִיִּשְׁבֵּי הַגִּבְעָה וְגו', *Seorsim ab habitatoribus Gibeæ*, qui recensiti erant, constituebantque numerum septingentorum virorum electorum, ad pugnandum idoneorum.

15 *Of Gibeah, which were numbered seven hundred chosen men.* 16 *Among all this people there were seven hundred chosen men, &c.* So Rosen.

Bp. Horsley.—Read,

הַגִּבְעָה : הַתְּפָקְדוּ מִכָּל הָעָם הַזֶּה שִׁבְעַת מֵאוֹת אִישׁ בְּחֹרֶר
אִמָּר יִרְיִמִּינוּ וְגו' &c.

15 —"of Gibeah. 16 And of all this people were mustered seven hundred, every one a choice man, left-handed," &c.

Left-handed. See notes on chap. iii. 15, p. 177.

Ver. 18.

Au. Ver.—18 And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the Lord said, Judah shall go up first.

Bp. Horsley.—18, 26, 31 *To the house of God*; rather, *to Bethel*. It seems probable that Shiloh was at this time a district belonging to the town of Bethel, and contiguous to it, so that the tabernacle being pitched in Shiloh, was said to be in Shiloh or at Bethel indifferently. See Josh. xxiv. 1, and the notes there.

Rosen.—18 וַיִּשְׁאַל בְּיָהוֹאֵל וַיִּשְׁאַל בְּיָהוֹאֵל, *Tum surrexerunt et ascenderunt Bethalem, ut interrogarent Deum, ut oraculum Urim et Thummim consulerent de bello, quod adversus Benjaminitas suscipiebant. De Bethel vid. ad Jos. xvi. 2. Eo arcam sacram, quæ exercitum comitari solebat, e Mizpa translata esse, ex hoc loco patet. Cf. ad vs. 1. Hieronymus verba Hebræa sic reddidit: qui surgentes venerunt in domum Dei, hoc est, in Silo, quæ postrema verba addidit de suo, explicationis causa, quum בְּיָהוֹאֵל non pro nomine proprio urbis, sed pro nomine appellativo, domum Dei, i. e., tabernaculo, haberet. Sed de sacro tentorio constanter בְּיָהוֹאֵל, nusquam בְּיָהוֹאֵל usurpari constat. Nomen urbis hic esse Bethel, patet et e vs. 27 ubi arca sacra illis diebus fuisse dicitur ibi, פֶּשֶׁ, i. e., eo loco qui vs. 26 commemoratus erat, videlicet Bethel. Pro nomine proprio בְּיָהוֹאֵל h. l. habent interpretes, præter Vulgatum, veteres omnes, et Josephus. וַיִּשְׁאַל בְּיָהוֹאֵל מִי יַעֲלֶה לָּנוּ בַּחֲמָה, *Et dixerunt Israelitæ oraculum scitantes, quis ascendet nobis initio ad bellum cum Benjaminitis?* i. e., quis primam aciem habebit? Cf. ad i. 1. וַיִּשְׁאַל בְּיָהוֹאֵל, *Dixitque Jova: Juda tribus præeat initio. Judas sit dux vester, reddidit Hieronymus.**

Ver. 22, 23.

Au. Ver.—22 And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 (And the children of Israel went up and wept before the Lord until even, and asked counsel of the Lord, saying, Shall I go up again to battle against the children of Benjamin my brother? And the Lord said, Go up against him.)

Booth.—22 This comma is out of its place; and modern critics transpose after the next, where it properly belongs. The order of the narrative requires this change. Can it be supposed that the men of Israel were encouraged to set the battle in order, before they had consulted God, and received his command to go up again before Gibeah? By transposing the two commas all is natural and easy.

Ver. 31—33.

וַיִּשְׁאַל בְּיָהוֹאֵל לְהִרְאֹת הָעָם וַיִּתְּנוּ מִן־הָעִיר וַיַּחֲלֹה לְהַכּוֹת מִהָעָם חֲלָלִים כַּפֶּסַע וּכְפֶסַע בְּמַסְלֹת אִשָּׁר אַחַת עָלָה בְּיָהוֹאֵל וְאַחַת בְּעֵתָהּ בַּשָּׂדֶה כְּשֶׁלֹּשִׁים אִישׁ בְּיָשָׁרָאֵל : וַיֹּאמְרוּ בְּנֵי בְנִימִן נִגְזַרְנוּ הֵם לְפָנֵינוּ בְּבִרְאשְׁנָה וּבְנֵי יִשְׂרָאֵל אָמְרוּ נִנְדָּסָהּ וְנִתְּלָנוּהָ מִן־הָעִיר אֶל־הַמַּסְלֹת : וְכָל־אִישׁ יִשְׂרָאֵל הָמוּ מִמְּקוֹמֹם וַיַּעֲרְבוּ בְּכָעַל הָעָם וַיֹּאבֶד יִשְׂרָאֵל מִיָּמָיו מִמְּקוֹם מַעְרַה־גִּבְעָה :

v. 31. ה' דגושה

v. 32. ה' דגושה

31 καὶ ἐξῆλθον οἱ υἱοὶ Βενιαμὴν εἰς συνάντησιν τοῦ λαοῦ, καὶ ἐξεκένωθησαν ἐκ τῆς πόλεως, καὶ ἤρξαντο πατάσσειν ἀπὸ τοῦ λαοῦ τραυματίας ὡς ἀπαξ καὶ ἀπαξ ἐν ταῖς ὁδοῖς, ἥ ἐστι μία ἀναβαίνουσα εἰς Βαιθῆλ, καὶ μία εἰς Γαβαὰ ἐν ἄγρῳ, ὡς τριάκοντα ἄνδρας ἐν Ἰσραὴλ. 32 καὶ εἶπαν οἱ υἱοὶ Βενιαμὴν, Πίπτουσιν ἐνώπιον ἡμῶν ὡς τὸ πρῶτον· καὶ οἱ υἱοὶ Ἰσραὴλ εἶπαν, Φύγωμεν, καὶ ἐκκενώσωμεν αὐτοὺς ἀπὸ τῆς πόλεως εἰς τὰς ὁδοὺς· καὶ ἐποίησαν οὕτω. 33 καὶ πᾶς ἀνὴρ ἀνέστη ἐκ τοῦ τόπου αὐτῶν, καὶ συνήψαν ἐν Βάαλ Θαμάρ· καὶ τὸ ἔνεδρον Ἰσραὴλ ἐπήρχετο ἐκ τοῦ τόπου αὐτοῦ ἀπὸ Μαρααβέ.

Au. Ver.—31 And the children of Benjamin went out against the people, and were drawn away from the city; and they began to smite of the people, and kill, as at [Heb., to smite of the people wounded, as at; &c.] other times, in the highways, of which one goeth up to the house of God [or, Beth-el], and the other to Gibeah in the field, about thirty men of Israel.

32 And the children of Benjamin said, They are smitten down before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.

33 And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah.

31 *To the house of God.* See notes on verse 18.

Bishop Horsley.—31—33 The matter of these verses seems to lie in great disorder. Perhaps it should be arranged thus,

31 ויצאו בני בנימין לקראת העם ובני ישראל אחרו ננוסה
ונתקדו כן העיר אל המסלות:

32 הנהגו כן העיר ויהיו לחזות מהעם כפעם בפעם
הללים בשדה במסלות אשר אדחת מלה ביהראל ואדחת גבעתה
כשלישים איש בישראל:

33 ויאכרו בני בנימין נפשים הם לפנינו כנראשנה וכל איש
ישראל קמו &c.

31 “And the children of Benjamin went out against the people: And the children of Israel said, Let us flee, and draw them away from the city, to the highways.

32 “They were drawn away from the city, and they began to smite of the people, as before, repeatedly. The slain in the open field, in the highways, of which the one goeth up to Bethel, and the other to Gibeah, were about thirty men of Israel.

33 “Then the children of Benjamin said, They are smitten before us, as at the first: But all the men of Israel rose up,” &c.

Rose up out of their place.] The word *קם* sometimes signifies to stand firm, to maintain his ground. This I take to be its sense here. —“stood firm every one in his station.” When the Benjaminites began to exult in their supposed victory, the Israelites suddenly halted, faced about, and presented an orderly line to their pursuers. *Out of the meadows of Gibeah.* *מכסה.* Meadows could afford no situation for an ambushade. The word must bear some other sense, if it be the true reading. Houbigant's emendation of *מכסה* is not easily to be admitted, though it is supported by the versions of the LXX and Vulgate, because the ambushade was not placed on any particular side of the town, but all around it. See ver. 29.

Gesen.—33 *מִצֵּדָה* m. (r. *צֵדָה*) *naked place*, i. e., a field or plain without trees and dwell-

ings, Judg. xx. 33. Comp. Arab. *عرة*, environs of a city, pp. a naked tract around it.

Houb.—33 *מכסה* גבע, Nos, *ab occidentali parte Gabaa*, ex scripturâ לגבע, quam exhibet Codex Alex. qui ἀπὸ δυσμῶν τῆς Γαβαά, *ab occidente Gabaa*. Quam scrip-

turam si non sequeris, erit nomine proprio interpretandum. *מכסה* גבע, *Maragabe*, ut fecit Codex Rom. qui *Μαπαγαβέ*. Etenim lectorem ludit Buxtorfius, qui Lexico in suo minore sic habet, *post denudationem Gabaa, id est, postquam urbs Gabaa præsidio denudata esset, cum constet locum hic designari, unde insidiæ erumpant.* Nec felicius idem ex R. Levi, *ex valle*, seu *speluncâ*. Nam inducit *vallis* significatum falsum, quomodò et Clericus falsum *graminei campi*. Nec *spelunca* quadrat insidiis illis, quæ *circum Gabaa* fuerunt collocatæ, quæque nunc partem erumpunt, nempe ex latere Gabaa occidentali.

Rosen.—33 *Et insidians Israel, insidiæ Israelitarum, prorumpens erat, prorumpabant, e loco suo, e campo Gabæ, i. e., Gibeæ urbis.* *קָצְרָה* ab *צֵדָה*, *nudum esse videtur locum arboribus nudum, campum, et quidem graminosum, quales in vallibus vicinis fuisse credibile est, denotare.* Chaldæus reddidit *כִּמְשִׁיר בְּנִצְרָה*, *e planitie Gibeæ.* Kimchi confert *צִידָה*, *loca nuda, i. e., arva pascua ad flumen Nilum, Jes. xix. 7.* Buxtorfius in *Lex. Hebr.* sic interpretatur: *post denudationem Gibeæ, i. e., postquam urbs Gibeæ præsidio denudata erat. Parum id quidem probabile; nam verbis illis non dubium est declarari locum, e quo insidiæ Israelitarum eruperint.* Sunt, qui *קָצְרָה* significatione non differre existiment a *קָצְרָה*, *spelunca.* Ita e veteribus Syrus: *ex antro quod in Geba.* Pro quibus verbis Arabicus interpres hæc dedit: *et erant insidiæ in speluncis Gabæ, prospectarunt e locis suis.* Posuit pluralem, *speluncas*, quod unam speluncam non sufficere existimaret ad capiendos insidiatores, qui partem exercitus effecerunt. Græcus Alexandrinus in codice Vaticano pro *מִצֵּדָה* exhibet *Μαπαγαβέ*. Sed in codice Alexandrino est ἀπὸ δυσμῶν τῆς Γαβαά, ac si *כִּמְשִׁיר בְּנִצְרָה* legisset. Quod sequutus Hieronymus locum sic explicavit: *insidiæ quoque, quæ circa urbem erant, paulatim se aperire cæperunt, et ab occidentali urbis parte procedere.* Sed non est, cur scripturam Masorethicam, quam reliqui veteres tuerentur, mutemus.

Ver. 34.

וַיִּבְאֵהוּ מִנֶּגֶד לִבְנֵי צֵדָה וַעֲשֵׂתָם אֶלְפִים
אִישׁ בְּחוּרֵי מִכֵּל-יִשְׂרָאֵל וְגו'

καὶ ἦλθον ἐξεναντίας Γαβαά δέκα χιλιάδες
ἀνδρῶν ἐκλεκτῶν ἐκ παντὸς Ἰσραὴλ, κ.τ.λ.

Au. Ver.—34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: but they knew not that evil *was* near them.

Against.

Bp. Horsley.—Rather, *from over against.* These 10,000 seem to be a third body, distinct both from the ambuscade, and from the army engaged with the Benjaminites in Baal-Thamar.

Bp. Patrick.—34 Some look upon these as a detachment (as they now speak) from the main body at Baal-Tamar, who marched to assault the city on one side, while the liers in wait assaulted it on the other.

Rosen.—*Venerunt autem e regione Gibeæ decem millia virorum electorum e toto Israele.* Addit Hieronymus, explicationis causa: *habitatores urbis ad certamina provocabant.* Pro מִנֵּי in pluribus libris בְּנֵי, ab austro scriptum reperitur, quod inter veteres et Chaldæus suo כְּדִרִים expressit.

Ver. 36.

וַיֵּרְאוּ בְנֵי-בִנְיָמִן כִּי נִגְבְּהוּ וַיָּתְנוּ אִישׁ-
יִשְׂרָאֵל מְקוֹם לְבִנְיָמִן בֶּן בְּטָחוֹן אֶל-
הָאֵלֶּב אֲשֶׁר שָׁמוּ עַל-הַנֶּבֶכָה :

καὶ εἶδον οἱ υἱοὶ Βενιαμὴν ὅτι ἐπλήγησαν· καὶ ἔδωκεν ἀνὴρ Ἰσραὴλ τῷ Βενιαμὴν τόπον, ὅτι ἤλπισαν πρὸς τὸ ἐνεδρὸν ὃ ἔθηκεν ἐπὶ τῇ Γαβαά.

Au. Ver.—36 So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

Ged., Booth.—36 For the Benjamites saw that the *Israelites* were smitten, &c.

Gave place.

Bp. Horsley.—Had given place.

Rosen.—36 Postquam summatim relatum esset, quis belli exitus fuerit, exponitur nunc accuratius, qui factum sit, ut Israelitæ in Benjaminitis tantam stragem facerent. *Viderant scilicet Benjaminitæ, quod percussi essent Israelitæ terga dantes, vss. 31, 32.* מִנֵּי בְנֵי בִנְיָמִן, וַיֵּרְאוּ אִישׁ יִשְׂרָאֵל מְקוֹם לְבִנְיָמִן, *Dederantque Israelitæ locum Benjaminitis, cœperunt retrogredi, ut Benjaminitas longius ab urbe abstraherent, quia confisi sunt insidiatoribus, quos posuerant ad Gibeam.* Pro אֶל in pluribus codicibus legitur עַל, nullâ sensus differentiâ. Præterea pro אִישׁ יִשְׂרָאֵל codices nonnulli יִשְׂרָאֵל בְּנֵי exhibent, quod vix dubium

est positum esse ob præcedens plurale נִתְּנוּ. Sed cf. not. ad Jos. ix. 7.

Ver. 37.

וְהָאֵלֶּב הַחַיִּישׁוּ וַיִּפְשְׁטוּ אֶל-הַנֶּבֶכָה
וַיִּמְשְׁקוּ הָאֵלֶּב וְגו'

καὶ ἐν τῷ αὐτοῦς ὑποχωρῆσαι, καὶ τὸ ἐνεδρὸν ἐκινήθη· καὶ ἐξέτεωσαν ἐπὶ τὴν Γαβαά, καὶ ἐξέχυθη τὸ ἐνεδρὸν, κ.τ.λ.

Au. Ver.—37 And the liers in wait hasted, and rushed upon Gibeah; and the liers in wait drew *themselves* along [*or, made a long sound with the trumpets*], and smote all the city with the edge of the sword.

Bishop Horsley.—*Drew themselves along*; rather, "advanced."

Pool.—*Drew themselves along*, or, *extended themselves*, i.e., whereas before they lay close and contracted into a narrow compass, now they spread themselves, and marched in rank and file, as armies do. Or, *marched or went*, Heb., *drew* their feet. So this verb is oft used, as Gen. xxxvii. 28; Exod. xii. 21; Judg. iv. 6; Job xxi. 33.

Gesen., Rosen.—See notes on iv. 6, p. 188.

Prof. Lee.—מָשַׁךְ, Took hold of, drew. (a) Stretched out the hand, immed. (b) Took hold of. (c) Seized as spoil. (d) Drew. (e) Drew a bow, א. (f) Drew a yoke, א. (g) Drew a net, א. (h) Scattered seed, immed. (i) Lengthened a sound. (k) Continued in a thing towards a person, with two accus., also with acc. of thing, and ל, or עַל, before the person. (l) Kept or reckoned among, עַם. (m) Cheered. (c) Judg. xx. 37; Ezek. xxxii. 20.

Rosen.—*Insidiatores vero festinarunt, accelerarunt opus suum* (cf. Jes. v. 19), *et diffuderunt se ad Gibeam.* וַיִּפְשְׁקוּ הָאֵלֶּב, *Et protraxit se insidiator, extendit se agmine facto contra urbem.* Verbum מָשַׁךְ sunt qui de *protracto tubæ sono* capiant, quo signum datum fuerit ad urbem aggrediendam. Sed vid. not. ad iv. 6. Hoc loco illud patet sensu, qui dicitur, reflexivo, sive reciproco capiendum esse. Recte Chaldæus dedit אֲחִנִּיךְ, *protraxit se.*

Ver. 38.

וְהַמֹּעֵד הָיָה לְאִישׁ יִשְׂרָאֵל עִם-
הָאֵלֶּב הָרֵב לְהַעֲלוֹתָם מִשְׁאֵת הָעֵצִים
מִן-הָעֵיָר :

καὶ σημεῖον ἦν τοῖς υἱοῖς Ἰσραὴλ μετὰ τοῦ

ἐνέδρον τῆς μάχης ἀνερέγκαι αὐτοὺς σύσσημον καπνοῦ ἀπὸ τῆς πόλεως.

Au. Ver.—38 Now there was an appointed sign [or, time] between the men of Israel and [Heb., with] the liers in wait, that they should make a great flame [Heb., elevation] with smoke rise up out of the city.

Flame with smoke.

Ged., Booth.—Cloud of smoke.

Bp. Horsley.—The words מִשָּׁחַ מֵעֵשֶׁן are not easily reduced to any regular construction. Perhaps the original reading may have been thus, מִשָּׁחַ לְהַלֹּחַ עֵשֶׁן. “Now it had been agreed upon between the men of Israel and the ambuscade, that they [the persons of the ambuscade] should make a large pile, to send up smoke from the city.”

Houb.—38 *Erāt autem signum datum Israelitis ab insidiatoribus, ut acies converterent, cum extollerent ex urbe fumum.*

הָרֵב. Solus Chaldaeus legit הרב, quod non expedit: cæteri aut id omitunt, aut aliter legunt, puta Græci Intt. qui τῆς μάχης pugnae, cum legerent הרב. Videtur הרב derivatum ex להרב, ut converterent se; nam huic להרב oppositum est וירב, versu subsequente. Signum datur exercitui, ut sese convertat, nec fugam simulet, cum videbit tolli in auras fumum.

Rosenmüller.—38 *Et conventio erat viro Israelitæ, i. e., reliquis Israelitis, cum iis qui in insidiis locati essent.* Sequitur id quod inter ipsos conventum erat: הָרֵב לְיַעֲקֹב, מִשָּׁחַ מֵעֵשֶׁן מִן־הָעֵיר, *multiplica, ut ascendere facerent elationem, s. columnam fumi ex urbe, i. e., da operam, ut milites quam maximum poterunt excitent incendium.* הָרֵב est imperativus apocopatus Hiphil verbi רָבָה; cf. Gesenii *Lehrg.*, p. 431. Verba sunt ad ducem insidiarum directa. Græca Alexandrina hujus versus interpretatio in codice Vaticano est hæc: *Et signum erat filiis Israel cum insidiis pugnae, ut extollerent signum fumi a civitate.* Nomen הָרֵב interpres intellexit de signo militari. Ita et Hieronymus: *signum autem dederant filii Israel his, quos in insidiis collocaverant, ut postquam urbem cepissent, ignem accenderent, ut ascendente in altum fumo captam urbem demonstrarent.* Pro הָרֵב in codicibus nonnullis et editionibus veteribus a De-Rossio enumeratis scriptum est הָרָב (per *Cheth*) *gladius*, idemque expressum est in Græca versione, quæ in codice Alexandrino legitur: καὶ ἡ συνταγή ἦν ἀνδρὶ Ἰσραὴλ πρὸς τὸ

ἐνέδρον μάχαιρα τοῦ ἀνερέγκαι αὐτοὺς πύργον τοῦ καπνοῦ τῆς πόλεως, *et constitutio erat viro Israel ad insidias gladius, ut ascendere facerent illi signum fumi de urbe.* Sed הָרֵב h. l. sensum nullum dare, non est quod moneamus.

Ver. 39.

וַיִּחַדּוּ אִישׁ־יִשְׂרָאֵל בְּמַלְחָמָה וַיִּבְּנִימוּ
הַחֵל לְהַכּוֹת הַלְלָיִם בְּאִישׁ־יִשְׂרָאֵל
בְּשִׁלְשִׁים אִישׁ וְגו'

καὶ εἶδον οἱ υἱοὶ Ἰσραὴλ, ὅτι προκατελάβετο τὸ ἐνέδρον τὴν Γαθαὰ, καὶ ἔστησαν ἐν τῇ παρατάξει· καὶ Βενιαμὴν ἤρξατο πατάσσειν τραυματίας ἐν ἀνδράσιω Ἰσραὴλ ὡς τριάκοντα ἄνδρας, κ.τ.λ.

Au. Ver.—39 And when the men of Israel retired in the battle, Benjamin began to smite and kill [Hebrew, to smite the wounded] of the men of Israel about thirty persons: for they said, Surely they are smitten down before us, as in the first battle.

Retired. So Houb., Pool, Patrick.

Rosen.—39 *Tum convertit se vir Israel in prælium.* Hieronymus: *quod quum cernebant filii Israel in ipso certamine positi.* Sed verba hoc potius dicunt, eos Israelitarum, qui per alteram semitam (vs. 30) fugâ si mulatâ Benjaminitas ipsos persequentes longius ab urbe abstraxerant, jam viso fumo ab urbe incensa ascendente, se subito convertisse ad redintegrandam pugnam. *Et Benjamin cæpit in pugna instaurata percutere confossos in Israelitis circiter triginta viros, vid. vs. 30.* Nam quum nondum animadverterent urbem suam ab insidiis occupatam et incensam esse, pugnarunt cum Israelitis, dixerunt apud se: *profecto plane cæsus est Israel ante nos, sicut in prælio priore.* Singularis est pro plurali; nam facta fuerant duo secunda prælia a Benjaminitis, vss. 21, 25.

Ver. 40.

וַיִּחַדּוּ אִישׁ־יִשְׂרָאֵל לְעֵלֹת מִן־הָעֵיר
עַמּוּד עָשָׁן וַיִּבְּנוּ בְּנֵי־יִשְׂרָאֵל וַיִּהְיֶה
עָלָהּ כְּלִי־הָעֵיר הַשָּׁמַיְמָה :

καὶ τὸ σύσσημον ἀνέβη ἐπὶ πλεῖον ἐπὶ τῆς πόλεως ὡς στύλος καπνοῦ· καὶ ἐπέβλεψε Βενιαμὴν ὀπίσω αὐτοῦ, καὶ ἰδοὺ ἀνέβη συντέλεια τῆς πόλεως ἕως οὐρανοῦ.

Au. Ver.—40 But when the flame began to arise up out of the city with a pillar of smoke, the Benjaminites looked behind

them, and, behold, the flame of the city [Heb., the whole consumption] ascended up to heaven.

Bp. Horsley.—40 *But when the flame began to arise up out of the city with a pillar of smoke; rather, But when the pile began to send up from the city a pillar of smoke. The flame; rather, the conflagration.*

Ged., Booth.—40 But when the cloud of smoke began to rise out of the city like a pillar, the Benjamites looked behind them, and, behold the flame [Ged., conflagration] of the city ascended up to the heavens.

Rosen.—40 *Et elatio flammæ cœpit ascendere ex urbe, columna fumi.* מַעֲשֶׂה Hebræi hic observant denotare מַעֲשֶׂה, incendium, sive להב, flammam, quæ sursum fertur. *Convertitque se Benjamin post se, retro, et ecce! ascendit totum urbis cælum versus, incensæ totius urbis flamma ad cælum ascendit.*

Ver. 41.

וַאִישׁ יִשְׂרָאֵל הָפֹךְ וַיִּבְהַל אִישׁ בְּבִנְיָמִן
כִּי רָאָה כִּי־נִגְנְעָה עָלָיו הָרָעָה :

καὶ ἄνθρωπος Ἰσραὴλ ἐπέστρεψε· καὶ ἔσπευσαν ἄνδρες Βενιαμὴν, ὅτι εἶδον ὅτι συνήντησεν ἐπ' αὐτοὺς ἡ πονηρία.

Au. Ver.—41 And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil was come upon them [Heb., touched them].

Bp. Horsley.—*But when the men of Israel—the men of Benjamin were amazed; rather, “And the men of Israel faced about, and the men of Benjamin were panic-struck.”*

Rosen.—41 *Israelitæ vero quoque se converterunt (vs. 39), et sic Benjaminitæ perturbati sunt: quia vidit, quod attingeret super se malum, intellexerunt sibi impendere interitum.*

Ver. 42, 43.

וַיִּפְסְפוּ לַפְלִי אִישׁ וִישְׂרָאֵל אֶל־דֶּרֶךְ
הַמִּדְבָּר וַהֲמַלְחָמָה הַדְּבִיחָהּוּ וַיִּצְּלְוּ
מִהָעָרִים מִשְׁחִיתִים אוֹתָהּ בְּתוֹכָהּ :
וַיִּתְּנוּ בְּתָרֵי אֶת־בְּנֵימִן הַדְּרִיכָהּוּ מִנִּוְחָה
הַדְּרִיכָהּ עַד לְבָח הַגְּבָעָה מִמִּזְרַח־
שָׁמֶשׁ :

42 καὶ ἐπέβλεψαν ἐνώπιον οὐδὲν Ἰσραὴλ εἰς τὴν ὁδὸν τῆς ἐρήμου, καὶ ἔφθγαν· καὶ ἡ παράταξις ἔφθασεν ἐπ' αὐτοὺς, καὶ οἱ ἀπὸ τῶν πόλεων διέφθειρον αὐτοὺς ἐν μέσῳ αὐτῶν.

43 καὶ κατέκοπτον τὸν Βενιαμὴν, καὶ ἐδίωξαν αὐτὸν ἀπὸ Νουὰ κατὰ πόδα αὐτοῦ ἕως ἀπέναντι Γαβαὰ πρὸς ἀνατολὰς ἡλίου.

Au. Ver.—42 Therefore they turned their backs before the men of Israel unto the way of the wilderness; but the battle overtook them; and them which came out of the cities they destroyed in the midst of them.

43 Thus they inclosed the Benjamites round about, and chased them, and trode them down with ease [or, from Menuchah, &c.] over against [Heb., unto over against] Gibeah toward the sun-rising.

Bp. Horsley.—42, 43 *But the battle overtook them—and them—Thus they inclosed—round about, and chased them, &c.* Read ברוחה. “But the army pressed hard upon them, and the people from the cities, destroying them in the midst. They surrounded the Benjamites without ceasing, they trode them down,” &c. The change of ברוחי into ברוחה has the authority of a MSS.

Pool.—*Them which came out of the cities they destroyed in the midst of them:* so the sense may seem to be this, That the Israelites did not only kill the inhabitants of Gibeah, and all the Benjamites that came into the field against them, six hundred excepted; but in the midst of them, or together with them, they killed also the rest of the Benjamites, who, when they saw their army was wholly destroyed, made haste to flee out of their several cities or towns, that so they might escape the sword, which was coming towards them. But the words may be rendered thus: *And them who were of the other cities, to wit, of Benjamin, i. e., who abode in their own cities, and did not go up to Gibeah, they destroyed in the midst of them, i. e., in their several cities; or, in the midst of it, i. e., of every city; for so it is said, ver. 48, where it is said that they smote the men of every city.* But this I submit to the learned.

Bp. Patrick.—*Them which came out of the cities they destroyed.* Or, “they that came out of the cities,” viz., of Israel, helped to cut them off.

Ged., Booth.—42 They, therefore, retreated before the men of Israel by the way of the wilderness; but the battle overtook them: and they who came out of their own city destroyed them in the mid-way. 43 Thus they surrounded the Benjamites [Ged., thus they surrounded the Benjamites, &c.], and

chased them, and trod them down with ease, over against Gibeah, towards the sunrising.

Houb.—42 *Diffugerunt igitur coram filiis Israel in deserti viam. Sed pugna eis instabat ex insidiis, quæ advenierant, quæque eos cinxerunt, et circumventos undique conculcaverunt.* 43 *Quin etiam persecuti eos sunt, et pedibus conculcaverunt ab usque Noa usque ad latus Gabaa orientale.*

ואשר מהרים, *Et qui ex urbibus.* Hoc non faciles habet explicatus. Nempe *urbes* urbis Gabaa vicinæ ex tribu Benjamin erant, neque eas filii Israel antea occupaverant, ut nunc ex illis erumpere possent, ad occidendos Beniaminitas. Neque ipsi Beniaminitæ antea dicti sunt fugere ad urbes vicinas. Illi enim tantum fugiunt versus Gabaa, ver. 43 et ad rupem Remmon, ver. 45. Mendum demonstrat Chaldaeus sic παραφραζων, ut scripturam bonam cum מהראב cum pravâ מהרים conjugat, sic vertens כמרידו קמו כמרידו, *viri autem insidiarum surrexerunt de civitatibus suis.* Jam דו כתר quod sequitur, non suo loco esse facile est videre. Itaque id Syrus retroactum ponit ante מהרים: vide ipsum. Legitimus ordo est ואשר מהארב כתר אה בנימין ואשר ומשחרים אה בחרו ודריפדו ודרינורו מנהה עד ... נכח הגבעה, *et qui ex insidiis erant, cinxerunt Benjamin, stragem ejus edentes in medio ipsorum, et persecuti sunt eum, et eum conculcaverunt ab Noa usque adversus Gabaa: vide versionem.*

Rosen.—42 *Converterunt igitur Beniaminitæ agmen in conspectu Israelitarum ad viam deserti, ejus, intellige, quod proximum erat, et quod postea desertum Judææ dictum est.* ובמלחמה הרבקה, *Et bellum adhærebat ei, Beniamini, i.e., praeliantes Israelitæ asscquuti sunt eos.* Hieronymus: *illuc quoque eos adversariis persequentibus ואשר כהצדים* ואשר כהצדים, *Et qui ex urbibus perdentes, occidentes eum, Beniaminem, erant in medio sui, i.e., quemque eorum in medio ejus urbis, unde erant, aut in medio exercitus eorum.* Chald.: ואגש קמו כמרידו קמלן, *et homines insidiarum surrexerunt ex urbibus suis, occidentes ex illis hinc et hinc.* Hieronymus: *sed et hi, qui urbem succederunt, occurrerunt eis.* Neuter sensum Hebraicorum verborum recte expressit. Ea simpliciter hoc dicunt: cum confugerent Beniaminitæ in urbes aliorum Israelitarum, ab iis in suis urbibus occidebantur.

43 *Cinxerunt Beniaminitas. Persecuti sunt eum, Beniaminitam.* Alii: *persequi fecerunt eum, i.e., hortati*

sunt alios, ut Beniaminitas persequerentur. Sed constat, Hiphil sæpe retinere significationem formæ Kal. כיתה הרקדה, *Cum quiete, i.e., sine labore, facili negotio, conculcarunt eum, Beniaminem.* Ante כיתה est ב, *in, cum* subaudiendum, ut sæpe, v. c. Ps. ii. 12 גרדן pro גרדן, *in via.* Aut adverbialiter capi potest: *quiete.* הרקדה sunt qui reddant: *fecerunt calcare eum, i.e., tot homines occiderunt, ut calcarentur cadavera.* Sed Hiphil verbi גרדן simpliciter idem est quod Kal Jerem. ix. 2; li. 33. *Calcere* hic est conterere, prorsus conficere. Alii: *Assequuti sunt eum, ex usu formæ Aphel apud*

Syros, et conjugationis quarti ארדן apud Arabes. Cui interpretationi tamen non satis convenit quod proxime sequitur: עד נכח, *usque ad locum qui e regione est Gibeā ab ortu solis, orientem versus.* Pro כיתה Græcus Alexandrinus in codice Vaticano exhibet ἀπὸ Novâ, כיתה quasi כיתה loci alicujus nomen esset. Similiter Lutherus כיתה pro nomine proprio loci habuit, sed conjunxit cum verbo præcedente, subaudita particulâ עד, *usque ad, et sequens הרקדה retulit ad posterius membrum; unde hæc prodiit interpretatio: und sie umringten Benjamin, und jagten ihm nach bis gen Menuah, und zertraten sie bis vor Gibeam, rel.* Sed huic interpretationi adversantur accentus. Nam voci הרקדה impositus accentus major *Sakeph katon* discernit eam a כיתה. Plurale כיתה nomen proprium loci est 1 Chron. ii. 52. Eorum, qui כיתה h. l. pro nomine appellativo capiunt, nonnulli interpretantur: *in loco quietis, i.e., ubi quiescere Israelitæ volebant.* Alii, כיתה pro כיתה, *viri quietis, i.e., quieti, positum rati, verba ita capiunt: quanquam quiescere vellent depositis armis, tamen conculcarunt eos sine misericordia.* Hieronymus: *nec erat ulla requies morientium.* Videtur כיתה, *absque requie legisse.*

Ver. 45.

Au. Fer.—Gidom. So most of the versions and commentators.

Geddes, Booth.—Gibeon [Syr., Arab.]. This place was at no great distance from בגד, but we never read elsewhere of such a place as גידם.—*Booth.*

Ver. 48.

ואיש ושראל שבו אל-בני בנימן ונקם לפי-הקרב מעיר מתם עד-בהמה

עַד כָּל־הַנֶּמְצָאִים בְּכָל־הָעָרִים הַנִּמְצָאוֹת
נִשְׁלְחוּ בָאֵשׁ :

καὶ οἱ υἱοὶ Ἰσραὴλ ἐπέστρεψαν πρὸς υἱοὺς
Βενιαμὴν, καὶ ἐπάταξαν αὐτοὺς ἐν στόματι ῥομ-
φαίας ἀπὸ πόλεως Μεθὰ καὶ ἕως κτήνους, καὶ
ἕως παντὸς τοῦ εὐρισκομένου εἰς πάσας τὰς
πόλεις, κ.τ.λ.

Au. Ver.—48 And the men of Israel
turned again upon the children of Benjamin,
and smote them with the edge of the sword,
as well the men of every city, as the
beast, and all that came to hand [Hebrew,
was found]: also they set on fire all the
cities that they came to [Hebrew, were
found].

Houb.—48 *E civitate.* Melius מערים, ex
urbibus, ut Syrus, vel מעריהם, ex urbibus
eorum, ut et Chaldæus. Nec dubium, quin,
pro מהם, legendum sit ממהם: ab homine, ut
legit Syrus; ut præpositio מ respondeat
præpositioni עד, quæ sequitur: una enim
alterius desiderat societatem. Similiter pro
כל ועד כל melius ועד non sine conjunctione, ut
Græci Interpretes καὶ ἕως, et usque ad.

Rosen.—48 וַיָּשׁוּ וַיִּשְׂרְאוּ שָׁבִי אֶל־בְּנֵי בִנְיָמִן, *Is-
raelitæ vero reversi sunt ad Benjaminitas, e
cæsis et fugitivis reliquos, senes, impuberes,
mulieres, atque imbelles, לְשֵׁי הָרֶבֶק, et
percusserunt eos ad os gladii, vs. 37.* Verba
מִצִּיר ad verbum sonant ex urbe, i. e.,
ex urbibus integrum (vid. Jes. i. 6; Psal.
xxxviii. 4, 8), quod interpretantur ex urbi-
bus omnes, scil. homines, quum sequatur
וְעַד־בְּרִיחָהּ, usque ad pecus. Sed ille dicendi
modus quum sit insolitus; pro מהם legendum
esse מהם, defective pro מהם, viros, quod
ipsam plures codices et editiones veteres
exhibent. Ita inter veteres Hieronymus:
a viris usque ad jumenta. Cf. Deut.
ii. 34: *deovimus מהם אֶת־כָּל־צִיר הָעָרִים, totam urbem,
viros, et mulieres parvulosque non re-
liquimus superstites.* Sed quum מהם, viros,
mares duntaxat denotet, hic vero omnis
generis et ætatis homines in urbibus Ben-
jaminiticis occisos esse significetur addito
וְעַד־בְּרִיחָהּ; non plane rejicienda videtur inter-
pretatio, quam antea posuimus. Usque ad omne quod inventum est præter
animalia delerunt.

CHAP. XXI. 2.

Au. Ver.—2 And the people came to the
house of God, and abode there till even
before God, and lifted up their voices, and
wept sore.

Bishop Horsley.—To the house of God.]
Rather, to Bethel. See chap. xx. 18.

Dr. A. Clarke.—Literally, the people came
בֵּית־אֱלֹהִים, to Bethel; this is considered as the
name of a place by the Chaldee, Syriac,
Arabic, and Septuagint.

Ver. 11.

Au. Ver.—11 And this is the thing that
ye shall do, Ye shall utterly destroy every
male, and every woman that hath lain by
man [Heb., knoweth the lying with man].

Ged., Booth.—And every woman that
hath lain with man; but the virgins ye shall
preserve alive [LXX, Vulg.].

Dathe.—Hoc additamentum non alienum
videtur, quoniam in sequenti versu narratur,
has virgines in castra esse deductas. Sed
Syrus, Chaldæus et Arabs illa non legerunt.

Rosen.—Græcus Alexandrinus addit: τὰς
δὲ παρθένους περιποιήσεσθε, et Hieronymus:
virgines autem reserrate. Supplevit hoc
Græcus interpres ex eo quod versu proximo
legitur, ut supra xiv. 10. Non tamen in
textum recipiendum est illud additamentum.

Ver. 15.

Au. Ver.—15 And the people repented
them for Benjamin, because that the Lord
had made a breach in the tribes of Israel.

Rosen.—וַיִּזְעַם נָחַם לְבָבָם, *Et populus doluit
propter Benjaminem, vs. 6.* וַיִּזְעַם הָיָה פָּרָץ
בְּנִשְׁכָּתִי וַיִּשְׂרָאֵל, *Nam fecit Jova rupturam in
tribubus Israelitis.*

Gesen.—נָחַם, in Kal not used, pp. ono-
matopœt. to draw the breath forcibly, to
pant, to sigh, to groan, like Arab. نَحِمَ.

Kindred roots are נָחַם, הָקָה, q. v. Niph.
נָחַם, 1. *to lament, to grieve*, for the use of
the passive and middle in verbs of emotion,
comp. נָחַם, δδύρομαι, *contristari*, also נָחַם,
Niph. Spoken: a) In regard to others,
whence *to pity, to have compassion*, absol.
Jer. xv. 6, נִיִּיאִי הָקָה, *I am weary of having
compassion*; seq. נָחַם, Ps. xc. 13; נָחַם, Judg.
xxi. 6; נָחַם, v. 15; נָחַם, Judg. ii. 18. b) In
regard to one's own doings, *to grieve*; hence
to repent (comp. Germ. *reuen*, which in
Switzerland means to grieve, Engl. *to rue*),
Exod. xlii. 17; Job xlii. 6; Ps. cx. 4;
seq. נָחַם, Gen. vi. 6, 7; 1 Sam. xv. 11. Often
of one who *repents, grieves*, for the evil he
has brought upon another, Ps. cvi. 45. &c.;
seq. נָחַם, Exod. xxxii. 12, 14; Jer. viii. 6;
xviii. 8, 10; נָחַם, 2 Sam. xxiv. 16; Jeremiah
xxvi. 3.

Ver. 17.

וַיֹּאמְרוּ יְרֵשֶׁת פְּלִיטָה לְבִנְיָמִן וְלֹא־
יִמָּחָה שְׁבֵט מִיִּשְׂרָאֵל :

καὶ εἶπαν. κληρονομία διασωζομένων τῶν Βενιαμίν, καὶ οὐκ ἐξαλειφθήσεται φυλὴ ἀπὸ Ἰσραὴλ,

Au. Ver.—17 And they said, *There must be an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.*

Bp. Patrick.—These words, “there must be,” are not in the Hebrew, where the words run thus, “The inheritance of them that are escaped, is for Benjamin,” &c. That is, the children of Benjamin must have that part of the country which was given them by the Divine lot for their inheritance, and we must not give it to any other persons; for then a tribe would be lost in Israel. This was all that some in the council said, who proposed no means whereby this tribe should be restored, but only asserted it must be done, leaving others to consider how.

Pool.—Heb. *the inheritance* (to wit, belonging to the whole tribe of Benjamin) is or belongs to *them that be escaped of Benjamin.*

Bp. Horsley.—17 *There must be an inheritance, &c.] Rather, The right of inheritance to Benjamin belongs to them that are escaped; or, The escaped have the right of inheritance to Benjamin, and a tribe must not be abolished in Israel.* The sense is, that the few that remain were the rightful heirs of the possessions of the whole tribe, and that it would not be lawful to suffer the tribe to become extinct, and to divide its property among the rest.

Geddes.—The Benjaminites, who have escaped, must be kept in their inheritance, that a tribe be not destroyed out of Israel.

Booth.—The inheritance of Benjamin must be kept for those who have escaped, that a tribe be not destroyed out of Israel.

Rosen.—Porro *dixerunt seniores* (vs. 16): *hereditas evasionis Benjaminini*, i. e., curandum nobis est, ut Benjaminitis qui evaserunt hereditaria sua possessio maneat, nec in aliam tribum transferatur; unde et reliquis de uxoribus erit prospiciendum. וְלֹא־יִמָּחָה שְׁבֵט מִיִּשְׂרָאֵל, *Et ne deleatur tribus ex Israele*, ut Deut. xxv. 6.

Ver. 19.

וַיֹּאמְרוּ הִנֵּה חֲגִי יְהוָה בְּשָׁלוֹ מִיָּמִים

וַיִּמָּחָה אֲשֶׁר מִצִּיּוֹנָה לְבֵית־אֵל מִזְרְחָה
הַשָּׁמֶשׁ לְמַסְלָה הָעֹלָה מִבֵּית־אֵל
שָׁכְמָה וּמִנֶּגֶב לְלִבְנָה :

καὶ εἶπαν. ἰδοὺ δὴ ἑορτὴ κυρίου ἐν Σηλὼμ ἀφ' ἡμερῶν εἰς ἡμέρας, ἥ ἐστὶν ἀπὸ βορρᾶ τῆς Βαιθὴλ κατ' ἀνατολὰς ἡλίου ἐπὶ τῆς ὁδοῦ τῆς ἀναβαινούσης ἀπὸ Βαιθὴλ εἰς Συχέμ, καὶ ἀπὸ νότου τῆς Δεβωνᾶ.

Au. Ver.—19 Then they said, Behold, *there is a feast of the Lord in Shiloh yearly [Heb., from year to year] in a place which is on the north side of Beth-el, on the east side [or, toward the sunrising] of [or, on] the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah.*

In a place.

Houb.—Relativum *אשר* nihil habet de quo efferri possit; propter quam causam Syrus et Arabs id omisere. Maxime adducor ut credam, post *ימחה*, omisum fuisse *במקום*, ob nonnullam utriusque verbi similitudinem; itaque olim scriptum fuisse *אשר במקום*, *in loco, qui...*

Rosen.—Pro *יְהוָה* in codicibus nonnullis est *יְהוָה*, *festum Jovæ*, in ejus honorem celebratum. Quod sequitur *אשר* non est ad Siluntem referendum, quid enim opus erat, situm hujus urbis, omnibus Israelitis notissimæ, tam accurate describere? sed spectat ad *יְהוָה*, *festum*, quod celebrabatur eo in loco qui describitur. צִיּוֹנָה לְבֵית־אֵל מִזְרְחָה הַשָּׁמֶשׁ, *Ab aquilone ad Bethel ortum solis versus*, אֲשֶׁר הָעֹלָה מִבֵּית־אֵל שָׁכְמָה, *ad viam stratam* (xx. 31), *quæ ascendit e Bethel ad Sichemum*, viii. 31; Genes. xxxiii. 18. מִנֶּגֶב לְלִבְנָה, *a meridie Lebonæ*, nomen oppidi, cujus h. l. tantum fit mentio.

Ver. 22.

וְהָיָה קִיּוֹמָא אֲבוֹתָם אֲיִ אֲחֵיהֶם
לְרֹב וְאֵלֵינוּ וְאֶמְרָנוּ אֲלֵיהֶם קָדְמוֹ
אוֹתָם כִּי לֹא לָקְחוּנוּ אִישׁ אִשְׁתּוֹ
בְּמִלְחָמָה כִּי לֹא אָתָם נִתְּנָם לָהֶם
כַּעֲתָה תִּאָּשָׁמוּ :

לְרֹב קִי

καὶ ἔσται ὅταν ἔλθωσιν οἱ πατέρες αὐτῶν ἢ οἱ ἀδελφοὶ αὐτῶν κρίνεσθαι πρὸς ἡμᾶς, καὶ ἐροῦμεν αὐτοῖς, ἔλεος ποιήσατε ἡμῖν αὐτάς, ὅτι οὐκ ἐλάβομεν ἀνὴρ γυναῖκα αὐτοῦ ἐν τῇ παρατάξει, ὅτι οὐχ ὑμεῖς ἐδώκατε αὐτοῖς ὡς κληρὸς [Alex., κατὰ τὸν καιρὸν] πλημμελήσατε.

Au. Ver.—22 And it shall be, when their

fathers or their brethren come unto us to complain, that we will say unto them, Be favourable [or, gratify us in them] unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, *that* ye should be guilty.

Pool.—*In the war*; either, first, In the war with Jabesh-gilead [so Rosen.], wherein they should have taken care to reserve a sufficient number. Or, secondly, In the war with the Benjamites [so Patrick], in which they acknowledge their cruelty in destroying the women with such fury, as not to leave a competent number for the men which were left.

Dr. A. Clarke.—*We reserved not to each man his wife in the war.*] The reading of the Vulgate is very remarkable: *Miseremini eorum, non enim rapuerunt eas jure bellantium atque victorum, sed rogantibus ut acciperent non dedistis, et a vestra parte peccatum est.*—"Pardon them, for they have not taken them as victors take captives in war; but when they requested you to give them, you did not; therefore the fault is your own." Here it is intimated that application had been made to the people of Shiloh to furnish these *two hundred* Benjamites with wives, and that they had refused; and it was this refusal that induced the Benjamites to seize and carry them off. Houbigant translates the Hebrew thus: "Pardon them, I beseech you, for they have not each taken his wife to the war; and, unless you now give these to them, you will sin." This intimates that, as the Benjamites had not taken their wives with them to the war, where some, if not all, of them might have escaped; and the Israelites found them in the cities, and put them all to the sword; therefore the people of Shiloh should give up those *two hundred* young women to them for wives; and if they did not, it would be a sin, the circumstances of the case being considered.

Our translation seems to give as a reason to the men of Shiloh why they should pardon this rape, that as they had not permitted the women to live in their war with Benjamin, therefore these men are now destitute; and the concession which they wish them to make may be considered as more of an obligation to the Israelites than to the Benjamites. It is an obscure sentence; and the reader, if not pleased with what is laid down,

may endeavour to satisfy himself with others which he may find in different versions and commentators. The Vulgate gives a good sense to the passage; but probably Houbigant comes nearest to the meaning.

Houb.—22 *Quod si earum patres, aut consanguinei, ad nos venient de eâ re exposculaturi, nos eis dicemus: veniam, quæso, illis date; non enim ad bellum duxerant suam quisque uxorem; et nisi eas illis nunc conceditis, delicti rei eritis.*

לְקַח, Lege וְקַח, ceperunt. Sic legunt Vulgatus, Syrus et Arabs: *ignoscite illis, quia non ceperant secum vir uxorem suam in bello*; i. e., non adduxerant secum uxores suas ad bellum, atque eas nos omnes occidimus tùm, cum eorum urbes succedimus. Quidam, ut mendo וְקַח faveant, sic interpretantur, *quia non cepimus viro uxorem ejus in bello*, i. e., in bello contra Jabesitas; qui quidem peccant in grammaticæ legem, cum וְאִם ita explicant, quasi esset וְאִם, viro; iidemque parùm commodè appellant bellum Jabesitarum factam cædem. Neque sane eo tempore aliud bellum intelligi poterat, quàm bellum id internecinum, quod tribubus undecim adversus Benjaminitas fuerat. — כִּי הָאִשָּׁה. Veteres hanc scriptionem non expediunt, quam tamen expedire licet, adjuncto וְאִם ad ea quæ antecedunt, ut significet *nunc*; nisi nunc datis eis uxores, peccabitis.

Rosen.—22 *Fietque, si venient patres earum, aut fratres earum ad litigandum, expostulandum, conquerendum, ad nos, quod hoc iis suaserimus. Pronomina suffixa pluralia masculina sunt ad puellas referenda, ut supra vs. 12; xix. 21, וְאִם הָיָה הָאִשָּׁה, tunc dicemus ad eos: gratificamini nobis eos.* Hieronymus: *miseremini eorum.* Ita et Syrus: *miseremini super eos.* Male. Nam וְאִם est tertia imperativi masculina cum suffixo primæ pluralis persona, ut *miseremini nostrum* sit vertendum, ut Job. xix. 21 וְאִם, *miseremini mei.* Sed quid tunc וְאִם valebit? Sunt, qui per asyndeton verba sic capiant: *miseremini nostrum*, qui illud suasimus, et *illorum*, raptorum. Verum recte monuit Kimchi, כִּי hic *gratificatus est* alicui aliquid denotare, cum duplici accusativo, personæ et rei, ut Genes. xxxiii. 5; Ps. cxix. 29. Pronomen suffixum vero vocis וְאִם est ad virgines referendum, ut xix. 24. Hoc igitur dicunt hæc verba: gratificamini in hoc nobis, et dimitte Benjaminitis raptas virgines. Idem expressit Græcus Alexandrinus: ἔλεος ποιήσατε ἡμῖν αὐτὰς, gratiam

facite nobis eas. וְיִלְכְּדוּ אִישׁ אֶשְׁתּוֹ בְּמִלְחָמָה. *Quia non cepimus viro uxorem suam in bello* illo contra Jabesitas, ex quibus duntaxat quadringentæ virgines servatæ sunt, quum sexcentis opus esset, vid. vs. 12 אִשׁ h. l. poni pro אִשָּׁה, *cuique*, ut Genes. xli. 12; Num. xxvi. 54, res ipsa docet. Chaldæus: אִשְׁתּוֹ לֹא סָפְדָהּ לְמִתּוֹ נָבִיר אֶתְחִידָה בְּקֶרְבָּהּ, *quia non suffecimus ad dandum iis viro uxorem ejus in bello.* In alium plane sensum reddidit Hieronymus: *non enim rapuerunt eas jure bel- tantium et victorum*, q. d., nolite timere male agi cum filiabus vestris, *quod captæ* sint; non enim captæ sunt eo modo quo in bello in quo jus victoris magnam potestatem ei in

captivas confert, quæ res facit, ut captivæ subinde asperius habentur. Sed tale quid verba Hebraica nequaquam dicunt. וְיִלְכְּדוּ אִישׁ אֶשְׁתּוֹ בְּמִלְחָמָה, *Nam vos non dedistis eas illis* sponte, jurejurando impediti, quo vos obstrinxistis, vs. 1, 18. וְיִלְכְּדוּ אִישׁ אֶשְׁתּוֹ בְּמִלְחָמָה, *Nunc vero*, postquam Benjaminitæ, qui uxores nondum habuerunt, virgines e vobis rapuerant, *culpam contra- heretis vobis*, si illos repetere et in raptores animadvertere volueritis; egerunt enim Benjaminitæ ex communi reliquarum tribuum consensu, vs. 19, 20, 21. Arabicus interpres verbis וְיִלְכְּדוּ אִישׁ אֶשְׁתּוֹ בְּמִלְחָמָה hæc præmisit.

RUTH.

CHAP. I. 1.

Au. Ver.—1 Now it came to pass in the days when the judges ruled [Heb., judged], that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

Pool.—*In the land*, or, *in that land*, to wit, of Canaan.

Rosen.—וְיָדִיד רָצַב בְּאֶרֶץ, *Ut esset fames in hac terra*, i. e., ut recte dedit Chaldæus: בְּאֶרֶץ דִּישְׁרָאֵל, *in terra Israelitica.* Est enim nomen אֶרֶץ per præmissum articulum, qui in אֶרֶץ latet, ad certam aliquam regionem restrictum, quam nullam aliam, nisi terram Hebræorum esse res ipsa docet.

In the country of Moab.

Booth.—בְּשָׂדֵי. We have in this book generally שָׂדֵי for שָׂדֵה; a manifest error, which is happily corrected by a large number of MSS., as well as by all the Versions.

Rosen.—לְנִיר בְּשָׂדֵי מוֹאָב, *Ad peregrinandum*, i. e., ut tanquam peregrinus commoraretur *in agris Moabi*, in regione Moabitarum; mox vs. 6, et iv. 3, in singulari dicitur שָׂדֵה מוֹאָב. Et hoc versu et vs. 2 et 6, codices complures in singulari שָׂדֵה exhibent. Quorum nominum prius sæpe pro regione, *territorio*, *ditione* dicitur, ut Genes. xiv. 7; xxxvi. 35; 1 Sam. vi. 1.

Ver. 2.

Au. Ver.—2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued [Heb., were] there.

Dr. A. Clarke.—*Elimelech*] That is, *God is my king.*

Naomi.] *Beautiful*, or *amiable.*

Mahlon.] *Infirmity.*

Chilion.] *Finished*, *completed.*

Rosen.—וְהָיָה הָאִשׁ אֵלִימֶלֶךְ, *Nomen autem viri illius erat Elimelech*, i. e., Deus est rex, sive, cui Deus est rex. וְהָיָה אֶשְׁתּוֹ נָעֳמִי, *Et nomen uxoris ejus erat Noomi*, i. e., suavitas mea, sive, deliciæ meæ. וְהָיוּ שְׁנֵי בָנָיו מַחֲלֹן וְכִלְיוֹן, *Et nomen duorum filiorum suorum erat Machlon et Chilion*, quorum nominum prius *infirmatatem*, posterius *consummationem*, *excidium* denotat: ea nomina filiis a parentibus indita erant forsitan ob tristem tunc temporis patriæ terræ conditionem.

Ver. 4.

Au. Ver.—4 And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years.

Gesen.—וְעָרְפָה (mane, forelock, or acc. to

Simonis, i. q. פֶּסְחָה, fawn), *Orpah*, pr. n. f., Ruth i. 4, 14.

רוּחַ, (i. q. רֶשֶׁת, female friend, in Peshito ܠܪܘܬ, *Ruth*, pr. n.

Rosen.—שֵׁם הָאִשָּׁה עֹרְפָה, *Nomen unius Orpa*, quod Hillerus et Simonis idem quod פֶּסְחָה, transpositis literis, i. e., *cervam juvenecam* valere existimant, Gesenius vero in Lexico

collato Arabico عَرَفَ, *jubam*, antias denotare putat. וְשֵׁם הַיְּשִׁיבָה רוּחַ, *Et nomen alterius Ruth*, quod nomen plerique contractum censent pro רוּחַ, *species*, i. e., *venustas*; Gesenius pro רוּחַ, *socia*, amica, dictum conjicit, ut Syrus ܠܪܘܬ habet.

Ver. 8, 9.

8 וְהָאִמָּר נָעַמִּי לְשִׁמְתִּי כִלְתִּי לְכֹנָה
עֲבֹדָה אִשָּׁה לְבֵית אִמָּה נַעֲשֶׂה יְהוָה
עִמָּכֶם הָסֵד כְּאִשֶּׁר עָשִׂיתֶם עִם־הַמֵּתִים
וְעִמָּדִי : 9 יִתֵּן יְהוָה לָכֶם וּבְיָמֵיכֶם
מִכְנֻזָּה אִשָּׁה בֵּית אִשָּׁה וְהִשְׁתָּן לָהֶן
וְהִשְׁתָּנָה קוֹלָן וְהִתְבָּרְכָה :

v. 8. קרי ישע

8 καὶ εἶπε Ναεμὶν ταῖς θυγατέρας αὐτῆς. πορεύεσθε δὴ ἀποστράφητε ἐκάστη εἰς οἶκον μητρὸς αὐτῆς· ποιῆσαι κύριος μεθ' ὑμῶν ἔλεος, καθὼς ἐποιήσατε μετὰ τῶν τεθνηκότων καὶ μετ' ἐμοῦ. 9 δόξῃ κύριος ὑμῖν καὶ εὕρητε ἀνάπαντι ἐκάστη ἐν οἴκῳ ἀνδρὸς αὐτῆς· καὶ κατεφύλησεν αὐτάς· καὶ ἐπῆραν τὴν φωνὴν αὐτῶν, καὶ ἔκλαυσαν.

Au. Ver.—8 And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me.

9 The LORD grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

Ken.—8, 9, 11, 13, 19, In these verses the pronouns are surprisingly corrupted. In ver. 8, we read עִמָּכֶם and עֲשִׂיתֶם instead of עִמָּנִי and עָשִׂיתִי—in 9 and 11, לָכֶם for לָמִי—in 13, הִלַּח twice for הִלֵּךְ, and מִכֶּם for מִמֶּנִּי—in 19, שְׂחִיחַ for שְׂחִיחַ, as it is עִלְיִן just after: and indeed it is שְׂחִיחַ in MSS. 17, 23, and in *Erfurt* 2, 3, 4. Here again common sense is insulted with a vindication of all these mistakes. For we are told, that some of the pronouns here are masculine, though applied to Naomi's daughters in law; because it was the undoubted intention of the sacred writer

to mark the rough and masculine disposition of these daughters. But then, as some of the pronouns here applied to them are feminine, are we not to suppose (since contrarium contraria est ratio) that these feminine pronouns denote their *female softness and modesty*? And how then shall we determine their real characters? If there could be supposed a person capable of answering such queries, we might ask farther, Why is the pronoun twice feminine (ver. 13), when applied to Naomi's sons? Does this enallage of the pronoun denote their gentle nature? But it happens unluckily, that these sons were never born, being here only talked of or imagined; and therefore, not being real beings, have no nature at all.

Prof. Lee.—9th, When *courage, virility, fortitude, efficiency*, or the like, is intended to be predicated of females, verbs expressive of any acts, &c., done by them, seem to be put in the masculine gender for that purpose; e. g. בָּאִשֶּׁר עָשִׂיתֶם עִם־הַמֵּתִים וְעִמָּדִי, *as ye (women) HAVE DONE (courageously) with the dead and with me*, Ruth i. 8; וְיִדְעֶתֶם כִּי אֲנִי יְהוָה, *and ye (women) SHALL KNOW (effectively) that I am the Lord Jehovah*, Ezek. xxiii. 49; וְהָאִשָּׁה הַזֹּאת וְהַזֶּה, *and thou (fem.) doest evil things, and thou PREVAILEST (manfully)*, Jer. iii. 9.—*Gramm.*, Art. 216, 9.

Ver. 10.

וְהָאִמָּרָה לָהּ כִּי־אֲתָנָה נָשׁוּב לְעַמִּי :
καὶ εἶπαν αὐτῇ. μετὰ σοῦ ἐπιστρέφομεν εἰς τὸν λαὸν σου.

Au. Ver.—10 And they said unto her, Surely we will return with thee unto thy people.

Surely.

Rosen.—*Et dixerunt ad eam, socrum: Imo tecum revertamur ad populum tuum.* Particula γὰρ h. l. quibusdam redundat, ut Græcis δὲ post verbum dico. Aliis adseverationis nota est: *certe, s. ulique tecum revertemur*, ut 1 Sam. xiv. 39, 44. Alii *causaliter* reddunt, et ellipsin statuunt, hoc modo: *et dixerunt interrogatæ, cur flectent? quoniam tecum revertemur.* Malim cum iis facere, qui particulam γὰρ hic accommodatissime capiunt, *sed, veruntamen*, quod accommodatissimum est tristi mulierum affectui, qui abrupta verba, et renuentes particulas amat. Similiter Roorda *Grammat. Hebr.*, P. ii., p. 256: *imo tecum revertemur.*

Ver. 11.

See notes on verse 8.

Ver. 12.

שֶׁבִנְיָה בְּנִתִי לָכֵן כִּי זָרְנֹתִי מֵהַיּוֹת
לְאִישׁ כִּי אֶמְרֹתִי יִשְׁלִי תִקְוָה גַם
הָיִיתִי חַלְיָלָה לְאִישׁ וְגַם יִלְדֹתִי בָנִים :

ἐπιστρέψατε δὴ θυγατέρες μου, διότι γεγή-
ρακα τοῦ μὴ εἶναι ἀνδρὶ. ὅτι εἶπα, ὅτι ἔστω
μοι ὑπόστασις τοῦ γεννηθῆναι με ἀνδρὶ. καὶ
τέξομαι υἱούς.

Au. Ver.—12 Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband [or, if I were with an husband] also to night, and should also bear sons.

If I should say, &c. So most commentators.

Bp. Horsley.—Rather, “suppose that I should say, I have hope, that I were even to be married this very night, and were even to bear children [this night].”

Rosen.—12 *Revertimini, filiae meae, abite* לְעַמְּכֵן, *ad populum vestrum*, ut Chaldaeus addit. לְכֵן, *pro* לִבְנֵךְ, ut vs. 8 scriptum. Eandem apocopen vidimus vs. 9. כִּי זָרְנֹתִי לְאִישׁ, *Num consenui prae esse viro. Esse viro* Chaldaeus recte לְכֵן בְּצֵלָה לְכֵן, *esse conjugem viri* vertit. *Si vel maxime dicerem: est mihi spes* scil. conjugum ineundi, ut puellae, quod Chaldaeus addit. Imo si etiam essem hac nocte viro, concumberem cum viro conciperemque, *et etiam parerem* ex isto concubitu suo tempore filios.

Ver. 13.

הֲלָלְתָּן וְתִשְׁפְּרֶנָּה עַד אֲשֶׁר יִגְדְּלוּ
הֲלָלְתָּן תִּפְעֹלָנָה לְבִלְתִּי הַיּוֹת לְאִישׁ אֶל
בְּנֹתִי קִי־מְרִלִי מֵאֹד מִכֶּם קִי־צָאָה
כִּי נִדְּיָהוּהָ :

μὴ αὐτοὺς προσδέξεσθε ὥς οὐ ἀδρυνησῶν;
ἢ αὐτοῖς κατασχεθῆσεσθε τοῦ μὴ γενέσθαι
ἀνδρὶ; μὴ δὴ θυγατέρες μου, ὅτι ἐπικράνθη μοι
ὑπὲρ ὑμᾶς, ὅτι ἐξήλθεν ἐν ἐμοὶ χεὶρ κυρίου.

Au. Ver.—13 Would ye tarry [Heb., hope] for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much [Heb., I have much bitterness] for your sakes that the hand of the Lord is gone out against me.

See notes on verse 8.

Would ye tarry, &c.—husbands.

Iloub.—13 *Eritne vobis expectandum, donec illi adoleverint, ut vos tandiu inuptae mane-*

atis? הֲלָלְתָּן חֲשֹׁנָה. Verbum de verbo, *num eos expectabitis*, ex scriptura לְאִישׁ, quam videntur habuisse omnes veteres; similiter post, legendum חֲשֹׁנָה, *num eos opperiemini*, vel, ut Syrus, *propter eos detinebimini*. לִי, tertia in persona, mendum manifestum, ubi Næmi nurus suas secunda in persona compellat, quæ secunda persona vellet לִי, vobis, non לִי, eis.

Rosen.—*An propterea expectabitis usque dum adolescent, sive, ut Hieronymus reddit, usque annos pubertatis impleant?* הֲלָלְתָּן Aben-Esra et alii *num propter illos* scil. filios pariendo? interpretantur, quasi, ut sæpe in hoc capite suffixum masculinum pro feminino ponitur, hic vice versa femininum pro masculino positum sit. Sed hic minime necesse est, generis enallagen statuere, quum femininum, ut sæpe alias, neutraliter sit capiendum et *num propterea?* scil. ea quæ dixi, interpretandum. הָיִיתִי לְאִישׁ, *Num propterea clausæ viveretis ad non, s. ut non sitis viro? non nubatis?* ut vs. 12. Verbum צָנַן, quod nonnisi hoc loco legitur, Chaldaeus significatione non differre ab צָנָן, *tristis fuit* putavit. Nam verba sic reddidit: הֲבִירִידְתֶּן אִתָּן יָדְכֶן צָנָן, *num propter eos vos sederetis tristes?* Quod plane alienum. Verbi צָנַן significatio petenda est e Chaldaico צָנַן, *retineri, delineri* in Pael *claudere* in carcere aliquem. Chaldæi V. T. interpretes verbo hoc utuntur pro Hebræis אָסַר נָפְסָא, *abditus, clausus, vinculus est*, Jesaj. xxiv. 22; xlii. 7, 22; xlix. 9. Talmudici, teste Kimchio, צָנָנָה vocant *mulierem quæ domi detinetur sine marito*. Uti enim virgines, recte observat Clericus, clausæ vivebant antequam nubere, sic etiam viduæ, quæ desponsæ essent pueris, quorum adolescentiam expectabant, domi se continebant, ne qua imminutæ castitatis suspicio oriretur. Idem Græcus Alexandrinus interpretes videtur voluisse, dum Hebræa sic reddidit: ἢ αὐτοῖς κατασχεθῆσεσθε; *aut illis, illorum in gratiam, vos continebitis?* Ceterum הֲצָנְנָה positum est pro הֲצָנְנָה ejecto Dagesch forti, uti et Masorethæ notant, ut in הֲצָנְנָה Jesaj. lx. 4. Sunt tamen codices, in quibus per compensationem הֲצָנְנָה legitur.

Gesen.—צָנַן only in Niph. from the Chald. *to shut oneself up, to remain shut up.* Ruth i. 13 הֲצָנְנָה הֲצָנְנָה, *would ye therefore remain shut up?* i. e., so as not to marry; for הֲצָנְנָה; comp. Is. lx. 4. Heb. Gr. § 66, n. ed. 13. Sept. κατασχεθῆσεσθε.—Chald. צָנַן, one detained, shut up, especially in prison; whence

עֲנִיָּה, prison. According to Kimchi Talmud, עֲנִיָּה is a woman who shuts herself up at home and lives without a husband.

Nay, my daughters; for it grieveth me much for your sakes, &c.

Ged.—No, my daughters! although more bitter is my lot than yours, since the hand of the Lord has been put forth against me.

Booth.—No, my daughters! although it be more bitter to me than to you, that the hand of Jehovah hath gone forth against me.

Although it be more bitter.] This is the version of the Sept., Syr., Arab., and Targums. The meaning appears to be, "My loss is greater than yours, my affliction more bitter. You have only lost your husbands; I have lost both my husband and my two sons, and am too old to expect another husband and children."—*Booth.*

Houb.—*Nam jam satis amaro sum propter vos.* Illud, *propter vos*, sententiam habet talem; ego jam satis dolore vestro doleo, ut non alium dolorem meo vestroque addatis, si vos videbo diu innuptas et sine spe posteritatis. Multi interpretes sic acceperunt בָּכֶם, quasi *præ vobis*, tanquam diceret Nœmi, *dolor meus dolore vestro major est.* Sed comparationem doloris cum dolore excludere באר, in quo inest superlativum.

Rosen.—בָּכֶם, *Ne, filiae meæ*, scil. בָּכֶם, *eatis mecum*, coll. vs. 10. בָּכֶם, *Nam amarum mihi valde præ vobis*, i. e., mea conditio multo tristior est quam vestra, quia vos tantum maritis, ego et marito et liberis orbata, et ab omnibus destituta sum, unde pessime vobis prospiceretis, me mortalium miserimam comitaturæ. בָּכֶם iterum pro בָּכֶם, cf. ad vs. 8 בָּכֶם est comparativum ut Cohel. vii. 1 טוב בָּכֶם, *bonum præ oleo*, melius oleo. Sunt, qui verba ita capiant: quamvis a vobis divelli amarius multo sit mihi, quam vobis. Aliis בָּכֶם est *propter vos*, quasi diceret Noomi: vestra angustia creat mihi sollicitudinem. Sed si hoc voluisset, dicendum ei pro בָּכֶם fuisset עֲלֵיכֶם, seu עֲלֵיךָ, coll. 2 Sam. i. 26 צָרִי עֲלֵיךָ, *angustia mihi est propter te.* Præterea sensum, quem supra dedimus, commendat verba quæ sequuntur, בָּכֶם בִּי וְדָוִד, *siquidem exiit contra me*, extensa est percutiendi causa, *manus Jovæ*, percutiens et plagas instigans. בָּכֶם hic valet *contra, adversus*, ut in illo Genes. xvi. 12 בָּכֶם בִּי וְדָוִד, *manus ejus contra omnem, et manus omnis contra eum.* Vid. et 1 Sam. xxvi. 9.

Ver. 14.

וַתֵּשֶׁב עֲרַפָּה לְחִמּוֹתָהּ וְרוּת

וַתִּכְנַח-לָהּ:

— καὶ κατεφίλησεν Ὀρπά τὴν πνευθεράν αὐτῆς, καὶ ἐπέστρεψεν εἰς τὸν λαὸν αὐτῆς, Ροῦθ δὲ ἠκολούθησεν αὐτῇ.

Au. Ver.—14 And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

Kissed her mother in law.

Houb., Dathe, Horsley, Ged., Booth.—And Orpah kissed her mother-in-law, and returned to her own people.

The LXX after לחמיתה have και επεστρεψεν εις τον λαον αυτης, and clearly read in their copy, either וחשב אל עמה or ושב. Buxtorf, to save the integrity of the text, contends that the return of Orpha is implied in kissing her mother-in-law; and that the LXX have added the words without any authority. As all the versions render alike, and as they were made at different periods and from different codices, it is fair to presume the words were in the copies from which their versions were made. Dathe, though strongly attached to the Masoretic text, here admits this reading to be genuine, as he inserts it in his text.—*Booth.*

Rosen.—*Et osculum fxit Orpa socruī suæ*, i. e., osculo ei valedixit. Ideo supplevit Græcus Alexandrinus: ἐπέστρεψεν εἰς τὸν λαὸν αὐτῆς, et Hieronymus: *ac reversa est.* Idem addit Syriacus interpres, et qui eum sequitur Arabicus. Unde tamen nequaquam sequitur, quod Cappellus, Hubigantus, Dathius volunt, illos interpretes in suis Hebraicis codicibus legisse וַתֵּשֶׁב עֲרַפָּה, ut vs. 15. Cf. Buxtorfii *Anticrit.*, p. 691.

Ver. 16.

Au. Ver.—16 And Ruth said, Intreat me not [or, Be not against me] to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God.

Rosen.—וַתֹּאמֶר רוּת אֶל-עֲרַפָּה, *Sed dixit Ruth: ne incurras in me*, vel, *occurras mihi*, hortando, suadendo, sollicitando. Loquendi hic modus desumptus est ab eo, qui pergere volenti in via se opponit, ne possit progredi. וַתֹּאמֶר רוּת אֶל-עֲרַפָּה, *Et in quo loco manseris, manebo.* Verbum לִי proprie *pernoctare*, ut infra iii. 13; Jud. xix. 10; Gen. xxxii. 21, denotat, tum generatim de com-

moratione constanti perpetuaque habitatione usurpatar, ut Ps. xxv. 13; xci. 1; Job. xxxix. 31. Sunt qui nostra verba sic reddant: *ubi diversata fueris, divertar*. Quod minime probandum.

Ver. 19.

וַתֵּלֶכְנָה שְׁתֵּייהֶם עַד-בֹּאֲנָה בֵּית
לֶחֶם וַיְהִי כְּבֹאֲנָה בֵּית לֶחֶם וַתֵּלֶכְנָה
עֲלֵיהֶן וַתֹּאמַרְנָה הַנָּא
נָעֲמִי :

ἐπορεύθησαν δὲ ἀμφότεραι, ἕως τοῦ παραγενέσθαι αὐτὰς εἰς Βηθλεέμ. καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὰς εἰς Βηθλεέμ, καὶ ἤχθησε πᾶσα ἡ πόλις ἐπ' αὐταῖς, καὶ εἶπον. εἰ αὕτη ἐστὶ Νωεμὶν;

Au. Ver.—19 So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, *Is this Naomi?*

See notes on verse 8.

Bp. Horsley.—*They two.* שְׁתֵּייהֶם. Read with a great number of MSS. שְׁתֵּייהֶם [so Ken., Booth.].

And they said.

Houb.—*Et dicebant mulieres.* Addimus cum Vulgato *mulieres*; quæ quidem *mulieres* insunt aliquo modo in verbis כל הָעִיר, *tota civitas*, quæ antecesserunt. Quanquam verius dicas omissum fuisse a scribis הנשים, *mulieres*. Nam cap. iv. 14 legitur והאמרים הנשים, *et dixerunt mulieres*.

Rosen.—*Nomini singulari* הַנָּא, *de urbis incolis* capiendū jungitur verbum plurale, ut Jesaj. xxv. 3 וְכָל עַמִּי יִרְאוּךָ, *urbs gentium fortium timebunt te*. Hic vero verbum plurale *femininum* ponitur, quia nomini *feminino singulari* collective usurpato verbum plurale *femininum* convenit. Sunt qui verbo *feminino* mulierum cumprimis loquacem connotari existiment curiositatem, ut nomen נָעֲמִי, *mulieres* subaudiendum sit. Quod non rejiciendum videtur ob pronomen *saffixum* *femininum* plurale proximi versus initio.

Ver. 21.

— וַיֵּצֵא נָעֲמִי כִּי וְשָׁנִי הָרַע-לִי :

— καὶ κύριος ἐταπείνωσέ με, καὶ ὁ ἱκανὸς ἐκάκωσε με;

Au. Ver.—21 I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?

VOL. II.

Hath testified. So Gesen., Rosen.

Ged., Booth.—Hath humbled.

Rosen.—*Quare vocatis me Noomin, quum Jova testetur contra me?* וְכֵן, *respondit* hic valet *testatus est*, ut Exod. xx. 16 לֹא-תַעֲדָה, *non respondebis*, testaberis *contra socium tuum*, quo sensu cum præfixo נ constructitur, quatenus est *contra, adversum*; vid. 2 Sam. i. 16; Jesaj. iii. 9; Hos. v. 6. Cum vero *testari contra aliquem Deus* dicitur, id denotat, immissis in eum malis eum poenas commeruisse ostendit. Græcus Alexandrinus Κύριος ἐταπείνωσέ με, *Dominus afflicxit me*, reddidit, quasi in Piel נָעַם legisset. Sed tum non נָ, sed נָעִי sequi deberet.

Ver. 22.

Au. Ver.—22 So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth-lehem, in the beginning of barley harvest.

Rosen.—22 *Atque sic rediit Noomi et Ruth Moabitidis, nurus ejus, cum ea.* וְרֹחַב, *Quæ Rutha, reversa erat ex agris Moabitidis.* Reversa nonnisi Noomi dici potuit, sed hic et de Rutha, quæ se revertenti adjunxerat, usurpatur; cf. ad vs. 10. Quærunter interpretes, quid participium וְרֹחַב hic sibi velit, quum verbum וְרֹחַב ad indicandum Ruthæ adventum jam sufficiat. Carpzovio וְרֹחַב videtur esse quoddam epitheton, quo Rutha post adventum Bethlehemi vulgo nominata fuerit. Sed recte Aben-Esra videtur observare, illa verba repeti ideo, ut annectatur circumstantia temporis, quo illæ Beth-lehemum venerint.

CHAP. II. 1.

וַיָּבֹאוּ מִדֵּעַ לְאִישָׁה אִישׁ גְּבוֹרַת חֵיל
מִבְּשֵׁפֶת חַרְמֵל לְיִמְלֵךְ וּשְׁמוֹ בּוֹעַז :

מִדֵּעַ קִי נִ"א וְלֵךְ

καὶ τῇ Νωεμὶν ἀνὴρ γνῶριμος τῷ ἀνδρὶ αὐτῆς, ὁ δὲ ἀνὴρ δυνατὸς ἰσχυρὸς ἐκ τῆς συγγενείας Ἐλμελέχ, καὶ ὄνομα αὐτοῦ Βοός.

Au. Ver.—1 And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz [called, Boos, Matt. i. 5].

Houb.—1 *Erat autem Noemi cognatus de familiâ Elimelech viri sui, vir dives, cujus nomen erat Booz.*

וְלֵנְצִי מִדֵּעַ לְאִישָׁה, *Porro Noemi erat cognatus viro suo.* Hæc seriem non habent Hebraico in sermone meliorem, quam in

T T

Latino; quod quidem sentiebat Hieronymus, cum sic diceret, *erat autem viro Elimelech consanguineus*, omittens et *Noemi*, et pro-nomen suo, quod ad Noemi pertinet. Itaque etiam alium ordinem Syrus exsequutus est, nempe talem, ולנעמי מורע כמשפחה אלימלך אישה, *erat autem Noemi cognatus, de familia Elimelech viri sui*, in quo ordine nos acquiescimus, ut fecit Arabs. Nam hod. in scrip-tione male dissociatur *virī sui*, ab Elimelech, cum idem utrobique vir agatur; male etiam *cognatus Noemi, a de familia Elimelech*, cum prius in posteriori explicetur, negetque adeo Hebr. sermonis consuetudo, hæc à se invicem divelli, quomodo in Latino sermone non divellitur appositum ab ea re, cujus est ap-positum.

Rosen.—1 וְלִנְעָמִי מִוֶּרֶךְ לְאִשָּׁהּ, *Noemi autem erat affinis quod ad maritum ejus*, i. e., re-spectu mariti ipsius defuncti. מִוֶּרֶךְ, ut in margine legendum præcipitur, s. מִוֶּרֶךְ, a וֶרַךְ, *scire, cognoscere, agnoscere* (ut מִוֶּרֶךְ a וֶרַךְ) proprie cognitionem, agnitionem denotat, sed hic et Prov. vii. 4 usurpatur pro eo, *qui nos-citur, familiari, cognato, affini*, unde quod in textu exstat, efferendum מִוֶּרֶךְ, participium Pyhal, *qui cognitus est, cognatus*.

Wealth. So Patrick, Gesen.

Rosen.—אִשָּׁה בָּנוֹר חַלִּי, *Vir potens virtute*, quo alias corporis robore valens designatur, ut Jud. vi. 12; xi. 1; 1 Sam. ix. 1, hoc vero loco vir virtute pariter et auctoritate simul et opulentissimus, cui nec voluntas deest aliis succurrendi, ob virtutem, nec facultas, ob honorum affluentiam.

Boaz.

Rosen.—*Et nomen ejus erat Boas*, quod significat *in eo robur*, quasi בֹּאזַע.

Gesen.—בָּזַע (alacritas), *Boaz*, pr. n., from בָּזַע, obsol. root, Arab. بَغَز, alacer, agilis fuit.

Ver. 2.

Au. Ver.—2 Shall find.

Rosen., Ged., Booth.—May find.

Ver. 7.

וְהָאִמֶּר אֶלְכָּה־נָּא וְהִסְתַּיְתִּי בְעֵמָדִים
אֲחֵרֵי הַקֹּצֵצִים וּבְקִבּוֹא וּבַעֲמֹד מִאֲזוֹ
הַבִּקְרָה וְעַד־עֶמְתָּה וְהָ שְׂבָתָהּ תִּבְרִית
מִעֵט :

καὶ εἶπε. συλλέξω δὴ καὶ συνάξω ἐν τοῖς
δράγμασιν ὅπισθεν τῶν θριζόντων. καὶ ἦλθε
καὶ ἔστη ἀπὸ πρωῒθεν καὶ ἔως ἑσπέρας, οὐ κατ-
έπαυσεν ἐν τῷ ἀργῷ μικρόν.

Au. Ver.—7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

Houb.—7 *Venit igitur et collegit spicas à mane usque nunc; paululum tantum intus requievit.*

Esset legendum והעמד sine ו, si quidem narraretur Ruth *stetisse* (à mane usque nunc). Sed quàm commodè illud *stetit*, de eâ muliere dictum, quæ colligit spicas. Omnino, cum Syro, legendum והעמד, et spicas collegit, cùm præsertim stetit, sine addito, nihil prorsus sententiæ præ se ferat; propter quam causam Hieronymus posuit, *stetit in agro*, ut sententiam haberet aliquatenus probabilem.

Rosen.—הָבָרָה הַבִּקְרָה מִאֲזוֹ הַבִּקְרָה וְהַעֲמֹד מִן הַבֹּקֶר וְעַד־עֶמְתָּה, *Et venit et stetit à mane usque nunc, spicilegium impigre cepit*, et in eo usque huc perseveravit. Verbum בָּוֵא haud raro dicitur de iis, qui se ad opus aliquod præstandum componunt, ipsunque alacri animo aggrediuntur. זָכַר, *Stetit* ad quemlibet statum vel conditionem, in qua vel homo, vel res persistit et perseverat, transfertur, ut ad signa lepræ perseverantia Levit. xiii. 5, 37, ad sapientiam apud Salomonem permanentem Cohel. ii. 9, ad contumacem in malo opere persistentem ibid. viii. 3. וְהָ שְׂבָתָהּ הַבִּקְרָה מִקֵּץ, *Hoc sedere ejus in tuguriolo paucillum est*. Mulier quippe æstu et labore defessa aliquantulum sub tentorium se receperat, ut in umbra quiesceret, quomodo eam in agrum adveniens Boas offenderat. Mirum est, halucinatos esse in his verbis explicandis veteres. Græcus Alexandrinus postquam de suo dixit Rutham fuisse in agro ἔως ἑσπέρας, usque ad vesperam, hæc verba sic vertit: οὐ κατέπαυσεν ἐν τῷ ἀργῷ μικρόν, non quievit in agro paululum. Retulit interpretes שָׁבָה ad radicem שָׁבָה, *ces-sare*, unde שָׁבָה Prov. xx. 3, et שָׁבָה Exod. xxi. 19. Sed male interpretes negandi particulam οὐ præmisit. Id ipsum tamen et Hieronymus fecit, cujus est hæc interpre-tatio: *et ne ad momentum quidem domum re-versa est*, qui præterea in eo peccavit, quod שָׁבָה ad שָׁבָה retulit. Syrus: *et fecit spicilegium à mane usque ad quietem*, relato שָׁבָה ad שָׁבָה, sed non expressis verbis וְהָ שְׂבָתָה, וְהָ שְׂבָתָה, et הָבָה מִעֵט. Sed melius con-cinit, שָׁבָה pro infinitivo verbi שָׁבָה, *sedit* capere, ut שָׁבָה τὸ sedere meum Ps. cxxxix. 2, שָׁבָה τὸ sedere tuum 2 Reg. xix. 27. Vid. et Thren. iii. 63; Jerem. ix. 6. הָבָה,

Domum, in qua Rutha consedissee dicitur, nonnulli prædium, villam aliquam rusticam Boasi, rectius vero Aben-Esra et Abendana casam, aut tentorium in agro intelligunt, sub cuius umbram operarii crescente æstu se recondere solebant.

Ver. 13.

וְהָאִמֶּר אֶמְצֵא־לִּי בְּעֵינֶיךָ אֲדֹנָי כִּי
נִחְמָתִי וְכִי דְבָרְתָּ עַל-לֵב שְׂפָחָתְךָ
וְאֲנִי לֹא אֶהְיֶה כְּאֶחָת שְׂפָחָתְךָ :

ἡ δὲ εἶπεν. εὐροίμι χάριν ἐν ὀφθαλμοῖς σου κύριε, ὅτι παρεκάλεσάς με, καὶ ὅτι ἐλάλησας ἐπὶ καρδίαν τῆς δούλης σου, καὶ ἰδοὺ ἐγὼ ἔσομαι ὡς μία τῶν παιδισκῶν σου.

Au. Ver.—13 Then she said, Let me find favour [or, I find favour] in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly [Heb., to the heart] unto thine handmaid, though I be not like unto one of thine handmaidens.

Though I be not like unto one of thine handmaidens.

Pool.—Not like unto one of thy handmaidens; a person more necessitous and obscure, being a stranger, and one born of heathenish parents.

Horsley.—For אִי, read, with Houbigant, וְ;—“but would I were as one.”

Ged., Booth.—Let me be as one [LXX, Syr.] of thine handmaidens.

Houb.—*Ego vero utinam sim.* Sic convertimus ex scripturâ וְ, *utinam*, in quam aptissimè quadrat hæc loquendi forma, *sicut una ex ancillis tuis*, quæ non tam rem ipsam indicat, quàm rei votum et probabilitatem. Quadratur etiam futurum אֲדִידָּהּ quod in voto usurpatur. Sed pugnat cum negatione אִי tum illud ipsum futurum, tum eadem scribendi forma, *sicut una ex ancillis tuis*. Nam, *non ego ero sicut una ex ancillis tuis*, quid medullæ habeat, non puto sentire exercitatum lectorem. Favent scriptioni וְ Græci Intt. et Syrus, qui negationem non exhibent, affirmationem sequuntur, quanquam votum debuissent.

Rosen.—13 וְהָאִמֶּר אֶמְצֵא־לִּי בְּעֵינֶיךָ אֲדֹנָי, *Dicebat illa; inveniam gratiam in oculis tuis, mi Domine!* habes tibi commendatam, porro mihi faveas. Clericus verba in præsentis capit hoc sensu: faventem te mihi, Domine, experior, ut miretur Rutha felicitatem suam, quæ quum pauperula et peregrina esset, tantam Boasi benevolentiam erga se, præter omnem spem, experiretur.

Sed nihil obstat, quo minus verba uti sonant in futuro capiamus. כִּי נִחְמָתִי, *Nam consolatus es me*, quasi diceret: neque enim dubito, de tua benevolentia porro sperare, quia hucusque animum in me tam propensum ostendisti, siquidem me erexisti solatio, et spem melioris vitæ conditionis mihi fecisti. *Et quia loquutus es super cor ancillæ tuæ*, i. e., quæ mihi grata sunt, humaniter et blande me compellasti. *Et ego non sum sicut una ancillarum tuarum*, i. e., quum tamen non sim digna, quæ habeat sicut una ancillarum tuarum. Carpzovius: “Dixerat ante, *loquutus es ad cor ancillæ tuæ*; jam igitur se quasi corrigit, q. d., sed quid loquor, dum me ancillam tuam dixi? Quinimo ego non digna sum, quæ cum ancillarum tuarum minima conferar.”

Ver. 14.

וַיֹּאמֶר לָהּ בָּעֵז לָעֵת הָאֵלֶּכְךָ בְּנָשִׁי
הִלֵּם וְיִאֲכַלְתָּ מִן-הַלֶּחֶם וּשְׂבִילָתָּ פִתָּהּ
בְּחֶמְצָא וְגו'

ב' טעמים במלה אהת נ"א לָהּ או לָהּ

καὶ εἶπεν αὐτῇ Βοός. ῥῆθι ὥρα τοῦ φαγεῖν. πρόσσελθε ὧδε καὶ φάγεσθαι τῶν ἄρτων, καὶ βάψεις τὸν ψωμόν σου ἐν τῷ ὀξέει, κ.τ.λ.

Au. Ver.—14 And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched *corn*, and she did eat, and was sufficed, and left.

Pool.—*Bread* was the usual food of servants and the meaner sort, at least when they were engaged in such works as this. Or *bread* may be here put for any food, as it oft is. *Vinegar*; either simple vinegar [so Rosen.], in which the poorer sort used to dip their bread, and so eat it in hot countries, as they did not only in Canaan, but afterwards in Italy: or vinegar mixed with other things to make some kind of sauce.

Dr. A. Clarke.—The כֶּמֶץ which we here translate *vinegar*, seems to have been some refreshing kind of *acid sauce* used by the reapers to dip their bread in, which both cooled and refreshed them. *Vinegar, rob of fruits*, &c., are used for this purpose in the East to the present day; and the custom of the Arabs, according to Dr. Shaw, is to *dip the bread* and hand together into these cooling and refreshing articles.

Rosen.—Verba מְשִׁלָּה רָחֵל, *tempore cibi* Græcus Alexandrinus et Hieronymus junxerunt iis quæ sequuntur, וְרָחֵל אָכְלָה, *accede huc*. Ille enim sic reddidit: τῇ ὥρᾳ τοῦ φαγεῖν πρόσσελθε ὧδε, hic ita: *quando hora vescendi fuerit, veni huc*. Sed refragatur distinctio Hebraica; nam quum in מְשִׁלָּה distinctivus major Rbhia, et in רָחֵל tantum minor Geresch positus sit, verba מְשִׁלָּה רָחֵל pertinent adhuc ad præcedentia. Sensus igitur est hic, tempore prandi Boasum Ruthæ dixisse quæ sequuntur. *Accede huc! et comedas de pane*, de cibo messoribus apposito, *et intingas buccellam tuam in aceto*, quod loco embammatis appositum erat, Jarchio et Aben-Esra observantibus, propter æstum regionis, qui stomacho alias fastidium creat, quia, teste Plinio *Hist. Nat.*, l. xxiii, cap. 1, *aceto summa vis est refrigerandi, et adstringendi nervos, viresque corroborandi*. Chaldaeus: *in pulmentum quod coctum est in aceto*. Sed aceti significatio tenenda est.

Ver. 16.

וְנָם שְׂלִי-תְשִׁלּוּ לָהּ מִן-הַצִּבּוֹתִים
וְעִזְבֹתָם וְלִקְחָהּ וְגו'

καὶ βαστάζοντες βαστάσατε αὐτῇ, καὶ γε παραβάλλοντες παραβαλεῖτε αὐτῇ ἐκ τῶν βεβουλισμένων, καὶ φάγεται καὶ συλλέξει, κ.τ.λ.

Au. Ver.—16 And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.

Let full.

Gesen.—שָׁלַל, 1. i. q. Arab. سَلَّ, *to draw* or *pull out*, Ruth ii. 16; comp. שָׁלַל and שָׁלַח, No. III.

Professor Lee.—שָׁלַל, Cogn. שָׁלַח. Arab. سَلَّ, *eduxit, extraxit*. (a) *Plundered, spoiled*. (b) *Carried off spoil*. (c) *Scattered, let fall in carrying away*. (c) Ruth ii. 16.

Rosen.—Imo etiam *extrahite ei quidquam e manipulis*. Infinitivum שָׁלַל cum adjuncto ejusdem verbi futuro sunt, qui ad radicem שָׁלַח, *erravit* referant, unde שָׁלַח, *error, peccatum*, 2 Sam. vi. 7. Ita Jarchi, qui hæc verba sensu convenire dicit cum שָׁלַח תְּשִׁיב, *obliviscendo oblivisceris*, Deut. viii. 19, quasi diceret Boas: *simulate, ac si obliti alicujus, i. e., aliquot spicarum essetis*. Hinc quidam ex nostratibus verba sic interpretantur: quin

et per oblivionem quasi dimittitis ei, Ruthæ, ex manipulis. Neque tamen hanc interpretationem admittit vocum Hebraicarum forma grammatica. Nam a radice שָׁלַח dicendum erat שָׁלַח תְּשִׁיב. Alii a שָׁלַח, *dejicere*, ut Deut. xxviii. 40, vertunt: *etiam dejicite ei quidquam de manipulis*. Sic Græcus Alexandrinus: καὶ γε παραβάλλοντες παραβαλεῖτε αὐτῇ. Quod Hieronymus sequutus: *et de vestris quoque manipulis projicite de industria*. Sed obstat itidem grammatica. Nam a radice שָׁלַח scribendum fuisset שָׁלַח תְּשִׁיב. Non est dubium, referendas esse voces illas ad radicem שָׁלַח, quæ sæpiissime *spoliandi* significatu legitur. Hinc verba Hebraica sic reddunt: *etiam spoliando spoliabitis ei ex manipulis*. Quod quum minus concinne dictum sit, Ludov. de Dieu observat, quum decimæ e manipulis dandæ essent, debuissent omnes justam habere magnitudinem et pondus. Hinc Boasum servis mandare, ne jam illud curent, sed quasi per spoliū auferant, libere hinc inde aliquid de manipulis jam factis et faciendos minores faciant, quam oporteat, ut relinquant Ruthæ, quæ colligere queat, וְעִזְבֹתָם וְלִקְחָהּ, *et relinquantis quod colligat*, ut sequitur. Nec tamen artificiosa illa explicatione opus erit, si verbum שָׁלַח prima sua significatione capiamus, quam

Arabicum سَلَّ servavit, i. e., *traxit, extraxit*. Affinia sunt verba שָׁלַח et שָׁלַח, quæ itidem *extrahere* significant. Quare verba מְשִׁלָּה רָחֵל וְנָם שְׂלִי-תְשִׁלּוּ לָהּ simpliciter sic reddenda erunt: *etiam extrahendo extrahite ex manipulis*. שָׁלַח hic tantum obvium a שָׁלַח, *colligare*, Chaldaïs in usu, Jarchi observat in Talmude (*Erubhin*, cap. 10, § 1) dici de parvis manipulis, forsan talibus, quos primum manibus colligunt, antequam majores, שָׁלַח, conficiant.

Ver. 18.

Au. Ver.—And her mother in law saw what she had gleaned [so Heb., LXX].

Ged., Booth.—And she showed [Syr., Vulg., Arab., and two MSS.] her mother in law what she had gleaned.

Ver. 20.

וְהָאִמָּה נִצְמָה לְכִלְתָּהּ בְּרוּחַ הָרוּחַ
לִיהִיָּהּ אֲשֶׁר לֹא-עֲצָב חֶסֶדָּהּ אֶת-הַחֲתָנִים
וְאֶת-הַמִּתְחִים וְהָאִמָּה לָהּ נִצְמָה קְרוֹב
לָהּ הָאִישׁ מִגְּלָלָהּ הָיָא :

εἶπε δὲ Νωεμὶν τῇ νύμφῃ αὐτῆς. εὐλογητός

ἐστὶ τῷ κυρίῳ, ὅτι οὐκ ἐγκατέλιπε τὸ ἔλεος αὐτοῦ μετὰ τῶν ζώντων καὶ μετὰ τῶν τεθνηκότων. καὶ εἶπεν αὐτῇ Νωεμὶν. ἐγγίξει ἡμῖν ὁ ἀνὴρ, ἐκ τῶν ἀγγιστευόντων ἡμῖν ἐστὶ.

Au. Ver.—20 And Naomi said unto her daughter in law, Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen [or, one that hath right to redeem].

Blessed be he of the Lord.

Ged., Booth.—Blessed be Jehovah [Syr., Arab.].

Bp. Patrick.—Blessed be he of the Lord.] Or rather, "Let him be most blessed;" for lamed prefixed to Jehovah increases the sense, as in Gen. x. 9 (see there).

Rosen.—Benedictus sit ille Jovæ, benedicendum eum Jovæ commendo, qui non reliquit, intermisit benignitatem suam cum vivis, mecum et tecum, et cum mortuis, quia, nimirum, dum viduis Elimelech ejusque filii benefaciebat, ostendebat se consanguineorum memoriam colere, quorum causa mulieribus benefaciebat.

One of our next kinsmen. See notes on Numb. xxxv. 12, vol. i., pp. 645, 646.

Ver. 21.

וְהָאִמֶּר רַחֵם הַמֶּלֶךְ בָּנִים וְיִשְׁכְּנוּ
אֵלַי עִם-הַנְּעָרִים אֲשֶׁר-לִי תִדְבְּרוּן
עַד אֲסִפְלוּ אֶת פְּלִיתָקָאִיר אֲשֶׁר-לִי :

καὶ εἶπε 'Ρουθ πρὸς τὴν πενθερὰν αὐτῆς. καὶ γε ὅτι εἶπε πρὸς μέ, μετὰ τῶν κορασίων τῶν ἐμῶν προσκολληθήτη ἕως ἂν τελέσωσιν ὅλον τὸν ἀμνητὸν ὃς ὑπάρχει μοι.

Au. Ver.—21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

He said unto me also.

Rosen.—Et, Etiam, scil. scias, quod dixerit. Vel: etiam ideo benedictus sit, coll. vs. 19, 20, אֵלַי אֲמַר, quia dixit ad me: cum pueris, servis, messoribus, qui mihi sunt, adhaerebis.

By my young men. See note of Gesenius on 1 Sam. ix. 3.

Houb., Dathe, Ged., Booth.—By my maidens.

In textu est הַנְּעָרִים עָם, cum pueris, h. e., servis, pro quo haud dubie est legendum עִם הַנְּעָרוֹת, cum puellis. Sic quoque legerunt

οἱ ὅ. Sic quoque statim versu sequenti explicatur, cf. v. 8. Et tamen Chaldæus, Syrus et Arabs habent: cum servis. Vulgatus ambigue: messoribus ejus.—*Dathe.*

Bp. Patrick.—Young men.] Though the word *nearim* be of the masculine gender yet it signifies all young people, and particularly the maidens, to whom he bid her keep close (ver. 8). And so both the LXX and the Chaldee here expound it; and so Naomi, it appears by the next verse, understood it.

Rosen.—Pueris hic comprehenduntur puellæ, ancillæ, quas Boasus supra vs. 8 solas nominaverat, vid. et mox vs. 23. Sensus igitur est, Rutham se præeuntibus messoribus associare debere, ut cum ancillis Boaso eos sequeretur, et spicas colligeret.

CHAP. III. 1.

וְהָאִמֶּר רַחֵם הַמֶּלֶךְ בָּנִים וְיִשְׁכְּנוּ
אֵלַי עִם-הַנְּעָרִים אֲשֶׁר-לִי תִדְבְּרוּן
עַד אֲסִפְלוּ אֶת פְּלִיתָקָאִיר אֲשֶׁר-לִי :

—*θύγατερ, οὐ μὴ ζητήσω σοι ἀνάπανσιν ἵνα ἐδ γένηται σοι;*

Au. Ver.—1 Then Naomi her mother in law said unto her, My daughter, Shall I not seek rest for thee, that it may be well with thee?

Bp. Horsley.—Rest for thee, that it may be well with thee.] Rather, a settlement for thee, which may be for thy happiness. The original expresses that the settlement should be both advantageous and agreeable to her inclination.

Rosen.—Filia mea, nonne quæram tibi quietem? Affirmat per interrogationem, quasi diceret: omnino mei officii est, ut tibi prospiciam de commoda ac quieta aliqua conditione. בְּנִי, quies hic est vita tuta sub præsidio mariti. Alii locum quietis interpretantur, i. e., domum mariti, in qua posset a vita vaga et laboriosa quiescere. אֲשֶׁר יִשְׁכְּנָךְ, Quæ quies bona sit tibi, in qua commodius posses vivere, et rebus secundis frui.

Ver. 2.

וַעֲתָה הֲלֹא בָעֵצוֹ כְּדַעְתָּכִי אֲשֶׁר הָיְתָה
אֶת-נַעֲרוֹתַי הַגִּדְהוּא זָכָרָה אֶת-יָדָן
הַשְּׂעָרִים הַלֵּילָה :

καὶ νῦν οὐχὶ Βοὸζ γνώριμος ἡμῶν, οὗ ἦς μετὰ τῶν κορασίων αὐτοῦ; ἰδοὺ αὐτὸς λιγμῆ τὸν ἀλωνα τῶν κριθῶν ταύτῃ τῇ νυκτί.

Au. Ver.—2 And now is not Boaz of our kindred, with whose maidens thou wast?

Behold, he winnoweth barley to night in the threshingfloor.

Of our kindred.

Rosen.—*Nunc igitur, attende; nonne Boas cognatus noster est, cum cujus fuisti puellis in agro?* Ante מוֹרְעָה (a מוֹרְעָה ad formam מוֹרְעָה) sunt qui subdiant בֶּן, *ex cognatione nostra*. Alii מוֹרְעָה dictum volunt pro אִשׁ מוֹרְעָה, *vir cognationis nostræ, quemadmodum, Job. xv. 34 אֶהְיֶה־שָׂדֶה, tentoria muneris sunt tentoria viri muneribus corrupti; et Prov. xiii. 6. Improbilas pervertit הַשָּׂדֶה, peccatum, i. e., אִשׁ הַשָּׂדֶה, virum peccati, peccatorem. Sed simpliciter cognatio hic pro concreto cognatus ponitur, ut supra ii. 1 forma masculina מוֹרְעָה.*

Houb., Booth.—מוֹרְעָה. It is a known rule, that nouns derived from verbs פִּי are formed by changing the פִּי into י. Hence the MSS. properly read here מוֹרְעָה.

Winnoweth barley to night in the threshing-floor.

Bishop Horsley.—Rather, winnoweth this night a floor of barley.

Rosen.—*En! ille ventilans est aream hordeorum hac nocte. Area hordeorum est hordeum in area tritum, ut 1 Reg. xvii. 14 פַּר הַקֶּמַח, cadus farinæ non consumetur est farina in cado, et ibidem הַשֶּׁמֶן הַלֵּבִי, lenticula olei non deficiet, i. e., oleum quod est in lenticula.*

Ver. 3.

Au. Ver.—3 Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor, &c.

Thy raiment.

Dalhe, Rosen., Ged., Booth.—Thy best raiment.

Rosen.—וְשָׂמְתָּ שְׂמִינְתְּךָ עָלֶיךָ, *Te abluis ergo, inungas, induas vestibus tuis, scil. cultioribus, uti Hieronymus addidit.*

Ver. 4.

וְגִלְתִּי מִרְגְּלֹתַי וְגו' —

— καὶ ἀποκαλύψεις τὰ πρὸς ποδῶν αὐτοῦ, κ.τ.λ.

Au. Ver.—4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet [*or, lift up the clothes that are on his feet*], and lay thee down, &c.

Dr. A. Clarke.—*Uncover his feet, and lay thee down.* It is said that women in the East, when going to the bed of their lawful husbands, through modesty, and in token of

subjection, go to the bed's foot, and gently raising the clothes, creep under them up to their proper place. See Calmet.

Rosen.—*Accedas, et retegges quæ ad pedes ejus sunt, et cubabis quæta et tacita.* מִרְגְּלוֹתָי sunt tegumenti partes extremæ, quæ pedes tegunt. Hieronymus: *discooperies pallium, quo operitur a parte pedum, et projicies te, et ibi jacebis.*

Ver. 8.

וַיְהִי בַחֲצֵי הַלַּיְלָה וַיִּתְּכֶר הָאִישׁ וַיִּלְבֹּט וַיִּהְיֶה אִשָּׁה שֹׁכֶבֶת מִרְגְּלֹתָיו :

ἐγένετο δὲ ἐν τῷ μεσονυκτίῳ καὶ ἐξέστη ὁ ἀνὴρ, καὶ ἐταράχθη, καὶ ἰδὼς τὴν γυναῖκα κοιμῆται πρὸς ποδῶν αὐτοῦ.

Au. Ver.—8 And it came to pass at midnight, that the man was afraid, and turned [*or, took hold on*] himself: and, behold, a woman lay at his feet.

Turned himself.

Dr. A. Clarke.—The verb יָפַת, which we render he turned himself, has puzzled even the Targumist, who translates the clause thus: "The man trembled, and his flesh became like a (boiled) turnip through fear."

Gesen.—לָפַת, Niph. to bend oneself, i. e., to turn oneself, sc. around or back, in order to see, Ruth iii. 8.

Prof. Lee.—לָפַת. Arab. لَفَت, inflexit; respexit, &c. Turned to, or towards, Judg. xvi. 29, only. Niph. pres. יִלְפֹּט, pl. יִלְפְּטוּ. Be, become, turned about, towards, &c., Ruth iii. 8; Job vi. 18.

Rosen.—8 *Et fuit in medio noctis, ut expavesceret vir ille, et se inclinaret.* In verbo וַיִּלְבֹּט interpretando dissentiunt interpretes. Chaldaeus, illius significatione e Chaldaico וְאִתְרִיךְ מִלְפָּתָא, *rapa petita, sic reddidit: et emollita est instar rapæ caro ejus præ timore.* Cui explicationi repugnant duo alia loca, quibus verbum לָפַת legitur, Jud. vi. 29; Job. vi. 18. Jarchi e loco Jud. xvi. 29, *tenendi, apprehendendi* significatum verbum illud obtinere conjecit. Quum autem in forma Niph. passiva, hic positum sit, Ludov. de Dieu *detentus est* interpretatur, ut causa terroris indicetur, quæ hæc esset, quod a muliere detinebatur, pedibus accumbente, quæ pondere suo stragulam constringebat et comprimebat, ne pedes libere movere ille posset. Sed quem verbo לָפַת inesse significatum vidimus Jud. xvi. 29, *inflexere*, et Arabibus in Conj. V., *se inflectere*, eundem et hic retinemus. In-

fleat se, inclinavit se Boasus, quum primum excitus somno erectus sedisset, deinde inclinato prorsum corpore, porrectaque manu, palpatus est. וַתִּשָּׁן בּוֹאָס אֶת־פָּדָהּ מִן־הַחֶמֶד, *Et ecce! mulier cubans ad id quod ad pedes suos erat.* פָּדָהּ pro accusativo capiendum est, directionem personæ indicante ad locum qui nomine indicatur; vid. Roorda *Gram. Hebr.*, P. ii., p. 130, § 428.

Ver. 9.

וַתִּשָּׁן בּוֹאָס אֶת־פָּדָהּ מִן־הַחֶמֶד כִּי גִבֹּרָה הִיא — אֶת־הָאֶתָּה :

— καὶ περιβαλεῖς τὸ περιεργόν σου ἐπὶ τὴν δουλήν σου, ὅτι ἀγχιστεύς εἶ σύ.

Au. Ver.—9 And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman [or, one that hath right to redeem].

Spread therefore thy skirt.

Rosen.—*Et expande alam tuam super ancillam tuam.* פָּדָהּ, *alam* sunt qui hic de protectione, *tutela* capiant, metaphorā ab avibus petitā, quæ pullos alis protegere solent; cf. supra iii. 12. Petere igitur Rutham, ut Boas ipsam legitimo matrimonio in suam tutelam recipiat. Sed denotat פָּדָהּ, et *oram*, *laciniam* vestis, aut pallii, qua Orientales se noctu dormientes involvere solent, ut פָּדָהּ, *ora pallii*, 1 Sam. xxiv. 5, 12, et פָּדָהּ, *quatuor oræ operimenti tui*, Deut. xxii. 12. Et omisso vestis nomine Zach. viii. 23 אִשׁ יְהוּדִי, *ora pallii viri Judæi*. Hinc, quum conjuges sub eodem tegmine dormire soleant, cum vir *oram pallii super mulierem expandere* dicitur, id illam intra torum secum recipere denotat. Ita Ezech. xvi. 8 נָאֶרְשׁ כְּנָפִי עֲלֶיךָ, *expandi oras vestis meæ super te*, i. e., uxorem te mihi duxi; cf. not. ad eum loc. In qua loquendi formula non esse de tutela mariti cogitandum, patet e Deut. xxiii. 1; xxvii. 10, ubi legimus: *ne ducat vir uxorem patris sui*, וְלֹא יִלְכֶּה כְּנָף אָבִיו, *nec retegat oram, operimentum patris sui*, ubi protectionis notio nequaquam locum habere potest. Petit igitur Rutha a Boaso, ut se tori sui participem faciat. Ita Chaldaeus: *vocetur nomen tuum super ancillam tuam*, accipiendo me uxorem.

Near kinsman. See notes on Numb. xxxv. 12, vol. i., pp. 645, 646.

Ver. 10.

וְהָיָה כִּי־יִשָּׁן בּוֹאָס אֶת־פָּדָהּ מִן־הַחֶמֶד כִּי גִבֹּרָה הִיא — הָאֶתָּה וְגו' :

— ὅτι ἡγάθυνες τὸ ἔλεός σου τὸ ἔσχατον ὑπὲρ τὸ πρῶτον, κ.τ.λ.

Au. Ver.—10 And he said, Blessed be thou of the Lord, my daughter: for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

Dr. A. Clarke.—*In the latter end than at the beginning.*] It is not easy to find out what Boaz means. Perhaps חֶסֶד, *chesed*, which we translate *kindness*, means *piety*: as if he had said: Thou hast given great proof of thy *piety* in this latter instance, when thou hast avoided the young, and those of thy own age, to associate thyself with an elderly man, merely for the purpose of having the Divine injunction fulfilled, viz., that the brother, or next akin, might take the wife of the deceased, and raise a family to him who had died childless.

Bp. Patrick.—He commends her true kindness both to her mother and to her husband, which appeared now more than before, by her endeavours to preserve his name and family.

Rosen.—*Bonam fecisti pietatem, s. benevolentiam tuam posteriorem præ priore.* Prior benevolentia Ruthæ erga Boasi familiam fuit amor, quo virum et socrum prosequuta erat, de quo Boas ii. 11, posterior hæc ipsa erga Boasum, viri propinquum, seniore licet, amicitia, quæ erat conjuncta cum amore prioris viri, cui prolem excitare voluit. Hieronymus: *priorem misericordiam tuam posteriore superasti.* Sed nomen נָחַם non tantum *beneficentiam* et *benevolentiam* in miseros, sed in quosvis significat.

Ver. 11.

Au. Ver.—11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city [Heb., gate] of my people doth know that thou art a virtuous woman.

Rosen.—*Et nunc, filia mea, ne timeas; omne quod dixeris mihi, faciam.* כִּי יִירָדָהּ כָּל־עַמִּי בִּי אֵשֶׁה חֵל, *Novit enim tota porta, urbs, populi mei, quod mulier strenuitatis tu es. Porta populi sunt qui senatum intelligi existiment, quod in portis senatores sedere, et judicia exercere solebant, vid. infra iv. 1, 2.* Ita Chaldaeus: *quæ omnia manifestum est enim omnibus sedentibus in porta synedrii magni populi mei.* Sed h. l. per portam potius per synecdochen

partis pro toto tota *urbs* significatur, ut Gen. xxii. 17; xxiv. 60; xxxiv. 24; Deut. xvii. 2; xxviii. 52, ut dicatur, omnibus Bethlehemii incolis Ruthæ virtutem perspectam esse. Recte Hieronymus: *scit enim omnis populus, qui habitat intra portas urbis meæ.* אִשָּׁתָּה חַיִּל, *Mulier roboris*, virtutis, dicitur et Prov. xii. 4; xxxi. 10 *mulier proba, diligens, virtutibus sexum muliebre decentibus ornata.*

Ver. 12.

וַעֲתִידָהּ כִּי אֶמְנָם כִּי אִם גָּאֹל אֶלְכִי
וְגַם יֵשׁ גָּאֹל הַרְבֵּי מִמֶּנִּי :

חתיב ולא קרי

καὶ νῦν ὁ ἀληθὺς ἀγγιστεὺς ἐγὼ εἰμὶ καὶ
γε ἔστιν ἀγγιστεὺς ἐγγύων ὑπὲρ ἐμέ.

Au. Ver.—12 And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I.

And now it is true.

Houb.—*Verumtamen* *quonquam* *ego sum revera consanguineus*, &c. Delet Masora, quod tamen retinendum. Nam כִּי אִם idem valet, ac *si maximè*, vel *quonquam* Latinum. Similiter utrumque כִּי retinendum; nam prius præparat ad posterius, in quo est redintegratio quædam prioris. Et sæpè כִּי Hebraico in sermone abundat.

Rosen.—*Et nunc, etsi verum est, quod vindex, s. propinquus, ego sum tibi.* Prius כִּי, *si hic etsi, quamvis*, valere patet. Sed quod post alterum כִּי in textu scriptum est, אִם, Masorethæ non esse legendum monent; et in codicibus quam plurimis prorsus omissum est. Si genuinum sit, mere explorativum judicandum est. Sane אִם post כִּי abundat et Exod. xxii. 22 אִם צֶעֶק יִצְעַק אֵלַי, *quodsi clamavit ad me.*

12, 13, &c. *Kinsman.* See notes on Numb. xxxv. 12, vol. i., pp. 645, 646.

Ver. 14.

וַתִּשְׁכַּב מִרְגְּלֹהָי עַד-הַפֶּקֶר וּגְו'

מרגלתי קרי

καὶ ἐκοιμήθη πρὸς ποδῶν αὐτοῦ ὥς πρωτὶ
κ.τ.λ.

Au. Ver.—14 And she lay at his feet until the morning, &c.

Houb.—*Margoloth*, quoniam sic legitur 4 et 7. Sapientius fecisset, si monuisset, post verbum ושכב, omissum fuisse alterum ב ante מרגלתי, ut esset במרגלתי et ut liceret interpretari, *in*, vel *sub tegmine pedum ejus.* Nam verbum שכב sub neutrum

sit, niti debet aliquâ præpositione nomen מרגלתי, in quo littera מ non est præpositio. Deludit lectores suos Clericus, cum eos docet subaudiendum esse על vel אֵל, hoc est, *ad pedem lecti*, et idem facit ac si statueret, *decumbere lectum*, Latinum esse, et subaudiendum esse *super.*

Rosen.—*Cubavit igitur ad stragulas pedum ejus usque ad tempus matulinum.* Ante מרגלתי solent אֵל subaudire, sine necessitate; nam est accusativus, cf. not. ad vs. 8.

Ver. 15.

וַיֹּאמֶר הִבִּי הַמִּטְפָּחַת אֲשֶׁר-עָלֶיךָ
וְאַחֲזִיקָהּ וְתֹאחֲזִי בָהּ וַיֹּמַד שֵׁשׁ-שְׁעָרִים
וַיָּשֶׁת עָלֶיהָ וַיִּבֶא הָעִיר :
וְאַחֲזִיקָהּ

καὶ εἶπεν αὐτῇ. φέρε τὸ περίωμα τὸ ἐπάνω σου.
καὶ ἐκράτησεν αὐτὸ, καὶ ἐμέτρησεν ἑξ κριθῶν, καὶ
ἐπέθηκεν ἐπ' αὐτήν, καὶ εἰσῆλθεν εἰς τὴν πόλιν.

Au. Ver.—15 Also he said, Bring the vail [or, sheet, or, apron] that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and she went into the city.

Vail.

Bp. Patrick.—The Hebrew word *mitpachath* is variously interpreted, it signifying any kind of covering. The LXX translate it περίωμα, by which they seem to have meant that which we call an *apron*, or a *kirtle*, which is bound about one. The Vulgar *pallium*; but it is by us most properly rendered a *veil*; which modest women were wont to throw over their heads, to cover their faces.

Dr. A. Clarke.—הַמִּטְפָּחַת this seems to have been a cloak, plaid, or what the Arabs call *hayk*, which has been largely explained elsewhere. See Judg. xiv. 16.

Gesen.—מִטְפָּחַת f. (ר. טפח) Ruth iii. 15, plur. מִטְפָּחוֹת Is. iii. 22, a wide upper garment of a woman, *mantle, cloak* [so Lee, Rosen.]. See Schræder de Vestitu mulier., Heb. c. 16.

Measures.

Dr. A. Clarke.—We supply the word *measures*, for the Hebrew mentions no *quantity*. The Targum renders *six seahs*, שֵׁשׁ סֵאִין, *shith sein*; which, as a seah was about *two gallons and a half*, must have been a very heavy load for a woman; and so the Targumist thought, for he adds, *And she re-*

ceived strength from the Lord to carry it. If the omer be meant, which is about six pints, the load would not be so great, as this would amount to but about four gallons and a half; a very goodly present.

Rosen.—וַיִּמְדַּם שֶׁשׁ שְׁעִירִים, *Et mensus est sex hordea*, pro מִדָּה שְׁעִירִים, *mensuras hordei*, nomen prius verbale latet in verbo. Similiter Esth. v. 1 וַיִּלְבַּשׁ אֶחָד מִלְּבוּשֵׁי הַמֶּלֶךְ, *induitque Esther vestimentum regni*, i. e., regium. Mensuræ hic intelliguntur tum vulgo notæ. Chaldæus: *sex Seas hordei* posuit, id est, duas ephas, vid. ii. 17, Hieronymus: *sex modios*. Sed tantum onus pallio involutum mulier in urbem non potuisset portare.

She went into the city.

Bp. Patrick.—The Chaldee saith, *Boaz went into the city*; and the Hebrew favours this interpretation. For the word for *went* is in the masculine gender, as in the next words it is in the feminine.

Rosen.—וַיָּבֵא הָיִיד, *Et ingressus est urbem Boasus*, ut supplet Chaldæus, et verbum masculinum indicat. Sed Hieronymus ita vertit: *quæ portans ingressa est civitatem*, quasi pro וַיָּבֵא legisset וַיָּבֵא, quod et Syrus expressit, et hodiernum in codicibus pluribus et Kennicottianis et De-Rossianis legitur. Verum de Boaso sermo est, qui summo mane, postquam Ruthæ suum munus demensus fuerat, ex agro in urbem rediit.

Ver. 16.

וַתָּבֹא אֶל־הַמִּוֹתָהּ וַתֹּאמֶר מִי־אַתָּה בְּתִי וְגו'

καὶ 'Ρούθ εἰσηλθε πρὸς τὴν πενθερὰν αὐτῆς. ἡ δὲ εἶπεν αὐτῇ θύγατερ, κ.τ.λ.

Au. Ver.—16 And when she came to her mother in law, she said, Who art thou, my daughter? And she told her all that the man had done to her.

Who art thou?

Ged., Booth.—How hast thou succeeded?

Bp. Patrick.—Who art thou, my daughter?

It was so early in the morning when she returned home, that Naomi could not well discern who it was that desired the gate might be opened; but perceived it was a woman, whom she calls her daughter, as they used to do in civility, it appears, by Boaz's language, ver. 10. But the Vulgar takes it quite otherwise, that she asked her, "What hast thou done, my daughter?" That is, How hast thou succeeded? And,

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indeed, the answer favours this; and the Hebrew words will bear it, if *mi* be interpreted not *who*, but *what*.

Dathe.—Illa vero cum ad socrum suam veniret, hæc, quænam esset, quæsivit. *Quænam.* Nam uxor Boasi, an non? Sic Michaëlis.

Houb.—Nos, pronomen מִי, *quis*, sic accipimus, ut *qualis*; q. d. Noemi, *qualis nunc tu es*, sive qualem exitum habes susceptæ rei?

Rosen.—*Et illa venit ad socrum suam, ea-que dixit: quænam es tu, filia mea?* Recte observat Aben-Esra, Noemin ita quæsivisse, dum Rutha ante fores staret. Nimirum quum ostium Rutha summo mane pulsaret, antequam alius alium cognosceret (vs. 14), socrus suspicabatur, nurum adesse. Quærit igitur: tune es, quæ intromitti cupit?

CHAP. IV. 1.]

שָׁבָה־בָּהּ פְּלִנִּי אֶלְמִנִי וְגו'

— καὶ εἶπε πρὸς αὐτὸν Βοός. ἐκκλίνας κάθισον ὧδε κρύφιε, κ.τ.λ.

Au. Ver.—1 Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here, &c.

Unto whom he said, Ho, such a one!

Ged., Booth.—To whom, calling him by his name, he said.

Gesen.—פְּלִנִּי m. (r. פְּלִי) 1. *Some one, a certain one*, Gr. ὁ δέινα, Arab. فَلَانٌ, Syr.

פְּלִנִּי, pp. one distinct, definite, whom one points out as with the finger, and not by name; prob. from an absol. noun פִּלְנָן, a distinguishing. Every where joined with אֶלְמִנִי, pp. one concealed, nameless. So of persons, in the voc., Ruth iv. 1: שָׁבָה־בָּהּ פְּלִנִּי, *sit down here, thou such an one!* Gr.

ὁ οὐτος, Arab. يَا فُلَّانَ, i. q. يَا هَذَا.

Of things 1 Sam. xxi. 3: אֶלְמִנִי אֶלְמִנִי, *to such and such a place*, i. q., to a certain place which shall be nameless, 2 K. vi. 8.—From the junction of these two words comes the form פְּלִנִּי, Dan. viii. 13. *A certain one, some one*, ὁ δέινα, pp. *one kept silent*, whose name is not mentioned, from r. אָמַם [No. 2, to be mute]. Always preceded by פְּלִנִּי.

U U

Rosen.—*Dixitque*: heus tu! Has voces Hieron. recte *vocans eum nomine suo* expressit. Eas enim Hebræi usurpare solent de homine aut loco, quem vel nominare nequeunt, nomine ignorato, aut non succurrente, vel nominare nolunt, uti Græcorum *ὁ δέῖνα*, Matth. xxvi. 18. Vix dubium est, Boasum vindicem illum suo nomine appellasse, sed scriptorem, quod illud ignoraret, hæc nomina substituisse.

Ver. 4, 5.

4 וַיֹּאמֶר אֶמְרָתִי אֲגַלָּה אֲזַנְךָ לְאָמִר
קִנְיָה נִגְדָה הַיְשָׁבִים וְנִגְדָה זִקְנֵי עַמִּי אִם-
תִּנְחַל נָחֵל וְאִם-לֹא יִנְחַל לְהַגְדָה לִי
וְאִדְעָ כִּי אִין זִוְלָהֶךָ לְנָחֹל וְאִנְכִי
אֲחִירָךְ וַיֹּאמֶר אֲנֹכִי אֲנָחֵל : 5 וַיֹּאמֶר
פִּעְזוּ בְּיוֹם-קִנְיֹתְךָ הַשָּׂדֶה מִיָּד נַעֲמִי
וְהָיָאתָ רוֹת הַמּוֹאבִיתָה אֲשֶׁת-הַמֶּת קִנְיָתִי
לְהָקִים נֶשֶׁם-הַמֶּת עַל-קִנְיָתִי :

v. 4. וְאִדְעָ קרי קמץ ב'ו' ק

v. 5. קרי קי

4 κάγω εἶπα, ἀποκαλύψω τὸ οὖς σου λέγων, κησῆσαι ἐναντίον τῶν καθήμενων, καὶ ἐναντίον τῶν πρεσβυτέρων τοῦ λαοῦ μου· εἰ ἀγχιστεύεις, ἀγχιστεύει· εἰ δὲ μὴ ἀγχιστεύεις, ἀνάγγελόν μοι καὶ γνώσσομαι, ὅτι οὐκ ἔστι παρέξ σου τοῦ ἀγχιστεύσαι, κάγω εἰμι μετὰ σέ. ὁ δὲ εἶπεν. ἐγὼ εἰμι, ἀγχιστεύσω. 5 καὶ εἶπε Βοός. ἐν ἡμέρᾳ τοῦ κτήσασθαι σε τὸν ἀγρὸν ἐκ χειρὸς Νωεμὶν καὶ παρὰ Ῥούθ τῆς Μωαβίτιδος γυναῖκός τοῦ τεθνηκότος, καὶ αὐτὴν κτήσασθαι σε δεῖ, ὥστε ἀναστήσαι τὸ ὄνομα τοῦ τεθνηκότος ἐπὶ τῆς κληρονομίας αὐτοῦ.

Au. Ver.—4 And I thought to advertise thee [Heb., I said I will reveal in thine ear], saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

4 And I thought to.

Ged., Booth.—And I thought it right to.

Rosen.—וַיֹּאמֶר אֶמְרָתִי, *Et ego dixi* scil. בְּלִבִּי, s. בְּלִבִּי, in corde meo, coll. Genes. xvii. 17; xxvii. 41; Ps. xiv. 1, i. e., cogitavi, mecum statui. Sic Genes. xxii. 11 Abraham *dixit*, i. e., cogitavit: non est timor Dei in loco

illo. Vid. et Genes. xxvi. 9; Exod. ii. 14. וַיֹּאמֶר אֶמְרָתִי אֲגַלָּה אֲזַנְךָ לְאָמִר, *Revelabo aurem tuam dicendo*, i. e., monebo te hac de re, nec te inscio agrum Elimelech comparabo. Quo sensu hanc dicendi formulam sæpius offendimus, ut 1 Sam. ix. 15, וַיִּרְוֶה נָחֵל אֶתְדַּאן שְׂכִימָל, *Jova revelavit aurem Samuelis*, i. e., indicavit ei. Sic David 2 Sam. vii. 27, וַיִּרְוֶה נָחֵל אֶתְדַּאן שְׂכִימָל, *nam tu, Deus Israelis, revelasti aurem servi tui*, indicasti servo tuo. Vid. et 1 Sam. xx. 2, 12, 13; xxii. 8, 17. Translatio ducta est ab iis, qui caput veste involutum habent, et quibus, veste amota, retegatur auris, si quid in aurem sit dicendum.

But if thou wilt not redeem it.

Houb., Ken., Horsley, Rosen., Ged., Booth.—For וְאִם לֹא יִנְחַל, read וְאִם לֹא תִנְחַל, and לא תנחל. MSS.

Maurer.—וְאִם לֹא יִנְחַל. Schulzius: “*si non redimet, h. e., si non redimetur* (נָחֵל) sc. abs te, h. e., *si vindicare tibi nolis.*” Sed quis hæc talia ferre possit! Neque commendabilior est Michaëlis interpretatio hæc: *siu minus, alius redimet.* Apparet enim, וְאִם precario suppleri. Legendum videtur וְאִם, quod exhibent plurimi libri et exprimunt verss. antiquæ omnes. De oratione obliqua in hoc contextu cogitari vix ac ne vix quidem potest.

5 Thou must buy it also of Ruth the Moabitess.

5 *Houb., Ken., Dathe, Horsley, Rosen., Ged., Booth.*—Thou must also take possession of Ruth the Moabitess.

Dathe.—Pro וְאִם legendum esse נָחֵל, non solum versionum antiquarum auctoritate defendi potest, sed etiam contextu. Vulgatus habet: *Quando emeris agrum de manu mulieris, Ruth quoque Moabitiden, quæ uxor defuncti fuit, debes accipere*, et Syrus accuratius textum Hebræum exprimens: *Quando emeris agrum a Nooma, et Rutham Moabitidem uxorem defuncti posside.* Οἱ δὲ quidem legerunt וְאִם καὶ παρὰ Ῥούθ, κ.τ.λ., sed addunt etiam: καὶ αὐτὴν κτήσασθαι σε δεῖ. Similiter Arabs et Chaldæus. Sed sic pro קִנְיָה legendum esset קִנְיָה. Clericus lectionem receptam defendens subintelligit agrum: Comparabis eum ea lege, etc. Sic esset legendum קִנְיָה. Quod idem fieri a Michaële miror, dum vertit: *Si emis agrum a Nooma et Rutha, hoc fit eum in finem et sub hac conditione*, etc. Nam vel sic legendum esset קִנְיָה. Quodsi etiam concederem, verba Hebræa admittere hanc explicationem,

de quo tamen valde dubito, ex verss. 9 et 10 plane apparere arbitror, legendum esse יָוֵא. Nam repetit Boasus in his versibus, quid actum sit, de quo ipse cum altero conuenit, nempe ver. 9, *se bona Elimelech emisse a Nooma*, vs. 10, *et præterea Rutham emisse sibi uxorem*. Cf. Kennicottus in Diss. i., p. 433 vers. Lat. et Hubigantius ad h. l. Litteram Jod in lectione textuali יָוֵא omitunt plus quam quinquaginta codd. a Kennicotto citati.

Maurer.—Hic locus manifeste corruptus est. Potest autem duplici ratione sanari. Una hæc est, ut pro קָיִיר legas וְיָאָה vel וְיָאָה et pro קָיִיר (quam formam Ges. et Ew. non debebant in earum numero ponere, quas iii. 1 vidimus, quandoquidem femininum וְיָאָה longe alienissimum est ab hoc loco) קָיִיר, quod ipsum K'ri exhibet, vel וְיָאָה hoc sensu: *quando emis fundum illum a Nooma: Rutham quoque Moabitidem, defuncti uxorem, emis, ut cet.* Hanc emendationem primum suadere videntur vs. 9 et 10 ubi fere iisdem verbis narrat Boasus, quid illud sit, de quo ipse cum altero convenierit: vs. 9: — בְּיָמֵי קָיִיר מִדַּרְגָּתוֹ וְגַם אֶת־רֹחַמֵּי אִשָּׁתוֹ מִדָּוִד וְגַם אֶת־רֹחַמֵּי אִשָּׁתוֹ מִדָּוִד. Deinde observatio dignum est, cod. K. 31 habere וְיָאָה sup. ras., ut videatur primo legisse וְיָאָה. Denique וְיָאָה vel וְיָאָה (קָיִיר) exprimunt Syr. et Vulg. Sed LXX: καὶ παρὰ Πούθ, κ.τ.λ. Similiter Chald. et Ar. Altera ratio in eo cernitur, ut וְיָאָה intactum relinquo, pro קָיִיר vero scribas קָיִיר, i. e., *quando emis fundum illum a Nooma et a Rutha Moabitide, defuncti uxore: emis eum ea lege, ut nomen defuncti suscitetur in possessione ejus, i. e., proles ei paretur, quæ suum nomen gerat.* Quodsi ex me quæris, utram rationem præferendam ducam, equidem sine ulla dubitatione posteriorem dico, cum quod locus ita emendatus ab illo vs. 9, 10 verbis tantum, re non differt, quandoquidem *prolem mortuo parare* dicuntur ii, qui ex jure leviratus mortui uxorem ducent, tum quod hæc difficultatis tollendæ ratio altera multo levior atque adeo levissima est. Quam facile enim קָיִיר corrumpi poterit in קָיִיר, plane apparet.

Ver. 6.

— פֶּן־אֲשַׁחִית אֶת־כַּחֲלָתִי וְגו'.

-- μή ποτε διαφθείρω τὴν κληρονομίαν μου, κ.τ.λ.

Au. Ver.—6 And the kinsman said, I cannot redeem *it* for myself, lest I mar mine

own inheritance; redeem thou my right to thyself; for I cannot redeem *it*.

Pool.—*Lest I mar mine own inheritance*; either, first, Because having no children of his own, he might have one, and but one, son by Ruth, who, though he should carry away his inheritance, yet should not bear his name, but the name of Ruth's husband; and so by preserving another man's name, he should lose his own. Or, secondly, Because as his inheritance would be but very little increased by this marriage, so it might be much diminished by being divided amongst his many children, which he possibly had already, and might probably have more by Ruth.

Dr. A. Clarke.—*I cannot redeem it for myself.*] The Targum gives the proper sense of this passage : “ And the kinsman said, On this ground I cannot redeem it, because I have a wife already ; and I have no desire to take another, lest there should be contention in my house, and I should become a corrupter of my inheritance.”

Rosen.—*Dixit vindex, s. cognatus: non possum vindicare mihi prædium illud, ne perdam hereditatem meam, i. e., fundum meum hereditarium.*

Ver. 8.

— וַיִּשְׁלַח אֱלֹהִים בְּעָלָיו :

— καὶ ὑπελύσατο τὸ ἱπόδημα αὐτοῦ, καὶ ἔδωκεν αὐτῷ.

Au. Ver.—8 Therefore the kinsman said unto Boaz, Buy *it* for thee. So he drew off his shoe.

So he drew off his shoe.

Ged., Booth.—So he drew off his shoe, and gave to him [LXX, Arab.].

Ver. 9.

Au. Ver.—9 And Boaz said unto the elders, and *unto* all the people, Ye *are* witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

Houb.—חֻקִּים וְחֻלִּי. *Melius* וְחֻלִּי, *ut* sæpe
supplent in Pentateucho Samaritani. Sic
etiam hoc loco Chaldæus et Syrus. Similiter
postea וְחֻמָּהּ, *et Mahalon*, quoniam ante-
cessit לְחֵינִי.

Ver. 11.

— וַיִּתֵּן יְהוָה אֶת-הָאִשָּׁה הַכַּמֶּה אֵלָיו
בְּיָמָיו כְּרִחֵל 1 וּבְלֵאָה אִשְׁרָתוֹ

וַתִּתֵּן לָהֶם אֶת-יְהוָה וְקָרָא שְׁמָם בְּבֵית לֵחָם :
וַעֲשֶׂה-תִּי לִי

— δόξῃ κύριος τὴν γυναῖκά σου τὴν εὐσπορευομένην εἰς τὸν οἶκόν σου ὡς Ραχὴλ καὶ ὡς Λία, αἱ ὑποδομήσαν ἀμφοτέραι τὸν οἶκον τοῦ Ἰσραὴλ, καὶ ἐποίησαν δύναμιν ἐν Ἐφραθᾷ, καὶ ἔσται ὄνομα ἐν Βηθλεέμ.

Au. Ver.—11 And all the people that were in the gate, and the elders said, *We are witnesses. The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily [or, get thee riches, or, power] in Ephratah, and be famous [Heb., proclaim thy name] in Bethlehem.*

Houbigant, Horsley.—Which two. שהם, read שתי. MSS.

Do thou. So Dathe, Rosen.

Bp. Horsley.—*Make the woman—like Rachel and like Leah—and do thou worthily in Ephratah, and be famous in Bethlehem.* Rather, *Grant that the woman—may be like Rachel and like Leah—and set a good example in Ephratah, and that her name may be famous in Bethlehem.* “Acquire fame,” קרא שם, read קרא שמה, as in ver. 14, קרא שמו. The subject of this whole eleventh verse is Ruth, not Boaz. “Qui si ageretur in his verbis וַעֲשֶׂה הוּא, legeretur וַיֵּאָחַז, ‘tu vero,’ וַעֲשֶׂה הוּא, ‘fac virtutem,’ ut ope pronomini transitus fieret ad Boaz ab ipsâ Ruth, de qua mox sermo erat. Ita interpretatur cum Vulgato Syrus. Vide ipsum, non autem Latinum ejus interpretem.”—*Houbigant* ad locum.

Booth.—Those two who builded the house of Israel; and make her an example of virtue in Ephratah, and famous in Bethlehem.

Rosen.—*Det Jova mulierem, quæ venit ad domum tuam, i. e., quæ tibi jam matrimonio jungitur, sicut Rachelam et sicut Leam, quæ ædificarunt ambæ illæ domum Israelis.* Phrasis ædificare domum valet: liberis familiam augere. וַעֲשֶׂה הוּא, שְׁמָהּ, cf. ad i., 9, 13, 19. וַעֲשֶׂה הוּא, *Et fac virtutem, i. e., strenue age.* Alii cum Aben-Esra: *compara tibi opes, ut hæc phrasis legitur Deut. viii. 17, robur manus meæ, וַעֲשֶׂה לִּי אֶת-הַיָּד הַזֹּאת, comparavit mihi has divitias.* Ad Boasum hoc votum respicere ostendit imperativus masculinus; nisi velis et eum usurpari pro feminino וַעֲשֶׂה הוּא, quod tamen haud verisimile ob id quod proxime sequitur. וְקָרָא שְׁמָם בְּבֵית לֵחָם, *Et voca*

nomen in Bethlehem, mirus loquendi modus, qui alias non usurpatur, pro: advoca, i. e., accerse, acquire tibi nomen; fac, ut sæpe vocetur nomen tuum per filios eorumque posteros, cf. Genes. xlviii. 16, וְקָרָא בָהֶם שְׁמִי, et vocetur per eos, pueros, nomen meum. Alii nostra verba sic exponunt: famam et celebritatem nominis consequere. Quod aliqujus nomen frequenter profertur, est celebritatis et famæ indicium, qua carent ii, quorum nomen raro pronuntiatur. Cf. Gen. vi. 4 אַנְשֵׁי-שָׁם, *viri nominis, i. e., celebres, famosi, ut ibi gigantes vocantur.*

Ver. 14, 15.

וַתֹּאמַרְנָה הַנְּשִׁים אֶל-נָעֲמִי בְּרוּךְ יְהוָה אֲשֶׁר לֹא הִשָּׁבִית לָךְ גֵּאֹל גֵּאֹל הָיִים וְיִמְרָא שְׁמוֹ בְּיִשְׂרָאֵל : 15 וְהָיָה לָךְ לְמַשִּׁיב נֶפֶשׁ וּלְבָלָל אֶת-שְׂכִיבָתְךָ כִּי כָלִיתָ אֲשֶׁר-אַהֲבָתְךָ יְלֹדָתוֹ אֲשֶׁר-הָיָה מְרֻבָּה לָךְ מִשְׁבָּעָה בָּנִים :

v. 15. וְהָיָה לָךְ נֶפֶשׁ מְרֻבָּה

14 καὶ εἶπαν αἱ γυναῖκες πρὸς Νωεμὶν, Εὐλογητὸς Κύριος, ὃς οὐ κατέλυσέ σοι σήμερον τὸν ἀγχιστή, καὶ καλέσαι τὸ ὄνομά σου ἐν Ἰσραὴλ. 15 καὶ ἔσται σοι εἰς ἐπιστρέφοντα ψυχῇ, καὶ τοῦ διαθρῆναι τὴν πολιάν σου, ὅτι ἡ νύμφη ἡ ἀγαπήσασά σε, ἔτεκεν αὐτὸν, ἥ ἐστιν ἀγαθὴ σοι ὑπὲρ ἑπτὰ υἱούς.

Au. Ver.—14 And the women said unto Naomi, Blessed be the Lord, which hath not left thee [Heb., caused to cease unto thee] this day without a kinsman [or, redeemer], that his name may be famous in Israel.

15 And he shall be unto thee a restorer of thy life, and a nourisher of [Heb., to nourish] thine old age [Heb., thy gray hairs]: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him.

Pool.—*Without a kinsman; which is understood, either, first, Of the son new born [so Houb., Patrick, Horsley, Rosen.]. Or rather, secondly, Of Boaz; for the name of goel, which is translated kinsman or redeemer, is never, that I know of, given to the child born, but always to the person begetting him of his brother's or near kinsman's wife. And whereas it is objected, that there was no cause for this congratulation at this time in reference to Boaz, because that was done divers months before this time; it may be replied, that the memory of*

that generous action was revived upon this occasion, and therefore is fitly mentioned as the foundation of this child's birth; and this happy effect justly leads them to the cause and original of it, which was this, that Boaz had shown himself to be a *kinsman* or *redeemer*, not only in name and title, as the other kinsman was, ver. 6, but in truth and reality. The words may be rendered, *which hath not made or suffered thy kinsman to fail to thee*, i. e., to neglect or refuse the performance of his duty to thee and thine, as the other kinsman did. *That his name may be famous in Israel*, Heb., and *his name shall be famous in Israel*, for this noble and worthy action, wherein he gave so great an example of piety, charity, humility, and self-denial.

A restorer of thy life, i. e., of the comfort of thy life, which was in a great measure dead and gone. *Hath born him*, to wit, a son; the pronoun for the noun understood, which is frequent in the Hebrew tongue. Or, *hath born to him*, i. e., to thy kinsman, to wit, a son, which is easily understood; and so the pronoun affix is put for the separate; of which there are instances; as Josh. xv. 19; 1 Kings xix. 21; Job xxxi. 37; Ezek. xxix. 3.

Bishop Horsley.—*That his name may be famous*; rather, “and may his name be famous.”

Rosen.—14 *Tum dixerunt mulieres Bethlehemem ad Noomin: laudatus sit Jora, qui non cessare fecit*, non deesse sivit, tibi vindicem hodie, quo sunt qui Boasum intelligi existiment. Sed indicatur potius filius recens natus; nam de eo hic gratulantur mulieres Noomi, quæ propterea הַיִּים, hodie addunt. Atqui Boasum vindicem pridie habebat. Vocant puerum recens natum זִנְאִל, vindicem, quia olim, si victurus esset, sibi redimere debebat integram Noomis possessionem. וַתִּקְרָא שְׁמוֹ בִּישְׂרָאֵל, Et vocetur, celebretur nomen ejus, pueri, in Israele.

15 וַהֲדָה לָךְ לְמִשְׁבֵּחַ נָשָׁא, Et erit, s. sit tibi natus hic puerulus olim in reducentem, reducens animam i. e., qui animum tuum multis calamitatibus afflictum erigat et refocillet. *Reducens animam* is est, qui animam adeo deficientem, ut jam e corpore egressa videatur, in corpus quasi reducit. Qua phrasi designatur consolatio et auxilium; vid. Jud. xv. 19; 1 Sam. xxx. 12; Ps. xix. 8; xxiii. 2, 3. *Et ad sustentandam canitiem tuam, quia nurus tua, quæ amat te, peperit eum*, unde sperandum, ut puer hic, matris

olim imitaturus exemplum, te similiter amet. Ludov. Cappellus in *Crit. S.*, l. vi., cap. 9, § 8, p. 1022, edit. Hal., pro יָרָה יְרָה melius legi יָרָה putat, et hoc pro יָרָה positum esse, hoc sensu: quia peperit filium nurus tua, quæ te amat, quæque, rel. Quem ipsi scrupulum movit, quod, si legatur יָרָה, non viderit, ad quem referatur hoc relativum, quum vocem זִנְאִל, quæ precessit, de Boaso capiat. Sed quum זִנְאִל de puero recens nato intelligendum sit, nihil difficultatis in יָרָה, sive, ut in nonnullis codicibus legitur, יָרָה (cum Cholem) esse apparet. Cf. Buxtorfii *Anticrit.*, p. 985, seqq. *Quæ est melior tibi septem filiis*, qui tantis te beneficiis afficere non possent, quam nurus tua, viro opulento juncta, qui et ipse tibi bene cupit. Relativo אֲשֶׁר additum הָיָא indicat, אֲשֶׁר non esse ad suffixum proxime præcedens, sed ad nomen remotius קָדָם referendum. Pro מְשִׁבְּחָךְ נָשָׁא Chaldæus præ multis filiis posuit, quum septem sæpius pro multis dici solebant, ut 1 Sam. i. 8; ii. 5.

Ver. 17.

וַתִּקְרָא אָמְרָה שְׁמוֹ עֹבֵד וְגו'

— καὶ ἐκάλεσαν τὸ ὄνομα αὐτοῦ, Ὀβήδ. κ.τ.λ.

Au. Ver.—17 — and they called his name Obed, &c.

Pool.—Obed, a servant, to wit, to thee, to nourish, and comfort, and assist thee; which duty children owe to their progenitors.

Gesen.—Ebed (servant, sc. of God), pr. n.

Rosen.—Vix dubium est, עֹבֵד, quod nomen plures alii viri in V. T. commemorati gesserunt (vid. 1 Chron. ii. 37; xi. 47; xxvi. 7; 2 Chron. xxiii. 1), servientem, scil. Deo, cultorem Dei, denotare, ut עֹבֵדֵי יְהוָה, Jerem. xxxvi. 26, et עֹבֵדֵי יוֹאָחָז, prophetæ aliorumque virorum.

Ver. 21, 22.

Au. Ver.—21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat David.

Pool.—How can this be a true genealogy, seeing by this means four persons take up three hundred and eighty years, which were between Salmon and David, and consequently every one of them must beget a son when he was very old? *Ans.* 1. It is not certain that each of these was the immediate parent of him whom he is said to beget [so Rosen.]; for sometimes grandfathers are

said in Scripture to beget their grandchildren, to wit, by the intervention of their immediate sons; whereof instances have been given. And sometimes in genealogies whole generations are omitted, as may appear by Ezra vii. 2, compared with 1 Chron. vi. 3, and by Matt. i. 8, which might be done here for divers reasons now unknown. 2. There are many examples, even in profane writers, both ancient and modern, of persons that have not only lived one hundred and twenty and one hundred and thirty years and upwards, but have been vigorous and have begotten children at above one hundred years old; and of women that have conceived and born children at the age of fifty, sixty, yea, seventy years. And therefore if it were so in these more ancient

times, when men were longer lived, and under the law, when long life was expressly promised to the obedient, and in persons of strong constitutions and sober conversations, such as some of these are known to have been, and the others may justly be presumed to be such, it is not strange, nor in the least incredible.

Rosen.—De ea quam nostro loco habemus Davidis genealogia Eichhornius, p. 39, satis verisimiliter sic statuit, scriptorem eos nobis exhibuisse Davidis majores, qui tabulis Judæorum inserti omnibusque satis noti essent, omissis eorum nominibus, quorum memoria, dum in Moabitarum ditone exulis vivebant, fuerat extincta. Cf. *Einleit. in das A. T.*, P. iii., § 465, edit. quartæ.

FIRST BOOK OF SAMUEL.

CHAP. I. 1.

וַיְהִי אִישׁ אֶחָד מִיְהוּדָה רָמָתִים צֹפִים
וְהָיָה

ἄνθρωπος ἦν ἐξ Ἀρμαθαὶμ Σιφά, κ.τ.λ.

Au. Ver.—1 Now there was a certain man of Ramathaim-zophim, &c.

Pool.—*Ramathaim-zophim*, called *Ramah*, ver. 19, and here is the dual number *Ramathaim*, i. e., double *Ramah*, probably because it consisted of two parts, whereof the one might be called the *old* city, the other the *new*, both being united into one; and the additional title of *Zophim*, which signifies *watch-towers*, or *watchmen*, may note either the height of its situation, which made it fit for that use: or that the prophets, who are called *watchmen*, as Ezek. iii. 17, had a school or college there [so Chald., St. Jerome].

Dr. A. Clarke.—*Ramathaim-zophim*.] Literally, the two high places of the watchmen; these were, no doubt, two contiguous hills, on which watch-towers were built, and in which watchmen kept continual guard for the safety of the country, and which afterwards gave name to the place.

Ver. 2.

Au. Ver.—2 And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

Dr. A. Clarke.—חַנָּה, *Channah* signifies *fixed* or *settled*; and the other פְּנִינָה, *Peninnah*, signifies a *jewel* or *pearl*.

Gesen.—חֶדֶד 1. *Grace, favour, compassion*. 2. Perhaps *entreaty, supplication, prayer*. 3. Pr. n. *Hannah*.

פְּנִינָה (coral, i. q. פְּנִינָה which is found in some MSS.) *Peninnah*, pr. n.

Ver. 3.

וַיֵּצֵא הָאִישׁ הַהוּא מַעְרֹה מִיָּמִים
לְמִקְדָּשׁ לְהַשְׁתַּחֲוֹת וּלְזָכֹר לַיהוָה
צָבָאוֹת בְּשָׁלוֹחַ וְשָׁם שָׁנָי בְּגִידֵי חֲפָנִי
וּבְכִנֹּרֹת פְּהִנֹּת לַיהוָה :

καὶ ἀνέβαιεν ὁ ἄνθρωπος ἐξ ἡμερῶν εἰς ἡμέρας ἐκ πόλεως αὐτοῦ ἐξ Ἀρμαθαὶμ προσκυνεῖν καὶ θύειν κυρίῳ τῷ θεῷ Σαβαώθ εἰς Σηλὼμ· καὶ ἐκεῖ Ἠλὶ καὶ οἱ δύο υἱοὶ αὐτοῦ Ὀφνὶ καὶ Φινεὲς ἱερεῖς τοῦ κυρίου.

Au. Ver.—3 And this man went up out of his city yearly [Heb., from year to year]

to worship and to sacrifice unto the Lord of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the Lord were there.

Pool.—Yearly, to wit, at one of the solemn feasts, which probably was the pass-over, when he not only went up himself, but carried his wife and children with him. Compare ver. 7. Or, at the appointed days or times; Heb., from days to days; or, from time to time, i. e., at the three solemn feasts, when he, together with all other males, were obliged to go to worship God in the place appointed; and at other times, when he as a Levite was to go thither in his course. To sacrifice; not in his own person, which the Levites could not do, but by the priests; in which sense David, and Solomon, and Absalom are said to offer sacrifices, 2 Sam. xv. 8; 1 Kings viii. 63; 1 Chron. xxi. 26. In Shiloh; where the tabernacle had long been, and now was. See Josh. xviii. 1; Judg. xviii. 31; xxi. 19. The priests of the Lord were there, or, were the priests of the Lord there, to wit, under their father Eli, who is generally conceived to have been the high priest, but being very old and infirm, 1 Sam. iv. 15, and unfit for service, his sons ministered in his stead, being as it were second priests. See 2 Kings xxv. 18. And this clause seems to be added, to show that this good man did not run into that vulgar error, of neglecting his duty of offering to God for the wickedness of the priests; of which see chap. ii. 17, 24.

Ged., Booth.—3 And this man went yearly from his city to worship, and to sacrifice to Jehovah the God [LXX] of hosts in Shiloh. And Eli and his [LXX] two sons, Hophni and Phinehas, were the priests of Jehovah.

Dathe.—Profectus autem est vir ille ex urbe sua quotannis Siluntem, ut adoraret Jovam omnipotentem eique sacrificaret, cujus sacerdotes ibi tunc erant duo Elæi filii, Chophni et Pinehas.

Ver. 4, 5.

4 וַיְהִי חַיִּים וַיִּזְבַּח אֶל־מִזְבֵּחַ יְהוָה
לִפְנֵי הָאֱלֹהִים וְהָאֲנָה וְהָאֲנָה וְהָאֲנָה
מִקֹּדֶשׁ : 5 וַיִּלְחֹץ וַיִּתֵּן מִמֶּנָּה חֵצֶה אֶחָד
בְּיָדָהּ אֶחָד וַיִּתְּנָהּ סָבֵב רַחֲמָה :

4 καὶ ἐγενήθη ἡμέρα, καὶ ἔθυσεν Ἐλκανὰ, καὶ ἔδωκε τῇ Φεννάνᾳ γυναῖκα αὐτοῦ καὶ τοῖς υἱοῖς αὐτῆς μερίδας. 5 καὶ τῇ Ἄννᾳ ἔδωκε

μερίδα μίαν, ὅτι οὐκ ἦν αὐτῇ παιδίον, πλὴν ὅτι τὴν Ἄνναν ἡγάπα Ἐλκανὰ ὑπὲρ ταύτην. καὶ κύριος ἀπέκλεισε τὰ περὶ τὴν μήτραν αὐτῆς.

Au. Ver.—4 And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions :

5 But unto Hannah he gave a worthy portion [or, a double portion]; for he loved Hannah : but the Lord had shut up her womb.

Pool.—5 A worthy portion, or, an honourable or select part, such as the master of the feast usually gave to the person most respected or beloved. See Gen. xliii. 34; 1 Sam. ix. 23, 24.

Bp. Horsley.—מִנְחָה אֶחָד, a particular portion of dressed meats. Particular, for herself : that is the force of the adjective אֶחָד. Besides the portions which he sent to Peninah and her sons and daughters in common, he sent a special portion of meats ready dressed [literally, “baked,” אֵשׁ] to Hannah, for herself.

The copies used by the LXX seem to have had another reading.

וַיִּתֵּן יְהוָה מִנְחָה אֶחָד לַיהוָה כִּי הָיָה אֶחָד
“And unto Hannah he sent a single portion, because she had no child. Nevertheless he loved Hannah, although,” &c. But there is no necessity to depart from the textual reading.

But the Lord; rather, although Jehovah.

Dr. A. Clarke.—5 Unto Hannah he gave a worthy portion.] The Hebrew here is very obscure, מִנְחָה אֶחָד, he gave her one portion of two faces; which the Syriac renders, he gave her one DOUBLE PART; and the Chaldee, he gave her one CHOSEN part; the Arabic is nearly the same; the Vulgate, Annæ autem dedit unam partem tristis, but to Anna he being sorrowful gave one part. As the shew-bread that was presented to the Lord was called פָּנִים אֶחָד, the bread of faces, because it was placed before the face or appearances of the Lord; probably this was called מִנְחָה אֶחָד, because it was the portion that belonged to, or was placed before, the person who had offered the sacrifice. On this ground it might be said that Elkanah gave Hannah his own portion, or a part of that which was placed before himself. Whatever it was, it was intended as a proof of his especial love to her; for, it is added, he loved Hannah.

Ged., Booth.—4 And whenever Elkanah

offered sacrifices, he gave to Peninnah his wife, and to all her sons and daughters, portions [Ged., portions thereof]; 5 But to Hannah he gave a special portion; for he loved Hannah, although Jehovah had given her no children.

Gesen.—Dual פָּנִים 1. The two breathing-holes, i. e., the nostrils, put for the nose. 2. Anger. 3. Meton. the face, countenance. 4. Two persons, as if dual from sing. פָּנִים in the signif. of face, person, comp. πρόσσωπον,

פָּנִים, and Syr. [פָּנִים]. 1 Sam. i. 5, פָּנִים אֶחָד, a portion of two persons, i. e., a double portion. See more fully in Thesaur. Ling. Heb., p. 127.—Others, he gave to Hannah one portion in anger, i. e., with sadness, in a sad and sorrowful spirit; words signifying anger being sometimes transferred to sadness.

Prof. Lee.—פָּנִים אֶחָד, One of two persons, i. e., a double portion, 1 Sam. i. 5.

Dathe.—4 Aliquando, cum Elcana sacrificasset et distribuisset Peninnæ, suæ conjugii, nec non omnibus ejus filiis et filiabus, portiones suas. 5 Hannæ dedit unam portionem subtristis; amabat enim Hannam, sed Jova ei prolem non dederat.

Maurer.—4 הַיּוֹם, hoc die, quo solebat sacra facere vs. 3 et 7. Vulgo minus recte explicant: aliquando. — 5 פָּנִים אֶחָד, portionem unam duarum personarum, i. e., duplicem, uti etiam explicant Syr. et Arabs. פָּנִים, duæ personæ, qs. dualis a sing. פָּנִים, significatione faciei et personæ=פָּנִים, πρόσσωπον. Alii conferunt Arab. اِنْ, pr. nasum panis, deinde frustrum. Ceterum cf. Gen. xliii. 34.

Ver. 6.

Au. Ver.—6 And her adversary also provoked her [Heb., angered her] sore, for to make her fret, &c.

Pool.—Her adversary, or, her troubler, or vexer, or enemy.

Dathe.—Qua de causa æmula ejus, &c.

Ver. 7.

וַיָּבֹא יְעֶזְרָא שָׁנָה בְּשָׁנָה מִדֵּי עֲלֹתָהּ
בְּבֵית יְהוָה בֵּן תַּכְעֲסָנָהּ וַתִּבְכֶּה וְלֹא
תֵּאָכֵל :

οὕτως ἐποίει ἐνιαυτὸν κατ' ἐνιαυτὸν, ἐν τῷ ἀναβαίνειν αὐτὴν εἰς οἶκον κυρίου· καὶ ἡθύμει, καὶ ἔκλαι, καὶ οὐκ ἤσθιε.

Au. Ver.—7 And as he did so year by

year, when she went up [or, from the time that she, &c.; Heb., from her going up] to the house of the Lord, so she provoked her; therefore she wept, and did not eat.

Pool.—As he did so, i. e., either as oft as he went and carried them with him to worship; or as Elkanah expressed peculiar kindness to Hannah, as was said, ver. 5.

Booth.—Thus she did year by year, when she went up to the house of Jehovah; so she provoked her; Hannah, therefore, wept, and did not eat.

Houb.—7 Et sic faciebat singulis annis, cum domum Domini veniret, sicque eam exagilabat. Illa autem flere, nec cibum sumere.

Dathe.—7 Id vero singulis annis accidit, quoties ad ædem Jovæ proficisceretur. Tunc flere solebat Hanna, nec edebat.

Maurer.—“Prius ἢ cum sequentibus ad vs. 4, 5, posterius ad vs. 6 refertur: illo modo (cf. vs. 4, 5) solebat facere Elkana, de quo vs. 6, nullus sermo fuerat, quotannis, quoties frequentabat ea (Hanna) Jovæ domum; hoc modo (vers. 6) irritare solebat (Peninna) eam (Hannam), unde flebat (ea sc. Hanna).”—Schulz.

Ver. 8.

Au. Ver.—Said.

Ged., Booth.—Would say.

Ver. 9.

וַתִּקַּם חָפָה אַחֲרַי אֶכְלָה בְּשִׁלֹּה
וַאֲחֵרַי שָׁתָה וַעֲלִי הַכֹּהֵן יֹשֵׁב עַל-
הַכִּפָּאֵי עַל-מִזְבֹּחַ הַיֹּכֵל יְהוָה :

בְּנֵי אֶכְלָה

καὶ ἀνέστη Ἄννα μετὰ τὸ φαγεῖν αὐτοὺς ἐν Σηλῶμ, καὶ κατέστη ἐνώπιον κυρίου, καὶ Ἠλὶ ὁ ἱερεὺς ἐπὶ τοῦ θύρου ἐπὶ τῶν φλιῶν ναοῦ κυρίου.

Au. Ver.—9 So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the Lord.

Booth.—9 Now Hannah one year, after she had eaten and drunk in Shiloh, arose, and went up to the tabernacle of Jehovah [Arab.]; and Eli the priest sat upon a seat by one of the posts of the tabernacle of Jehovah. Tabernacle of Jehovah. I uniformly render the phrases בית יְהוָה, and דְּבַר יְהוָה by tabernacle of Jehovah; as the terms,

house or temple of Jehovah, ought to be appropriated to the temple of Solomon.

Bp. Patrick.—*Sat upon a seat by a post.*] The Hebrew word is, “upon a throne;” it being a seat raised up to some height to make him conspicuous to all that entered into the house of God, where he sat at the door of it.

Of the temple of the Lord.] It is not unusual to call the tabernacle by the name of a temple: as the temple, when it was built, is called a tabernacle (see Jer. x. 20; Lam. ii. 6). Yet the Talmudists, from the Hebrew word *hachil* (which is here used), say, that when the tabernacle was removed from Gilgal to Shiloh, the sides of it were built of stone, and covered at the top with curtains, having no solid roof. And from hence they fancy it is called *beth*, the “house of the Lord” (ver. 24), which Maimonides interprets “a house of stone.” But there is no certainty of this: for such words as these have a larger sense. And indeed, we are taught as much by the 1 Kings iii. 2, where it is expressly said, that there was “no house built unto the name of the Lord,” until the days of Solomon: and 2 Sam. vii. 6, where Nathan speaks in God’s name to David, in these words, “I have not dwelt in a house since I came out of Egypt” (see L’Empeur, in his preface to Codex Middoth).

Dr. A. Clarke.—I think this is the first place where *היכל*, “temple of Jehovah,” is mentioned. This gives room for a strong suspicion that the books of Samuel were not compiled till after the first temple was built, or after the days of Solomon.

Ver. 11.

Au. Ver.—and there shall no razor come upon his head.

Houb., Ged., Booth.—And he shall not drink either wine or strong drink [LXX]; nor shall a razor come upon his head.

Houb.—*Et novacula non ascendet (super caput ejus).* Ante hæc verba Græci Intt. hæc ponunt, καὶ οἶνον καὶ μέθυ οὐ πίνει, et vinum et id, quod inebriat, non bibet, quæ nos adsevivimus, quia hæc non omitti solent, ubi tangitur Nazaræatus, et quia ejusmodi sunt, ut Græci Intt. non hæc ponerent, nisi etlegerent.

Ver. 13.

וְחָזַק הָיָא מוֹפְרָת עַל־לְפָנָהּ
שְׂפָתֶיהָ נָעוּת וְגו'

καὶ αὐτὴ ἐλάλει ἐν τῇ καρδίᾳ αὐτῆς, καὶ τὰ χεῖλη αὐτῆς ἐκινεῖτο, κ.τ.λ.

Au. Ver.—13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

Heart; only, &c.

Dathe, Ged., Booth.—13 Now Hannah spoke only in her heart; her lips moved, &c.

Ver. 16.

אַל־תִּתֵּן אֶת־אֲמָתְךָ לְפָנַי בַּת־בְּלִיעַל
כִּי מְרֵב שִׁיתִי וְכַעֲסִי דִּבְרָתִי עַד־הַנָּחָה :

μη δὲς τὴν δοῦλῃν σου εἰς θυγατέρα λοιμῆν, ὅτι ἐκ πλῆθους ἀδολεσχίας μου ἐκέτακα ἔως νῦν.

Au. Ver.—16 Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint [or, meditation] and grief have I spoken hitherto.

Dr. A. Clarke.—*Count not thine handmaid for a daughter of Belial.*] Heb., “Put not thy handmaid before the faces of a daughter of Belial.” “If I am a drunkard, and strive by the most execrable hypocrisy (praying in the house of God) to cover my iniquity, then I am the chief of the daughters of Belial.” Or, “Give not thy handmaid (to reproach) before the faces of the daughters of Belial.” Several of these probably attended there for the purposes of prostitution and gain; for it is said, chap. ii. 22, that Eli’s sons lay with the women at the door of the tabernacle, though this may refer to the women who kept the door.

Houb.—לפי בת בליעל. *Ne dederis (ancillam tuam) coram filiâ Belial.* Quia hæc nihil sonant, fingunt novi interpretes esse בַּת, pro לבַּת, in filiam; quod ut false dicunt, ita non expediunt לפני coram, quam quidem præpositionem suo casu destituunt, cum vocabulo בַּת præfigunt præpositionem ל. Syrus habet לפניך, coram te, legens לפניך. Sed ne id quidem satis, nisi additur alterum כ ante בַּת. Et maxime probabile est, olim et antiquam litteræ finales adhiberentur, Hebr. in Codicibus sic fuisse scriptum, לפני כה בליעל, (ne dederis ancillam tuam) coram te, sicut filiam Belial; deinde accidisse, ut, quoniam concursus erat duorum כ in לפני כה, scriptum fuisse imprudenter לפני כה, uno כ omisso, postea periisse alterum כ, ex similitudine cum ב littera sequenti.

Dathe.—16 *Noli me putare pro tali*

x x

muliere pessima; ex magno animi mei mœrore et tristitia hactenus locuta sum. Verba textus: 'אל תהי נר', a nonnullis interpretibus sic explicantur: *ne me ludibrio s. ignominia exponas adversariae meae*, sc. Peninnæ. Sic quoque Chaldæus: אֵל תְּהִי נֵר. Sed נֵר absolute positum uti h. l., quod ego sciam, non ita dicitur. Verum sæpe pro *habere, reputare aliquem*, v. c. Genes. xlii. 30. Atque sic quoque intellexerunt hæc verba οἱ ὁ, Vulg., Syrus, Arabs. Remanet tamen difficultas in voce לָפָי, quod in hac constructione non sic solet redundare. Igitur placet lectio, quam Syrus prodit, לָפָי, *coram s.*

apud te. Habet enim מִסְכָּנָא. Quod Caph et fortasse alterum Caph ante בָּ propter litterarum similitudinem ב ו כ facile excludere potuit. Sed nihil definio.

Maurer.—Noli habere ancillam tuam pro muliere scelestâ. לָפָי, *ad faciem* h. l. valet ad rationem, *ad modum, instar*, cf. Job. iv. 19. Itaque non opus est, ut cum Dathio pro לָפָי legas פָּנָי. Clericus, quem secutus est Michaëlis: *noli me ignominia exponere* (παρὰδειγματίζειν) *in conspectu pessimæ istius mulieris* scil. Peninnæ. Sed hæc verbi נֵר significatio absque idonea ratione sumitur.

Complaint. So Gesen.

Ver. 18.

וְהָאִשָּׁה הַמִּצְרָא שֶׁפָּחַתָּהּ הָיוּ פְּעִינָהּ
וְתִלְךָ הָאִשָּׁה לְרִפְּתָהּ וְהִמְכִּיל וּפְנִיָּהּ
לֹא-הָיוּ לָהּ עוֹד :

καὶ εἶπεν. εὗρεν ἡ δούλη σου χάριν ἐν ὀφθαλμοῖς σου. καὶ ἐπορεύθη ἡ γυνὴ εἰς τὴν ὁδὸν αὐτῆς· καὶ εἰσῆλθεν εἰς τὸ κατάλυμα αὐτῆς, καὶ ἔφαγε μετὰ τοῦ ἀνδρὸς αὐτῆς καὶ ἔπιε, καὶ τὸ πρόσωπον αὐτῆς οὐ συνέπεσεν ἔτι.

Au. Ver.—18 And she said, Let thine handmaid find favour in thy sight. So the woman went her way, and did eat, and her countenance was no more sad.

Ged., Booth.—18 And she said, Let thine handmaid find favour in thy sight. So the woman went her way [Ged., went] to her own lodgings [LXX], and she ate and drank with her husband [LXX], and her countenance was no more sad.

לדרכה. If this reading be genuine, and all the versions so read, we must adopt the clause of the LXX, καὶ εἰσῆλθεν—ἔπιε, &c., to reconcile this with the following verse. For it is clear that Hannah did not now go on her way home, but abode all night at

Shiloh; and that on the following day, after having performed their devotions, they all returned together. Dathe, to avoid the difficulty, renders, *et sic decessit*; but have we any instance where the phrase signifies simply *she departed*? Geddes rejects דרכה, and adopts the clause of the LXX as the genuine reading, “and she returned to her lodging.” This is doubtless the sense; and I am inclined to believe that the LXX have preserved both readings; which might obtain in different copies.

והאכל. Here again the LXX read ותאכל and all the versions read some word which signified *sad* or *grieved* after פניה. The ingenious author of Commentaries supposes the genuine reading was ופניה לא נפלו, as it is the usual expression for a sad countenance. Comp. Gen. iv. 5.—Booth.

Ver. 20.

וַיְהִי לְהַקְדֹּת הַיָּמִים וַתֵּהָר וַתֵּלֶד בֶּן
וַתִּקְרָא אֶת-שְׁמוֹ שְׁמוּאֵל כִּי
מִיְהוָה שְׂאֵלָתִי :

καὶ ἐγένεθ' ἡ τῶ καιρῷ τῶν ἡμερῶν, καὶ ἔτεκεν υἱόν, καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Σαμουὴλ, καὶ εἶπεν. ὅτι παρὰ κυρίου θεοῦ Σαβαώθ ῥησάμην αὐτόν.

Au. Ver.—20 Wherefore it came to pass, when the time was come about [Heb., in revolution of days] after Hannah had conceived, that she bare a son, and called his name Samuel [*that is, asked of God*], saying, Because I have asked him of the Lord.

When the time was come about, &c.

Pool.—So the sense is, When the usual time from the conception to the birth was past, she brought forth her son. Heb., *in or after the revolution, or expiration of some days, Hannah conceived, and in due time bare a son.* So the meaning is, That although her husband knew her conjugally at his return, and God was mindful of her, and intended in his time to give her his blessing, yet she did not conceive at first, but after some days or time afterwards.

Called his name Samuel.

Dr. A. Clarke.—As she gave this name to her son because she had *asked him of the Lord*, the שְׂמוּאֵל, *Shemuel*, must be here considerably contracted; if it express this sentiment, the component parts of it are the following: שְׂמוּאֵל, “asked of God.”

Bp. Patrick.—*Saulmeel* (which is con-

tracted into Samuel) signifies "asked of God," as we translate this word in the margin of our Bibles.

Gesen.—שְׂמוּאֵל, *Samuel*, pr. n. m., according to 1 Sam. i. 20, i. q. שְׂמוּאֵל, a *Deo ex-auditus*; unless perhaps it may be *nomen Dei*, so that שְׂמוּאֵל may be sing. constr., i. q., שָׁם: comp. רָעַד and רָעַד, מָחַד and מָחַד; פָּנִי, פָּנִי; i. q., פָּנֶה, face.

Houbigant.—20 *Quare, tempore interjecto, Anna concepit peperitque filium, quem Samuel nominavit: dixit enim; dedit eum Dominus, postquam à Domino postulavi eum.*

Et vocavit nomen ejus Samuel, quia à Domino petivi eum. In hoc transitu personæ tertiæ *vocavit*, ad primam *petivi*, nemo non videt aliquid deficere. Certe hoc vidit Vulgatus, qui, *eò quòd postulasset eum*, mutans personam verbi שְׂמוּאֵל. Sed Chaldaeus addit, אָרִי אָמַר, *nam dixit*, legens כִּי אָמַר; et sic Arabs, *nam dixit*; quæ verba in hoc contextum sunt referenda. Imo bis legendum שְׂמוּאֵל, ut unum significet, *posuit eum Deus*, vel *nasci fecit*, nam talem potestatem habet verbum שָׁם; alterum autem Samuel, nomen proprium ex שְׂמוּאֵל, deductum. Aliter originationem nominis Samuel falsam habebimus. Neque enim ex verbo שְׂמוּאֵל originem potest habere Samuel, cum diversæ sint utriusque vocabuli et litteræ et sententiæ. Quapropter nobis sic videtur; cum olim scriptum legeretur hoc modo, כִּי אָמַר אֵת שְׂמוּאֵל כִּי אָמַר שְׂמוּאֵל, quia bis recurrebat, descriptoris oculos ab uno ad alterum deertasse, hæcque adeo omisisse כִּי אָמַר שְׂמוּאֵל, quæ in medio erant.

Ver. 21, 22.

21 וַיַּעַל הָאִישׁ אֶלְהֵנָה וְכָל-בִּיתוֹ לִזְבֹּחַ לַיהוָה אֶת-זֶבַח הַנֶּחֱמִים וְאֶת-נִדְרוֹ : 22 וַחֲנָנָה לֹא עָלְתָה כִּי-אָמַרָה לְאִשְׁתָּה וַיִּגְמַל הַנָּעַר וַחֲבִיאָתָיו וַנִּרְאֶה אֶת-פָּנֵי יְהוָה וַיֵּשֶׁב שָׁם עַד-עוֹלָם :

21 καὶ ἀνέβη ὁ ἄνθρωπος Ἐλκανὰ καὶ πᾶς ὁ οἶκος αὐτοῦ θύσαι ἐν Σηλῶμ τὴν θυσίαν τῶν ἡμερῶν, καὶ τὰς εὐχὰς αὐτοῦ, καὶ πάσας τὰς δεκάτας τῆς γῆς αὐτοῦ. 22 καὶ Ἄννα οὐκ ἀνέβη μετ' αὐτοῦ, ὅτι εἶπε τῷ ἀνδρὶ αὐτῆς, ὥς τοῦ ἀναβῆναι τὸ παιδάριον, ἐὰν ἀπογαλακτίσω αὐτό, καὶ ὀφθήσεται τῷ προσώπῳ κυρίου, καὶ καθήσεται ὥς αἰῶνος ἐκεῖ.

Au. Ver.—21 And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow.

22 But Hannah went not up; for she said unto her husband, *I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide for ever.*

21 *Went up to offer.*

Ged., Booth.—Went up to Shiloh [LXX] to offer.

The yearly sacrifice and his vow.

Ged., Booth.—The yearly sacrifice and votive offerings, and the whole tythe of his grounds [LXX].

22 *Went not up.*

Ged., Booth.—Went not up with him [LXX].

I will not go up until, &c. So most commentators.

Dathe.—22 Hanna non una cum eis profecta est; si puer ablactatus fuerit, inquietabat marito suo, deducam eum, ut ministret in loco Jovæ sacro, ibaque maneat in perpetuum.

Houb.—22 Anna autem non profecta est: dixit enim viro suo; ego hic manebo, donec puer fuerit ablactatus: postea eum adducam, ut in conspectu Domini appareat, ibi perpetuo mansurus.

עד יוכל הנער, *donec ablactetur puer.* Vult Anna dicere, *manebo, donec ablactetur puer.* Atque indè est, quod Vulgatus addit, *non ibo, donec.....cum videret esse mutilum contextum.* Qui quidem ex Arabe Int. restitui potest. Nam Arabs *أجلس*, *sedebo*, quia legit *أجلس*, non sublatâ litterâ, quæ sæpè obtinet in futuro verborum "פ. Mendi faciendi proclivitas mendum factum esse declarat. Habet enim verbum *אָסַב* similitudinem magnam cum proximo vocabulo *אָסַב*, ut non mirum sit alterum fuisse à scribâ oscitante prætermisum. Animadversionem hanc nostram non parùm adjuvat ipse Elcana, qui uxorem ver. 23 sic alloquitur: *שָׁבִי עִמָּי, mane, donec ablactaveris eum*, iisdem nimirum verbis uxorem alloquitur, quibus ipsa eum compellârat.

Ver. 23.

— עָשָׂי הַטּוֹב בְּעֵינֶיהָ שְׁבִי עִמָּי בְּמִלָּה אֶתְּךָ אֶתְּךָ יְהוָה אֶת-דְּבָרָהּ וְגו'.

— ποίει τὸ ἀγαθὸν ἐν ὀφθαλμοῖς σου, κάθου ὥς ἂν ἀπογαλακτίσης αὐτό· ἀλλὰ στήσαι

κύριος τὸ ἐξελθὼν ἐκ τοῦ στόματός σου, κ.τ.λ.

Au. Ver.—23 And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the Lord establish his word, &c.

What seemeth thee good.

Houb.—השיב. Legunt Chaldaeus, Syrus, et Arabs scriptione bona et frequentiore, quam hodierna.

His word.

Pool.—*The Lord establish his word*; either, first, The word of God made known to them by Eli, above, ver. 17. But that word was already fulfilled in the birth of a son. Or, secondly, Some other word or message from God to Elkanah or his wife concerning Samuel; for such revelations were frequent in those ages of the church, and were oft vouchsafed by God, concerning such children as were extraordinary persons, or in a special manner devoted to God; as concerning Isaac, Gen. xviii., and Samson, Judg. xiii. 3, 4, and John Baptist, Luke i. 13, 14, &c., and others. And so it might be here, though it were not mentioned before, there being many such things in Scripture omitted in their proper places; which afterwards are expressed or implied upon other occasions. Or rather, thirdly, It may be rendered *his matter*, or *thing*, i. e., the business concerning the child, that which thou hast promised or vowed concerning him, that he may grow up, and be accepted and employed by God in his service; and that he, when he is fully grown, may not break thy vow, but confirm it.

Bishop Patrick.—*The Lord establish his word.* We do not read of any thing the Lord had spoken about this child; unless Elkanah looked upon what Eli had said as spoken by God, because he was God's high priest. Or the Hebrew words may be translated "the Lord establish his work;" i. e., perfect what he hath begun, by making the child grow till he was fit for his service. For the word *dabar* signifies any *matter* or *thing* as well as *word*.

Houb., Ged., Booth.—Thy [LXX, Syr., Arab.] word, דבר, *Verbum suum*. Anteferimus דברך, *verbum tuum*, quod legunt Graeci Interpretes, Syrus, et Arabs. Nam promiserat Deus Annæ filium ex ipsa nasciturum, nihil addens de conditione vitæ ejus futura, quæ ex voto Annæ tota pendebat. Itaque hæc verba, *compleat dominus verbum tuum*, nanc habent sententiam; Dominus

faciat ut quod et novisti, compleatur, utque adeo vitalis sit puer, qui nobis est natus.—*Houb.*

Ver. 24.

וַתַּעֲלֶהּ עִמָּהּ בָּאֶשֶׁר גָּמְלָתוֹ בַּפָּרִים
שְׁלֹשָׁה וְאַיֶּפֶה אֶתֶת קֹמַח וְנֶבֶל יַיִן
וַתְּבִאֶהָ בֵּית־יְהוָה שְׁלוֹ וַתַּעֲרֶנּוּ נָעַר :

καὶ ἀνέβη μετ' αὐτοῦ εἰς Σηλὼμ ἐν μόσχῳ
τριετίζοντι, καὶ ἄρτοις, καὶ οἶφι σεμιδάλεως,
καὶ νέβελ οἶνου· καὶ εἰσηλθεν εἰς οἶκον κυρίου
νέ Σηλὼμ, καὶ τὸ παιδάριον μετ' αὐτῶν.

Au. Ver.—24 And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: and the child was young.

With her.

Ged., Booth.—With her to Shiloh [LXX].

With three bullocks.

Pool.—*Three bullocks*; either, first, One to be offered at that time; the other two presented to the priest, whether for his own use, or to be offered afterwards, as he saw fit. Or, secondly, One for a burnt-offering, the second for a sin-offering, the third for a peace-offering, of which they might all feast together; for all these sorts seem expedient for this work and time.

Bp. Patrick.—It is highly probable, that one of these bullocks was wholly offered to God as a burnt-offering, and the other two were peace-offerings; or, as some will have it, one a sin-offering, and the other a peace-offering.

Houb., Dathe, Horsley, Clarke, Ged., Booth.—With a steer three years old [LXX, Syr., Arab., and one MS.].

Dr. A. Clarke.—The Septuagint, the Syriac, and the Arabic, read a *bullock of three years old*; and this is probably correct, because we read, ver. 25, that they slew אֶת הַדָּבָר, *the bullock*. We hear of no more, and we know that a *bullock* or *heifer* of *three years old* was ordinarily used; see Gen. xv. 9.

Maurer.—שְׁלֹשָׁה בָּעִרִּים, *Cum tribus juvenis*. Cum LXX (ἐν μόσχῳ τριετίζοντι), Syr. Ar. vertant *cum vitulo trienni*, liber unus (K. 220). Singulare בֶּרֶךְ exhibeat, et in vs. sequenti legatur אֶת־הַדָּבָר בְּיָשָׁר, facile aliquis suspicetur, pro שְׁלֹשָׁה בָּעִרִּים legendum esse בֶּרֶךְ, *cum juvenco trienni*. Potest tamen בֶּרֶךְ vs. 25 collective sumi, quæ est Schulzii sententia.

A bottle of wine.

Dr. A. Clarke.—Heb., *a skin full of wine.* Their bottles for wine and fluids in general were made out of skins of goats, stripped off without being cut up; the places whence the legs were extracted sewed up, as also the lower part; and the top tied. See the notes on Gen. xxi. 14, and Matt. ix. 17. These three things, the *ox*, the *flour*, and the *wine*, probably constituted the *consecration-offering*.

And the child was young. So *Dathe*, *Patrick*, *Gesen.*, and most commentators.

Houb.—*Et introduxit domum Domini in Silo puerum vagientem.* *Perique, et puer puer erat,* interpretatione scriptionis bonæ pessimâ, etsi ita *Clericus*, qui, *eratque filius ejus etiamnum puer.* Quis credat paginam sacram, postquam narravit Samuelem fuisse mox ablactatum, addidisse eum fuisse *admodum, vel etiamnum puerum?* Dico esse bonam scriptionem. Nam נַדָּר est *vagire* more infantium: vide versionem.

Ver. 25, 26.

וַיִּשְׁחָטוּ אֶת־הַבָּקָר וַיָּבִיאוּ אֶת־הַפֶּעַר
אֶל־עֲלִי׃ 26 וַתֹּאמֶר כִּי אֲדֹנִי הִנֵּה
נִפְשָׁה אֲדֹנִי וְגוֹ׃

25 καὶ προσήγαγον ἐνώπιον Κυρίου· καὶ ἔσφαξεν ὁ πατήρ αὐτοῦ τὴν θυσίαν, ἣν ἐποίησεν ἡμέρων εἰς ἡμέρας τῷ Κυρίῳ· καὶ προσήγαγε τὸ παιδάριον, καὶ ἔσφαξε τὸν μόσχον· καὶ προσήγαγεν Ἄννα ἡ μήτηρ τοῦ παιδαρίου πρὸς Ἑλὶ, 26 καὶ εἶπεν, Ἐν ἐμοὶ κύριε ζῆ ἡ ψυχὴ σου, κ.τ.λ.

Au. Ver.—25 And they slew a bullock, and brought the child to Eli.

26 And she said, Oh my lord, *as thy soul liveth*, my lord, I *am* the woman that stood by thee here, praying unto the Lord.

Pool.—25 *A bullock*; either, first, One of the three at the present, reserving the rest for the future. Or, secondly, The three bullocks mentioned ver. 24, to which the article here added, in the Hebrew, seems manifestly to relate; there being no one bullock there, singled out, to which it can belong. And so it is only an enallage of the singular number for the plural, which is frequent.

Bp. Horsley.—"The bullock."

Maurer.—See notes on verse 24.

Geddes, Boothroyd.—25 And his father slaughtered his yearly sacrifice to Jehovah [LXX], and then slew the steer. And his mother Hannah [LXX] brought the child to Eli.

26 *As thy soul liveth.*

Bp. Patrick.—Many take these words, *as thy soul liveth*, for an oath; whereby she assures him, that, as certain as he was alive, she was the person whom he saw in that place praying, and took for a distempered woman. But others (particularly *D. Kimchi*) think there is nothing of an oath in them, they being only a form of well-wishing to him; as if she said, I wish thee a long life, that thou mayest educate my son.

Ver. 28.

וְנָם אֲזָכִי הַשָּׂאֵל לַיהוָה לַיהוָה קָל־
הַנְּיָמִים אֲשֶׁר הָיָה הוּא שְׂאֵל לַיהוָה
וַיִּשְׁתַּחֲוֶה שָׁם לַיהוָה׃

καὶ ὡς κυχρῶ αὐτὸν τῷ Κυρίῳ πάσας τὰς ἡμέρας ἂς ζῇ αὐτὸς, χρησιν τῷ Κυρίῳ, καὶ εἶπεν.

Au. Ver.—28 Therefore also I have lent him to the Lord [or, returned him, whom I have obtained by petition, to the Lord]; as long as he liveth he shall be lent [or, he whom I have obtained by petition shall be returned] to the Lord. And he worshipped the Lord there.

Dr. A. Clarke.—*Therefore also I have lent him to the Lord.* [There is here a continual reference to her *vow*, and to the *words* which she used in making that vow. The word Samuel, as we have already seen, is a contraction of the words שְׂאֵל, that is, *asked* or *lent of God*; for his mother said, ver. 27, *The Lord hath given me my petition, which I asked, of him.* In ver. 28 she says: הוּא שְׂאֵל לַיהוָה, *he shall be lent unto the Lord*: here we find the verb is the same; and it is remarked by grammarians that שְׂאֵל, *he asked*, making in the participle שְׂאֵל, *asked*, in the conjugation *hiphil* signifies *to lend*; therefore, says his mother, ver. 28, הַשָּׂאֵל לַיהוָה, *I have lent him to the Lord.* This twofold meaning of the Hebrew root is not only followed by our translators, but also by the Vulgate, Septuagint, and Syriac.

Pool.—*I have lent him to the Lord*, or, *given him*, &c., i. e., do now give or offer him; for she did not lend him for a time, with a purpose or right to require him again. The words may be rendered thus, *And I also asked him, or made myself to ask him* (a usual Hebraism), *for the Lord*, i. e., I prayed for this child, not only for myself, and to take away my reproach, but especially that I

might have a child to serve and devote to the Lord. And so the following words, *as long as he liveth*, are not to be joined with this foregoing clause, but with those which come next after them; and that whole clause may be thus rendered, as a consequent upon the former: *And, or therefore all the days in which he is, or shall be, he is or shall be lent or given to the Lord; or, as one begged for the Lord, and for his service, and therefore justly given to him. He shall be lent, or rendered, or used as one given in my prayer; for this was the condition of my prayer, that he should be the Lord's.*

Bp. Patrick.—*Lent him.*] Or, *restored him* to the Lord (as the Targum expounds it), from whose gift she received him. *As long as he liveth*, &c.] Or, as the words may be translated, “all the days that he shall be desired for the Lord,” that is, as long as God should think fit to employ him in his own house; which was till he made him a judge (vii. 15). Then he was not fixed at Shiloh, but went about the country to Beth-el, and Gilgal, and Mizpeh; and then settled at his own house in Ramah, as we read there, ver. 17.

Booth.—28 Therefore I have also devoted him to Jehovah: as long as he liveth he shall be devoted to Jehovah.

Houb.—אשר היה, *Quibus erit.* Lege אשר היה, *quibus vivet.* Sic legunt omnes Veteres præter unum Vulgatum.

And he worshipped.

Pool.—*He worshipped;* not Eli, who is not mentioned but ver. 25, and then only passively, not as speaking or doing any thing; nor Elkanah, of whom here is no mention; but young Samuel, who is the subject spoken of in this and the foregoing verse, and who was capable of worshipping God in some sort, at least with external adoration; of which see on ver. 22. And so the particle *there* is emphatical, signifying that hereby he entered himself into the worship and service of God in that place, to which he was devoted by his parents, and now did devote himself.

Bp. Patrick.—*He worshipped the Lord there.*] This shows that Elkanah was with Hannah, and gave his consent to this dedication of their child, to such service as God should think fit to employ him in: which he humbly prayed God to accept.

Dathe, Booth.—And they worshipped.

Dr. A. Clarke.—Instead of וישחוו, II

worshipped, וישחוו, and THEY worshipped, is the reading of six of Kennicott's and De Rossi's MSS., of some copies of the Sept. and of the Vulg., Syr., and Arab. This and the following chapter are *connected* in most copies of the Sept. and Vulg. thus: *And Anna worshipped and said, My soul is strengthened in the Lord, &c.* It is very likely that the whole passage, from the beginning of ver. 26 to the end of ver. 10 of the ensuing chapter, contains the words of Hannah *alone*; and that even the clause *he worshipped the Lord there*, should be, *And she worshipped the Lord there*, and prayed, and said, &c. Indeed this latter clause is wanting in the Polyglot Septuagint, as I have stated above.

Maurer.—נשחוו, *Adoravit*, sc. puer, votum matris confirmans.—*Schulz.* “Sed nemo dubitet non solum puerum, sed Hannam quoque Deum suppliciter adorasse.”—*Dathius.* Hic igitur נשחוו legit. Equidem, si quid mutandum, puncta tantum mutanda putaverim: נשחוו, Gen. xxvii. 29.

CHAP. II. 1.

וַתִּתְפַּלֵּל חַנָּה וַתֹּאמֶר עֲלֵךְ לִבִּי
בַיהוָה הֵמָּה חֲרָנִי בַיהוָה רָחֵם כִּי עַל-
אֹיְבֵי כִי שָׂמֹחֲתִי בִישׁוּעָתֶךָ :

ἐστρεψέθη ἡ καρδία μου ἐν κυρίῳ, ὑψώθη
κέρας μου ἐν θεῷ μου, ἐπλατύνθη ἐπ' ἐχθρούς
μου τὸ στόμα μου, ἐλφράνθην ἐν σωτηρίᾳ σου.

Au. Ver.—1 And Hannah prayed, and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

Pool.—*My heart rejoiceth*, or, *leapeth for joy*; for the words note not only inward joy, but also the outward demonstrations of it.

Mine horn is exalted in the Lord.

Dathe, Ged., Booth.—Through Jehovah.

Bp. Horsley.—By Jehovah.

My mouth, &c.

Pool.—*My mouth is enlarged*, i. e., opened wide, to pour forth abundant praises to God, and to give a full answer to all the reproaches of mine adversaries; whereas before it was shut through grief and confusion. *Over mine enemies*, i. e., more than theirs, or so as to get the victory over them, as she saith afterwards.

Bp. Horsley.—

My mouth is opened wide against mine enemies,

For by thy deliverance I am made joyful.

Geddes.—

My mouth I may open before my foes,
Since, saved by thee, I can rejoice.

Booth.—

My mouth is opened before mine enemies,
Because, through thy salvation, I rejoice.

Dathe.—1 Tum Hanna hunc in modum
precata est: Exsultat animus meus per
Jovam, vires mihi ab eo auctæ, jam ore
aperto hostibus meis obloqui possum, gaudeo
de salute tua.

Ver. 2.

אֵין־קֹדֶשׁ כִּיהָיָה כִּירֵאִין בְּלִתְהָא וְאֵין
צֹר כְּאֵלֵינוּ :

ὁτι οὐκ ἔστιν ἅγιος ὡς κύριος, καὶ οὐκ ἔστι
δίκαιος ὡς ὁ θεὸς ἡμῶν, οὐκ ἔστιν ἅγιος πλὴν
σου.

Au. Ver.—2 *There is none holy as the
Lord: for there is none beside thee; neither
is there any rock like our God.*

Pool.—*There is none beside thee;* not only
none is so holy as thou art, but in truth
there is none holy (which word is easily
understood out of the former clause) *besides
thee*, to wit, entirely or independently, but
only by participation from thee. Or, as none
have any holiness like thine, so none have
any being besides thee, unless by derivation
from thee.

Bp. Horsley.—

2 There is none holy like Jehovah,
Verily there is none just but thee:
There is none strong like our God.

Ged.—

2 There is none holy like the Lord:
No rock, *so firm*, as our God:
Beside thee, O Lord, there is none.

Booth.—

2 There is none holy like Jehovah;
For there is no rock like our God;
Yea, there is no God besides thee.

The LXX either transposed the second
line of this comma on account of the sense,
or they found in the copy before them this
line concluding the verse. Cappellus adopts
this latter supposition and so does Green and
Geddes, &c. Indeed the sense requires this
transposition.

Rock. See notes on Deut. xxxii. 4, vol. i.,
p. 759.

Dr. A. Clarke.—Rabbi Mainon has ob-
served that the word צִי, which we translate
rock, signifies, when applied to Jehovah,
fountain, source, spring. There is no *source*

whence continual help and salvation can
arise but our God.

Ver. 3.

אֶל־תִּרְבֵּנָה הַדְּבָרִי בְּתִקְהָה גְּבוּלָהּ וְגֵאָה
עֲתִק מִפִּיכֶם כִּי אֵל יְעוֹזֵר יְהוָה וְלֹא
נִתְּכֶנּוּ עַל־לִוְיָהּ :

וְהוּ קָרִי

μὴ καυχᾶσθε, καὶ μὴ λαλεῖτε ὑψηλά· μὴ
ἐξεληθέτω μεγαλοῤῥήμοσύνη ἐκ τοῦ στόματος
ὑμῶν, ὅτι Θεὸς γνώσεων Κύριος, καὶ θεὸς
ἐτοιμάζων ἐπιτηδεύματα αὐτοῦ.

Au. Ver.—3 Talk no more so exceeding
proudly; let *not* arrogance [Heb., *hard*]
come out of your mouth: for the Lord is a
God of knowledge, and by him actions are
weighed.

Pool.—*Talk no more so exceeding proudly;*
thou Peninnah, boast no more of thy nume-
rous offspring, and speak no more insolently
and scornfully of me, as thou hast done. She
speaks of her in the plural number, because
she would not expose her name to censure,
but only instruct and reprove her for her
good. *Arrogancy*, Heb., *hard* speeches, as
those are called, Jude 15, harsh, heavy, and
not to be borne. Or, the *old* sayings; either
the old proverbs concerning barren women,
which thou appliedst to me; or the old re-
proaches, to which for a long time thou hast
accustomed thyself. *The Lord is a God of
knowledge*; he knoweth thy heart, and all
that pride, and envy, and contempt of me
which thy own conscience knows, and all thy
perverse carriages towards me. *By him
actions are weighed*, i.e., he pondereth or
trieth all men's thoughts and actions (for the
Hebrew word signifies both), as a just judge,
to give to every one according to their works;
and therefore he hath pitied my oppressed
innocency, and rebuked her arrogancy. Or,
*by him counsels, or actions, or events are dis-
posed or ordered*, and not by ourselves; and
therefore he brings many things to pass
contrary to men's expectations, as now he
hath done; he maketh one barren, and
another fruitful, when and how it pleaseth
him. In the Hebrew text it is *lo* the adverb;
and so the words may be rendered thus, *His
actions are not, or cannot, be directed, or
rectified, or corrected* by any others; none
can mend his work; he doth every thing
best, and in the best season, as now he hath
done: or *weighed*, or numbered; his ways
are unsearchable. Or thus, *Are not his*

works right and straight? who can blame his actions? So *lo* is for *halo*, as it is 2 Sam. xiii. 26; 2 Kings v. 26; Job ii. 10.

Bp. Patrick.—*Let not arrogancy.*] Or, as the Targum interprets it, “forbear reproaches.” For so the Hebrew word *atat* signifies, “hard words.”

By him actions are weighed.] Or, “by him works are prepared:” even when there is no disposition in nature to them.

Bp. Horsley.—

3 Wrangle no more: talk no more so lofty, so lofty,

Let perversity no more issue from your mouth:

For Jehovah is the God universal in knowledge,

And by him events are regulated.

Ged., Booth.—

3 Talk no more so vain-gloriously;

Let no arrogance come from your mouth;

For an all knowing God is Jehovah,

And by him are events regulated [Ged., predisposed].

Gesen.—עָרַק m. adj. pp. “free, licentious,” i. e., *bold, impudent, wicked*, see the root No. 3. עָרַק, *to speak licentiously*, i. e., wantonly, *wickedly*, Ps. xxxi. 19; lxxv. 6; xciv. 4; 1 Sam. ii. 3.

פָּקַן 1. pp. *To make even, to level*, see Niph. Kindr. is פָּקַן.

2. *To poise, to weigh*, by the equilibrium of the balance; metaph. *to weigh*, i. e., *to prove, to try*, Prov. xvi. 2, יִכָּזֶן וְיִדָּע, *Jehovah proveth the minds*, xxi. 2; xxiv. 12.

Niph. pp. *to be made even, to be equal, level*, as a way; trop. of a way of conduct, *to be equal, right*, comp. עָשָׂר. Ezek. xviii. 25, 29; xxxiii. 17, 20; 1 Sam. ii. 3. Comp. in Kal.

Prof. Lee.—עָרַק, m. pl. non occ. Arab.

عَتَق, *dentibus prehendit*; تَعَتَّق, *morsus*.

(a) *Biting, haughty, sarcastic*, word, &c., 1 Sam. ii. 3; Ps. xxxi. 19; xciv. 4. Synon. עָרַק, *ib.* lxxv. 6, retain the notion of *lofty*, from the first member, and apply it to עָרַק, in the second: then עָרַק עָרַק may be construed together, al. non occ.

יָכַן, v. *Measured*. Metaph., *Examined, pondered*. Niph. pret. נִיכַנְתִּי, pres. יִכָּן. (a) *Was measured, examined*. (b) *Was of just measure, was fair, equal*. (a) 1 Sam. ii. 3. (b) Ezek. xviii. 25, 29; xxxiii. 17, 20.

Maurer.—עָרַק כִּפְיָם. Repete אל ex antecedenti sententia. G. § 149, 3; E.

§ 597. עָרַק נִיכַנְתִּי Secundum Ges. Win. alios נִיכַן h. l. significat *rectum, integrum esse*, quæ significatio dubito an tolerabilem sensum fundat. Cum Deus in antecedenti membro עָרַק אֵל dicatur, equidem persuasum habeo, נִיכַן h. l. eodem significatu sumi, quo sumitur Prov. xvi. 2; xxi. 2; xxiv. 12 sc. de Deo hominum animos vel facta *ponderante*, i. e., *explorante*, אֵל vero ex antiqua scriptione esse pro לוֹ (K'ri, ut Lev. xi. 21 al.: *et ei*, i. e., ab eo (Deo) *ponderantur* hominum *facta*; qui sensus et per se facillimus est, et parallelismo maxime accommodatus.

Ver. 4.

קָשֶׁת גִּבּוֹרִים חֲתִימִם וְנִכְשָׁלִים אֲזִירָה
חֵיל :

τόξον δυνατῶν ἡσθένησε, καὶ ἀσθενούντες περιέζωσαντο δύναμιν.

Au. Ver.—4 The bows of the mighty men are broken, and they that stumbled are girded with strength.

Pool.—This notes either, 1. The strength of which they boasted. See Psalm xliv. 6; xlvi. 9. Or, 2. Their malicious or mischievous designs. See Psalm vii. 12; xi. 2; xxxvi. 14. Or, 3. Their virulent tongues, which are compared to *bows* that shoot their arrows, even bitter words; as it is said Psalm lxiv. 3: comp. Jer. ix. 3. Or, 4. Their procreating virtue, which may well be compared to a bow, both because it is called a man's *strength*, Gen. xlix. 3, and because children, which are the effects of it, and are as it were shot from that bow, are compared to *arrows*, Psalm cxxvii. 4, 5. And this seems best to agree with the following verse. *They that stumbled*; or, *were weak, or feeble*, in body and spirit, that had no strength to conceive, which was once Sarah's case, Heb. xi. 11; or to bring forth, which was Israel's condition under Hezekiah, 2 Kings xix. 3. *Are girt with strength*; are enabled both to conceive and to bring forth, as the church was, Isa. lvi. 9.

Bishop Horsley.—

4 The bows of mighty warriors he withholds from action,

But they that tottered as they went are girt with strength.

Geddes.—

The bows of the strong have been broken, While the feeble have been girt with strength.

Gesen.—כָּשַׁל, 1. pp. to be or become weak, feeble, see Niph. Sept. often ἀσθενέω, also ἀδυνατέω, κοπιάω. Corresponding is Heb. כָּשַׁל, Arab. كَسَلَ, to be weak, feeble, sluggish, pp. weak in the loins, from כָּסַל, loin. It is one of a class of verbs derived from the names of members of the body and signifying an injury or weakness of those members; e.g., קָצַל, to be weak in the ankles, to waddle, from כָּקַל, ankle; כִּידָה and כִּידָה, to have the liver affected,

from כִּידָה, liver. Kindred, therefore, is כָּסַל. 2. To faint, to falter, to totter. 3. To stumble.

Niph. 1. i. q. Kal. No. 1, to be weak; Part. נִכְשַׁל, weak, 1 Sam. ii. 4; Zech. xii. 8. 2. i. q. Kal. No. 2, to faint, to faller.

Houb.—קָשָׁה נְבוֹרִים הָיִים, Nos, arcus fortium debilitatus est, ex scriptura הָיִים נְבוֹרִים הָיִים, et ex potestate verbi הָיִים, debilitare, quam sequuntur Græci Interpretes qui ὁσθενησε, quæque Hebraice obturare, claudere, satis similis est, nec non Samariticæ, luxare; quæ quidem respondet pari verbo וכשלים, et qui debiles erant, membri posterioris.

Ver. 5.

שְׂבָעִים בָּלָחֶם נִשְׁפְּרוּ וְרַעֲבִים חָדְלוּ
עֲדֵיעֶקְרָה וְלִדְתָהּ שְׂבָעָה וְרַבָּתָה בָּנִים
אֲמַלְלָהּ :

πλήρεις ἄρτων ἡλατώθησαν, καὶ οἱ πεινών-
τες παρήκαν γῆν' ὅτι στείρα ἔτεκεν ἑπτὰ, καὶ ἡ
πολλὴ ἐν τέκνοις ἡσθένησε.

Au. Ver.—5 They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.

Pool.—Ceased, i. e., ceased to be such, to wit, hungry; the hungry failed.

Houb.—5 חָדְלוּ, cessabunt; supplendum רַעֲבִים, esurire, ex verbo רַעֲבִים antecedenti. Nam qui modò esuriebant, iidem sunt, qui nunc cessant, seu non amplius esuriunt, quomodo et membro priori.

Booth.—רַעֲבִים חָדְלוּ. The Vulg. seems to have read some other verb than חָדְלוּ, as it renders, saturati sunt. The author of Com. conjectures we should read עָדְלוּ. "And the hungry have eaten the prey." This would make a proper opposition, which

seems designed, as in the adjoining clauses; and then the next clause would be delivered from its embarrassment, "so that." In Gen. xlix. 27, we have the same phrase, "he shall devour, or eat the prey." Green supposes that we ought to read עָדְלוּ instead of עָדְלוּ. This is not improbable.

Maurer.—עֲדֵיעֶקְרָה יָלְדָה שִׁבְעָה, Usque ad sterilem, parit ea septem, i. e., ipsa sterilis parit septem. E. § 555, Fasius. Alii, in his Michælis, Schulzius, עָדְלוּ ad antecedentia referunt: רַעֲבִים חָדְלוּ עָדְלוּ, et famelici feriantur in perpetuum, non male, cf. Gen. xlix. 26.

Ver. 8, 9, 10, 11.

ס מַלְיִם מַעֲקָרָה דָּל מֵאֲשַׁפֵּחַ וְנִים
אֲבִיוֹן לְהוֹשִׁיב עִם-קְדִיבִים וְכָפָא קָבֹד
יִנְתְּלֶם בְּיָ לִיהוָה מַעֲוֹ אֲרָץ וְנִשָּׁת
עֲלֵיהֶם תִּבְלָה : 9 רִגְלֵי חֲסִידוֹ יִשְׁמֹר
וְיִשְׁעֵם בְּתַשָּׁה יִדְמֹו פִּי-לֹא בִלְחָ
יִגְבִּיר-אִישׁ : 10 יְהוָה יִתְּנֶם מְרִיבֹ
עָלָיו בְּשָׁעִים יִרְעֶם יְהוָה יִדְוֶן אֲפָסִי
אֲרָץ וְיִתְּנֶנּוּ לְמַלְכוֹ וְנִים הָרֹן מִשִּׁיחוֹ :
11 וְנִגְלָה אֶלְקֶנְךָ הַרְמָתָה עַל-בֵּיתוֹ
וְהַפְצֵר הָיָה מִשְׁבֵּרֹת אֶת-יְהוָה אֶת-פָּנָי
עָלַי כְּהֶנֶךְ :

9. v. חֲבִירוֹ קָרַי עָלַי קָרַי

8 ἀνίστα ἀπὸ γῆς πένητα, καὶ ἀπὸ κοπιᾶς
ἐγείρει πτωχὸν, καθίσει μετὰ δυναστῶν λαοῦ,
καὶ θρόνον δόξης κατακληρονομήσιν αὐτοῖς,
9 Διδούς εὐχὴν τῷ εὐχομένῳ· καὶ εὐλόγησεν
ἐπὶ δικαίου, ὅτι οὐκ ἐν ἰσχύϊ δυνατὸς ἀνὴρ.
10 κύριος ἀσθενῇ ποιήσει ἀντίδικον αὐτοῦ,
Κύριος ἅγιος. μὴ καυχάσθω ὁ φρόνιμος ἐν τῇ
φρονήσει αὐτοῦ, καὶ μὴ καυχάσθω ὁ δυνατὸς ἐν
τῇ δυνάμει αὐτοῦ, καὶ μὴ καυχάσθω ὁ πλούσιος
ἐν τῷ πλούτῳ αὐτοῦ· ἀλλ' ἐν τούτῳ καυχάσθω
ὁ καυχώμενος, συνιέναι καὶ γνώσκειν τὸν κύριον,
καὶ ποιεῖν κρίμα καὶ δικαιοσύνην ἐν μέσῳ τῆς
γῆς. κύριος ἀνέβη εἰς οὐρανοὺς, καὶ ἐξβράν-
τησεν· αὐτὸς κρινεῖ ἄκρα γῆς, καὶ δίδωσιν
ἰσχύον τοῖς βασιλεύουσιν ἡμῶν, καὶ ὑψώσει κέρας
χριστοῦ αὐτοῦ. καὶ κατέλιπεν αὐτὸν ἐκεῖ ἐν-
ώπιον κυρίου, 11 καὶ ἀπηλθὲν εἰς Ἀρμαθαίμ·
καὶ τὸ παιδάριον ἦν λειτουργῶν τῷ προσώπῳ
Κυρίου ἐνώπιον Ἑλλὶ τοῦ ἱερέως.

Au. Ver.—8 He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them.

9 He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

10 The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

11 And Elkanah went to Ramah to his house. And the child did minister unto the Lord before Eli the priest.

To set them, &c.

Ged., Booth.—

To place them with the nobles of the people [LXX],

And make them possess the seat of honour. For Jehovah's are the foundations of the earth.

For the Lord's are the foundations, &c.] This is wanting in Sept., which, with some little variety of reading, continues thus: "*Who giveth to the vower his wish, and blesseth the years of the just; for man by his own might is not mighty. Holy is the Lord! Let not the wise man glory in his wisdom, nor the mighty man glory in his might, nor the rich man glory in his riches: but in this alone let him glory; in understanding and knowing the Lord, and doing judgment and justice in the earth. The Lord ascendeth the heavens, and thundereth, he judgeth the ends of the earth: to our kings he will give power; and exalt the horn of his anointed.*"—*And she left him there before the Lord, and returned to Ramatha, &c.*—It is strange that hardly any trace of all this is found in any Hebrew MS. or other ancient version; and yet I confess I am loth to deem it altogether an interpolation.—*Geddes.*

Pool.—*To make them inherit*; not only possess themselves, but transmit them to their posterity, or, *possess*. *The throne of glory*; i.e., a glorious throne or kingdom. *The pillars*; either, 1. The foundations of the earth, which God created and upholds, and wherewith he sustains the earth and all its inhabitants, as a house is supported with pillars. Or, 2. The princes or governors of the earth, which are called the *corners*, or *corner-stones*, of a land or people, Judg. xx. 2; 1 Sam. xiv. 38; Zeph. iii. 6, and are fitly called *pillars*, because they uphold the world, and keep it from sinking into confusion. See Psalm lxxiv. 2; Jer. i. 18; Rev.

iii. 12. And these *are here said to be the Lord's*, by creation and constitution, because he advanceth them to their state, and preserves them in it, Prov. vii. 15, 16, and *puts the world*, or the kingdoms of the world, *upon them*, as burdens upon their shoulders; see Isa. ix. 6.

Ver. 9.

Saints.

Bp. Horsley.—Saint.

Shall be silent in darkness.

Pool.—*Shall be silent*; shall be put to silence: they who used to open their mouths wide against heaven, and against the saints, shall be so confounded with the unexpected disappointment of all their hopes, and with God's glorious appearance and operations for his people, that they shall have their mouths quite stopped, and sit down in silent amazement and consternation; see Isaiah xv. 1; Jer. viii. 14; xlvii. 5, 6. *In darkness*; both inward, in their own minds, which are wholly in the dark, perplexed by their own choice and counsels, not knowing what to say or do; and outward, in a state of deepest distress and misery.

Ged.—Shall remain in darkness.

Booth.—Shall abide in darkness.

Bp. Horsley.—Shall be kept quiet in darkness.

Gesen.—Niph. נָרַם, plur. נִרְמִי Jer. xxv. 37; fut. נִרְמִי, also נִרְמִי Jer. xlviii. 2; pass. of Hiph. *to be destroyed, cut off, to perish*; spoken of persons, 1 Sam. ii. 9, נִרְמִי נִרְמִי, *the wicked perish in darkness*, Jer. xlix. 26; l. 30; li. 6. Of a region, *to be laid waste, destroyed*, Jer. xxv. 37; xlviii. 2.

Prof. Lee.—Niph. נָרַם, pl. נִרְמִי, Jer. xxv. 37, pres. 1 Sam. ii. 9; Jer. xlix. 26; l. 30; li. 6; xlviii. 2. נִרְמִי, f. pres. It. viii. 14. All in the sense of נִרְמִי, sign. ii. *Become silent, ruined, destroyed.*

For by strength shall no man prevail.

Ged.—For no man through his own might shall be mighty [Syr., Arab., Vulg.].

Booth.—For by his own strength shall no one prevail.

Ver. 10.

Bp. Horsley.—

Jehovah! his adversary shall be broken to pieces;

Against him he shall thunder in the heavens.

Ged., Booth.—

Jehovah will dismay his adversaries:

From the heavens, he will thunder upon them.

Houb.—מריבו. Recte Masora, *dominus conterentur inimici ejus*, pro *domini inimici conterentur*, quæ scribendi forma plurimum viget in Canticis. Sed pro עלו, quod sequitur, et quod puncto superno in Codicibus castigatur, legendum עליהם, *super eos*, quomodo Chaldæus et Syrus עליהם, et Arabs ipsum עליהם, *super eos*. Natum videtur עלו ex מריבו mendo antiquiori: עלו autem ex מריבו ejusdem numeri, et simili mendo deformati.

Shall judge the ends of the earth.

Pool.—*Shall judge*, i.e., shall condemn and punish, as that verb by a synecdoche is oft used. *Of the earth*, or, *of the land*, to wit, the Philistines who dwelt in the utmost borders of Canaan, even upon the sea-coast. *Unto his king*; either, 1. Unto the judge or ruler whom he shall set up for the protection and deliverance of his people; the word *king* being elsewhere so taken. Or, 2. The *king* properly so called; and so she prophesieth, that Israel should have a king, and that there should be a great difference between king and king; between the people's king, Saul, whom they would obstinately and passionately desire, by whom therefore they should have but little relief; and God's king, David, whom God would choose as a man after his own heart, and whom he would strengthen and assist so, as by his hands to break all his enemies to pieces.

Bp. Patrick.—*Unto his king.*] That is, to David. Of whom she prophesies; who was most properly God's king, whom he appointed in the room of Saul; who by his disobedience forfeited his kingdom and was rejected by God.

Booth.—למלו. Green appears to think this term may denote the people of Israel, as משיחו sometimes does. This opinion seems to me unsupported; and I am more inclined to believe the two last lines have been added by some later hand. It is certain that there was no king in Israel till long after the time in which Hannah is said to have sung this song. The long addition to this com. now in the LXX renders it probable that this has really occurred. Vid. LXX. Wall conceives that Samuel may be included.

Ver. 12, 13.

וַיִּבְגְּנוּ עָלָיו בְּנֵי בְלִיָּעַל לֹא יָדָעוּ

אַתִּי־יְהוָה : 13 וַיִּשְׁפֹּט הַכֹּהֲנִים אֶת־הָעָם כְּלִי־אֵשׁ זֶבֶחַ זֶבֶחַ וּבָא נָעַר הַכֹּהֵן כִּבְשָׁל הַבָּשָׂר וְהַמִּזְלֶג שְׁלֹשׁ הַשָּׁנִים בְּיָדוֹ :

12 καὶ οἱ υἱοὶ Ἑλὶ τοῦ ἱερέως υἱοὶ λοιμοὶ, οὐκ εἰδότες τὸν Κύριον. 13 καὶ τὸ δίκαιωμα τοῦ ἱερέως παρὰ τοῦ λαοῦ παντὸς τοῦ θύοντος· καὶ ἤρχετο τὸ παιδάριον τοῦ ἱερέως ὡς ἂν ἡψήθη τὸ κρέας, καὶ κρεάγρᾳ τριόδους ἐν τῇ χειρὶ αὐτοῦ.

Au. Ver.—12 Now the sons of Eli were sons of Belial; they knew not the LORD.

13 And the priest's custom with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand.

Ged., Booth.—12, 13, Now the sons of Eli were worthless men; they regarded not Jehovah, nor the duty of the priests towards the people. When any one offered a sacrifice, the young priest came, while the flesh was boiling, with a three pronged fork in his hand.

Booth.—12, 13, It is now generally allowed that these verses are very improperly divided; that the period ought to be placed after יהוה instead of יהוה. So Dathe, Geddes, and others, point after the LXX and Vulg. Houbigant contends for the present punctuation, and proposes to add יהוה before משפט. I deem the former preferable if we give יהוה the sense it frequently has, "they regarded not," &c.

Dathe.—12 *Hujus vero Elai filii pessimi erant homines, neque Joram curabant*, 13 *Neque jura sacerdotum in populum. Si quis sacrificabat, veniebat famulus sacerdotis*, &c.

Famulus.—H. e., unus alterque filiorum Elai. Infra enim ver. 17 vocantur נערים, et sunt iidem, de quibus h. l. sermo est.

Houb.—*Filii autem Heli erant filii Belial, qui Dominum non cognoscebant. Quippe hæc erat sacerdotum apud populum consuetudo.* 13 *Si quis hostiam sacrificabat, veniebat juvenis sacerdos, dum caro coquebatur, fuscinulam tridentem manu tenens.*

אֵה יהוה: ומשפט. Hæc, quæ puncto majori nunc discriminantur, simul junxere Vulgatus et Græci Intt. *non cognoscebant Dominum, nec jus Sacerdotum.* Dico Græci Intt. nam quæ apud eos interpunctio est ante καὶ τὸ δίκαιωμα, in Libris Impressis,

hæc nova est, tollitque orationis Græcæ continuationem. Tamen recte interpunctio post facta est. Neque enim credere fas est, filios Heli non cognovisse *jus Sacerdotum*, quod quale esset toties monebantur, quoties violare id per vim volebant. Sed ne ומשש, suspensam relinquat sententiam, supplendum יהיה, et erat, vel erat autem (consuetudo). Omissum videtur יהיה prope יהיה ferè simile. נער הכהן, juvenis sacerdos. Licet interpretari *puer sacerdotis*. Nos vocabulum נער de ipso sacerdote, filio Heli, accipimus, quia infra duo filii Heli vocantur הנערים, *pueri*; quos *pueros* series demonstrat esse eosdem, qui ver. 13, et 14, vocantur *puer*, nempe unus, aut alter amborum, qui victimarum carnem vi auferabat.

Ver. 14.

והכהן כבדור או בידור או בקלחת
או בפדור כל אשר יעלה הפזלג וקח
הפזלג בו פדור ויעשו לקל ישראלי
הבאים שם בשלה :

καὶ ἐπάταξεν αὐτὴν εἰς τὸν λέβητα τὸν μέγαν ἢ εἰς τὸ χαλκίον ἢ εἰς τὴν χύτραν, καὶ πάντες ὅτε ἀνέβη ἐν τῇ κρεάτῃ, ἐλάμβανεν ἑαυτῶς ὁ ἱερεὺς· κατὰ τὰδε ἐποιοῦν παντὶ Ἰσραὴλ τοῖς ἐρχομένοις θῦσαι Κυρίῳ ἐν Σηλώμ.

Au. Ver.—14 And he struck it into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came hither.

Gesen.—פדור, פיר, plur. פרים 2 Chron. iv. 6, and חת—1 Kings vii. 38, 40, 43 m. R. פיר II.

1. pp. *A small basin, fire-pot, fire-pan*, so called from boiling or roasting, from r. פיר, No. ii. 1 Sam. ii. 14. So פיר אש, *a fire-pan*, fire-basin, Zech. xii. 6. Hence

2. *A basin, wash-basin*, from its form, Ex. xxx. 18, 28; xxxi. 9; xxxv. 16; xxxix. 39; 1 Kings vii. 38.

m. 1. *A boiler, pot*, see r. פיר [obsol. root No. 1, i. 9. פיר, פיר, to boil as water]. Job. xli. 11; 1 Sam. ii. 14. Plur. פירים,

2 Chron. xxxv. 13. Syr. ܦܝܪܐ, a large pot, ܦܝܪܐ, kettle, Samar. פיר pots.

f. *A pot, kettle*, from pouring, 1 Sam. ii. 14; Mic. iii. 3. Comp. Lat. *futum* (Varr.) and *futile* vessel, from *fundo*.

m. (for פיר, r. פיר I.) pp. *heat*, then a *pot* for boiling, Num. xi. 8; Judg. vi. 19; 1 Sam. ii. 14.

That came thither.

Ged., Booth.—Who came thither to sacrifice to Jehovah [LXX and partly Arab.].

Ver. 15.

Au. Ver.—The priest's servant. See notes on verse 13.

Ver. 16.

וַיֹּאמֶר אֵלָיו הָאִישׁ הַזֶּה
פִּיּוֹם הַחֵלֶב וְקַח לָּהּ פֶּאֶשֶׁר הַמִּזְבֵּחַ
נִפְשָׁהּ וְאָמַר לוֹ פִּי עֲתָה חֵלֶן וְגוֹ'
לֹא סביר

καὶ ἔλεγεν ὁ ἀνὴρ ὁ θύων, Θυμαθήτω πρῶτον ὡς καθήκει τὸ στέαρ, καὶ λάβε σεαυτῷ ἐκ πάντων ὧν ἐπιθυμεῖ ἡ ψυχὴ σου· καὶ εἶπεν, Οὐχί· ὅτι νῦν δώσεις, κ.τ.λ.

Au. Ver.—16 And if any man said unto him, Let them not fail to burn the fat presently [Heb., as on the day], and then take as much as thy soul desireth; then he would answer him, *Nay*; but thou shalt give it me now: and if not, I will take it by force.

Presently.

Ged., Booth.—As usual.

Gesen.—פִּיּוֹם (with פ of time) *this day, at this time, now*, 1 Kings i. 31; Is. lviii. 4. Sometimes it refers to an action about to take place, *now*, i. q. *before, first*, Gen. xxv. 31; 1 Sam. ii. 16; 1 Kings xxii. 5.

Nay.

Booth.—ל. Most of the ancient versions read *al*, and the sense here requires it. So Houb.

Maurer.—ל. Sec. K'ri est pro *al*, quod ipsum nonnulli libri et veterum plerique exhibent. Cf. Jos. v. 14. Sed potest etiam defendi *al*, *ei*, ut infra s. 19.

Ver. 17.

Au. Ver.—Young men. See notes on ver. 13.

Ver. 18.

וְאֶפֶד פֶּדָה —

— ἐφούδ βᾶδ.

Au. Ver.—Linen ephod. See notes on Lev. xvi. 4, vol. i., p. 448.

Ged.—Sacred ephod.

Booth.—Peculiar ephod.

Ver. 19.

וַיַּעַל חֵמֶן תַּעֲשֹׂה־לָּהּ אֹמֶז וְגוֹ'

καὶ διπλοῖδα μικρὰν ἐποίησεν αὐτῇ ἡ μήτηρ αὐτοῦ, κ.τ.λ.

Au. Ver.—19 Moreover his mother made him a little coat, &c.

Gesen.—מִעֵל m. (r. מֵעַל, upper part) upper garment, robe, spec. an exterior tunic, fuller and longer than the common one, but without sleeves; see 2 Sam. xiii. 18, comp. Braun. de Vest. Sacerd. ii. 5, p. 436, sq. Schröder de Vest. Mulierum Heb., p. 267; Hartmann Hebræerin iii., p. 312. It was worn by women, 2 Sam. i. c.; by men of birth and rank, Job i. 20; ii. 12; by kings and princes, 1 Sam. xviii. 4; xxiv. 5, 12; by priests, xxviii. 14; Ezra ix. 3, 5; and especially by the high-priest under the ephod, whence קִמְעֵל הָאֶפֶד, Ex. xxviii. 31; xxxix. 22. Comp. Ex. xxviii. 32, sq.; Lev. viii. 7.

Ver. 20, 21.

וַיְבָרֶךְ עֲלֵי אֶת־אֱלִיכָנָה וְאֶת־אִשְׁתּוֹ
וַאֲמַר יִשָּׂם יְהוָה לָהּ זֶרַע מִדֶּה־אִשְׁתּוֹ
הַזֹּאת וְהָיָה הַשָּׂאֵלָה אֲשֶׁר שָׂאֵל
לִיהוָה וְהָיָה לְמִקְוָמוֹ : 21 כִּי־יָפֶדָּ
יְהוָה אֶת־חֲפָזָהּ וַתֵּחַר וַתֵּלֶד שְׁלֹשָׁה־
בָּנִים וּשְׁתֵּי בָנוֹת וַיִּגְדֵּל הַנָּעַר שְׁמוֹאֵל
עַם־יְהוָה :

20 καὶ εὐλόγησεν ἡλὶ τὸν Ἐλκανὰ καὶ τὴν γυναῖκα αὐτοῦ, λέγων, Ἀποτίσαι σοι Κύριος σπέρμα ἐκ τῆς γυναίκος ταύτης, ἀντὶ τοῦ χρέους οὗ ἔχρησας τῷ Κυρίῳ. καὶ ἀπηλλθεν ὁ ἄνθρωπος εἰς τὸν τόπον αὐτοῦ. 21 καὶ ἐπεσκέψατο Κύριος τὴν Ἀνναν, καὶ ἔτεκεν ἔτι τρεῖς υἱούς, καὶ δύο θυγατέρας· καὶ ἐμεγαλύνθη τὸ παιδάριον Σαμουὴλ ἐνώπιον Κυρίου.

Au. Fer.—20 And Eli blessed Elkanah and his wife, and said, The Lord give thee seed of this woman for the loan which is lent [or, petition which she asked, &c.] to the Lord. And they went unto their own home.

21 And the Lord visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the Lord.

Dr. A. Clarke.—20 *Eli blessed Elkanah.*] The natural place of this verse seems to be before the 11th; after which the 21st should come in; after the 21st, perhaps the 26th should come in. The subjects in this chapter seem very much entangled and confused by the wrong position of the verses.

Booth.—20 And Eli blessed Elkanah and his wife, and said, Jehovah give to thee seed by this woman for the gift which she hath devoted to Jehovah. And they went to their own home; 21 And Jehovah visited Hannah, and she conceived, and bare three sons

and two daughters: and the child Samuel grew up before Jehovah.

שאל. Houbigant prefers *שאלה* to the text. The reading of one MS. I conceive to be right *שאלה*, for it is evident that Hannah made the vow; and it was she also who performed it. I am aware that *שאלה* may be, in the Chaldee manner, the third person feminine; but I prefer the Hebrew termination...These two verses are also wrongly divided. The full point ought to be after *ויהיה*; and instead of *כִּי פָדָהּ* we ought to read *למקומה ויפקד*. So Houbigant.

Houb.—20, 21—*Det tibi Dominus de hac muliere prolem, pro eâ prole, quam mutuum Domino dedisti, illi deinde abierunt in locum suum.* 21 *Dominus autem Annæ adfuit, quæ concepit peperitque filios tres et filias duas. Interim crescebat coram Domino puer Samuel.*

שאל. Huic mendo contradicunt omnes veteres, in quorum codicibus Hebraicis legebatur *שאלה*, commodasti (tu Elcana) vel commodavit (hæc tua uxor). Chaldæus solus, commodavit (uxor): Cæteri, commodasti (tu Elcana)...הוּא לְמִקְוָמוֹ: כִּי פָדָהּ הוּא. Facile est animadvertere in *למקומו* esse solecismum. Itaque id non legebant Syr. et Chald. sed *למקומה* (iverunt), in locum ipsorum. Deinde legendum *וַיֵּחַר*, visitavit autem (dominus Annam). Scribæ, pro *למקומה ויפקד*, scripserunt per imprudentiam *כִּי פָדָהּ*, in *למקומו* כִּי פָדָהּ, quia τὸ כ simile erat τῷ ς, et duas litteras י a verbo פָדָה male distraxerunt.

Maurer.—הָיָה לְמִקְוָמוֹ אֲשֶׁר שָׂאֵל לַיהוָה *pro petitione quam*, i. e., pro eo quod, i. e., pro puero quem petiit pro Jova. Sc. Hanna ita exoraverat hunc puerum, ut simul permitteret, se eum Jovæ reddituram esse. Cf. i. 11; coll. 27, sq. De masculino *שָׂאֵל* vid. G. Gr. ampl., p. 716; coll. 1 Chron. ii. 48: וַיִּפְקֵד עָלָיו פָּדָהּ. Expectaveris *פָּדָהּ*.

Ver. 22.

וַיֵּחַר עַל־יְהוָה אֱלֹהֵי יִשְׂרָאֵל וַיִּפְקֵד עָלָיו פָּדָהּ :
וַיִּפְקֵד עָלָיו פָּדָהּ :
וַיִּפְקֵד עָלָיו פָּדָהּ :

Au. Fer.—22 Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled [Heb., assembled by troops] at the door of the tabernacle of the congregation.

That assembled.

Rosen., Ged., Booth.—Who ministered. See notes on Lev. xxxviii. 8, vol. i., p. 384.

Gesen.—וַיִּפְקֵד, To go forth to war, as a soldier, to make war, seq. *עַל*, against any one,

Num. xxxi. 7; Is. xxix. 7, 8; xxxi. 4; Zech. xiv. 12; absol. Num. xxxi. 42.—In Arabic the corresponding word has a wider use, **صَلَّ**, to go or come forth, e.g., a star, a tooth, a soldier against the enemy. Ethiop. **ፀብረ** : to make war, **ፀብረ** : war. Comp. **צָבָה**. Trop. of the temple service, a sort of "militia sacra," to serve in the temple, Num. iv. 23; viii. 24; of females, 1 Sam. ii. 22; Ex. xxxviii. 8.

Prof. Lee.—צָבָה, v. **צָבָה**, pres. **צָבֵה**. (a) *Assembled for war, fought.* (b) *Assembled for any service or duty, performed it.* (a) Num. xxxi. 7; Zech. xiv. 12. (b) Exod. xxxviii. 8.

Tabernacle of the congregation. See notes on Lev. xxvii. 21, vol. i., p. 339.

Ver. 24, 25.

24 **אֵל בְּנֵי לֵוִיטוֹבָה הַשְׁמָעָה**
אֲשֶׁר אָנֹכִי שָׁמַע מֵעֲבָרִים עַם־יְהוָה :
 25 **אִם־יִחְטֹא אִישׁ לְאִישׁ וּפָלְלוּ אֱלֹהִים**
וְאִם לַיהוָה יִחְטֹא אִישׁ מִי יִתְפַּלֵּל־לֹ
וְלֹא שָׁמָעוּ לְקוֹל אֲבִיהֶם בְּיַחְדָּם :
יְהוָה לְהַמִּיתָם :

24 *μή τέκνα, ὅτι οὐκ ἀγαθὴ ἡ ἀκοή ἣν ἐγὼ ἀκούω· μή ποιεῖτε οὕτως, ὅτι οὐκ ἀγαθαὶ αἱ ἀκοαὶ ἃς ἐγὼ ἀκούω τοῦ μὴ δουλεύειν λαὸν θεῷ.* 25 *ἐὰν ἀμαρτάνων ἀμάρτη ἀνὴρ εἰς ἄνδρα, καὶ προσεύξονται ὑπὲρ αὐτοῦ πρὸς κύριον· καὶ ἐὰν τῷ κυρίῳ ἀμάρτη, τίς προσεύξεται ὑπὲρ αὐτοῦ; καὶ οὐκ ἔκουνον τῆς φωνῆς τοῦ πατρὸς αὐτῶν, ὅτι βουλόμενος ἐβούλετο κύριος διαφθεῖραι αὐτούς.*

Au. Ver.—24 Nay, my sons; for it is no good report that I hear: ye make the Lord's people to transgress [*or, to cry out*].

25 If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the Lord would slay them.

24 *For.*

Booth.—Truly.

Ye make the Lord's people to transgress.

Houb.—**מעבִּירִים**. Hæc verba explicari non possunt, nisi additur **אִתְּכֶם**, *vos*, ante **עַם**; *vos transgredi facitis populum Dei*. Id **אִתְּכֶם**, *vos*, Syrus exhibet in pronomine **אֲנִיכֶם**, Arabs in pronomine **אֲנֵכֶם**, *vos*. Nec sine eo pronomine consistere potest participium **מעבִּירִים**,

quod in oratione a nullo nomine, vel pronomine, regitur. So Booth.

Maurer.—**עַם־יְהוָה** **מעבִּירִים** Vulgo reddiderunt; *seducitis populum Jovæ*. At hoc esset **מעבִּירִים אִתְּכֶם**, addito pronomine 2 pers., quod omitti non potest. Itaque Michaëlis coniecit **מעבִּירִים** : *a transeuntibus, populo Jovæ*; non male, sed præter necessitatem. **מעבִּירִים** impersonaliter dictum puta : *seducunt* (pr. *legem migrare faciunt*) *populum Jovæ, man verführt das Volk Jovæ's*. De industria indefinite loqui videtur Eli. Eodem modo accipiendum est **מִשְׁלָחִים**, vi. 3. E. Gr. crit., p. 634 locum ita explicat : fama, quam *populum Jovæ perferentem audio*. Quæ explicatio, quanquam perbonum sensum præbet, tamen, quoniam loco vi. 3 non convenit, alteri illi posthabenda videtur.

25 *The judge.* See notes on Deut. xxi. 6, vol. i., p. 306.

Houb.—25 **ושללו אֱלֹהִים**, *Nos, exorari judices possunt, verbum pro verbo, judices exorabuntur*. 1. **אֱלֹהִים**, *judices*, ut Chaldaeus, non ut cæteri, *Deus*. Nam Heli mox Deum appellat **יהוה**, *Dominum*, quod signum est, aliam in **אֱלֹהִים** significari personam, nempe ipsum magistratum, seu judicium tribunal. 2. **ושללו**, *exorabuntur*. Nam **שָׁלַל** est *orare*, in voce passivâ *orari*, vel *exorari*, et melius quidem legitur **ושללו**, in *Niphal*, quam **ושללו**, cum nexu **ו**, quia idem nexus in membro altero non adhibetur ante **יחַסֵּל**, *quis orabit*. Non licuit interpretari **שָׁלַל**, *judicabunt*, quia in *judicabunt* nihil est vel simile, vel contrarium verbo *orabit*, quod sequitur, et quod deposcit tamen vel similitudinem cum priori verbo, vel contrarietatem.

Who shall entreat for him?

Pool.—The words are, and may be thus rendered, *Who shall judge for him?* Who shall interpose himself as umpire, or arbitrator, between God and him?

Because the Lord would slay them.

Dr. A. Clarke.—The particle **כִּי**, which we translate *because*, and thus make their continuance in sin the effect of God's determination to destroy them, should be translated *therefore*, as it means in many parts of the sacred writings. See Noldius' Particles, where the very text in question is introduced : *Sed non auscullarunt, &c.*; *ideo voluit Jehova eos interficere*; "But they would not hearken, &c.; therefore God purposed to destroy them." It was their not hearkening that induced the Lord to will their destruction.

Bp. Patrick.—The latter words may be rendered out of the Hebrew, "But they would not hearken to the voice of their father; therefore, the Lord resolved to slay them." But, according to our translation, the sense is right enough: for when men have long sinned grievously against many admonitions (which it may be supposed their father had given them), whereby they become incurable; God deprives them of that prudent consideration and discretion, which would save them from destruction. So Rasi upon these words, "The sentence of judgment was already sealed against them."

Maurer.—25 דַּתְּחִי לְהַמִּיקָם *Falsissimum* est Dathii aliorumque: *propterea quod deus eos morti adduxit.* Redde: *nam Jovæ constitutum erat cet. cf. Jos. xi. 20, al.*

Ver. 27, 28.

וַיָּבֹא אִישׁ־אֱלֹהִים אֶל־עֲלִי וַיֹּאמֶר
אֵלָיו כֹּה אָמַר יְהוָה הַנִּגְלָה נְגִלְתִּי
אֶל־בֵּית אָבִיךָ בְּהִיוֹתָם בְּמִצְרֵיהֶם לְבֵית
פְּרֹעֶה : 28 וּבָחֹר אָרוּ מְכַל־שִׁבְלֵי
יִשְׂרָאֵל לִי לְכֹהֵן לַעֲלֹת עַל־מִזְבְּחִי
לְהַקְטִיר הָקָטֶר לַשָּׁמַת אֲפֹד לַפָּנִי
וְהַתְּכָה וְגו' *וְהַתְּכָה וְגו'*

27 καὶ ἦλθεν ὁ ἄνθρωπος θεοῦ πρὸς Ἑλὶ, καὶ εἶπε. τάδε λέγει κύριος. ἀποκαλυφθεὶς ἀπεκαλύφθη πρὸς οἶκον τοῦ πατρὸς σου, ὅταν αὐτῶν ἐν γῇ Αἰγύπτῳ δούλων τῷ οἴκῳ Φαραῶ, 28 καὶ ἐξελεξάμην τὸν οἶκον τοῦ πατρὸς σου ἐκ πάντων τῶν σκήπτρων Ἰσραὴλ ἐμοὶ ἱερατεῦν, τοῦ ἀναβαίνειν ἐπὶ θυσιαστήριόν μου, καὶ θυμῶν θυμίαμα, καὶ αἶρειν Ἐφούδ· καὶ ἔδωκα, κ.τ.λ.

Au. Ver.—27 And there came a man of God unto Eli, and said unto him, Thus saith the Lord, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

28 And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel?

27 Did I plainly appear?

Ged., Booth.—I openly revealed myself.

Houb.—Ego sæpe apparui.

Dathe.—Ego me manifestavi.

Maurer.—27 וַיִּגְלֶה נְגִלְתִּי *h. e., quasi dicat: num ego me manifestavi nec ne? in-*

terrogatio emphatica, ad cujus vim non attendunt, qui dicunt (Win. et Ges. Gr. ampl., p. 835), הֲ הִic idem valere quod נִגְלֶה. Fortasse tamen ἡ ex præcedenti ירה librariorum incuria ortum est.

And did I choose, &c., and did I give?

Houb., Dathe, Ged., Booth.—And I chose, &c., and I gave.

Ver. 29.

לָמָּה תִבְעֹשׂוּ בְּזִבְחִי וּבְמִנְחָתִי אֲשֶׁר
צִוִּיתִי מֵעוֹן וְהִכָּבֹד אֶת־בְּנֵיךָ מִמֶּנִּי
לְהַכְרִיאָם בְּרַאשֵׁית פֶּל־מִנְחָתָהּ יִשְׂרָאֵל
לְעַמִּי :

καὶ ἵνατί ἐπέβλεψας ἐπὶ τὸ θυμίαμά μου καὶ εἰς τὴν θυσίαν μου ἀναιδεῖ ὀφθαλμῶ; καὶ ἐδόξασας τοὺς υἱοὺς σου ὑπὲρ ἐμέ ἐνευλογεῖσθαι ἀπαρχῆς πάσης θυσίας τοῦ Ἰσραὴλ ἔμπροσθέν μου;

Au. Ver.—29 Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

In my habitation.

Ged., Booth.—29 Why spurn ye, through perverseness [Ged., perversely] at my, &c.

Through perverseness.] The term כִּיעֹן is the noun with the preposition, and the sense given, without any change in the text, is suitable and coherent. Compare ch. xviii. 9.

Houb.—29 כִּיעֹן. Verbum sine re. Lege הִיעֵן, *inique agilis*, ex כִּיעֵן, *inique agere*. Respondet verbum הִיעֵן verbo הִבְעֵנו, quod antecessit. Non mirandum, errasse Librarios in describendo verbo; quod non sæpe usurpant sacri Codices. Nam eorum ejusmodi lapsus bene multos alibi castigavimus. Nos vero ad sic emendandum tanquam manu duxit vers. 14, capitis sequentis, ubi nomen כִּיעֹן societatem habet cum verbis וְגַם וְיִמְנָה, quæ eadem verba hic cum mendo כִּיעֹן habent etiam societatem.

Dathe.—29 Cur igitur spernitis mea sacrificia, et in ferta a me præscripta improbe agitis?

In vertendo vocabulo כִּיעֹן, quod in textu legitur, interpretes antiquiores dissentiunt. Vulgatus et Chaldaeus de loco sacro tanquam habitatione Dei explicant. Syrus et Arabs cur verterint: *in deserto*, non intelligo. Ab his discedunt οἱ ὅ dum vertunt: ὀφθαλμῶ ἀναιδεῖ, *oculo impudenti*, derivantes vocem haud dubie a verbo כִּיעֹן sive כִּיעֵן, quod est

observare aliquem. Recentiorum interpretum plurimi, uti Chaldaeus et Vulgatus, de loco sacro s. tabernaculo explicant. Sed ellipsis praepositionis כַּ dura mihi videtur, neque sensus ipse satis aptus. Igitur ausus sum cum *Hubigantio* vertere, quasi scriptum esset חָצוּי, ab חָצוּ omissa littera Nun, quam ille servat, quæ fortasse ex altera ח longius producta orta est. Sensum tunc esse aptissimum, nemo neget.

Maurer.—29 לִפְנֵי הַבְּעִשְׂתִּי בְּהוֹרֵי וְגו', *Quare calcitratis in, i. e., quare contemnitis sacrificia et ferta mea, quæ institui in habitaculo, i. e., in loco sacro?* כִּשְׁוֹן hic et infra vs. 32 est acc., ut alias בִּיחָה. Alii, ut Hubigant., Dath., pro כִּשְׁוֹן scribi volunt חָצוּי: *quare... et in ferta, quæ institui, improbe agitis?* Sed magis quam hoc loco manus emendatrix necessaria videtur vs. ex., ubi legendum videtur עָמִי pro עָמִי, cujus ח cum Hitzigio ortum esse suspicor ex præcedenti יִשְׂרָאֵל, plane ut Jos. x. 21.

Ver. 31.

Au. Ver.—31 Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

Ged., Booth.—Lo, the days are coming, saith Jehovah [Syr., Arab., and four MSS.], that, &c.

Thine arm, &c.

Pool.—*I will cut off thine arm, i. e., I will take away thy strength, which is oft signified by the arm, as Job xxii. 8; Psal. xxxvii. 17, or all that in which thou placest thy confidence and security; either, 1. The ark, which is called God's strength, Ps. lxxviii. 61. Or, 2. His priestly dignity or employment. Or rather, 3. His children, to whom the words following here, and in the succeeding verses, seem to confine it, who are the strength of parents: see Gen. xlix. 3; Deut. xxi. 17; Psal. cxxvii. 4, 5. The arm of thy father's house, i. e., thy children's children, and all thy family; which was in great measure accomplished, 1 Sam. xxii. 16, &c.*

Ver. 32.

וְהָבִטְתָּ צֶרַח מַעֲוֹן בָּלָל אֲשֶׁר-יוֹסִיב
אֶת-יִשְׂרָאֵל וְלֹא-יִהְיֶה זָקֵן בְּבֵיתֶךָ כָּל-
הַיָּמִים :

ἰδοὺ ἔρχονται ἡμέραι, καὶ ἐξολοθρεύσω τὸ σπέρμα σου καὶ τὸ σπέρμα οἴκου πατρὸς σου· καὶ οὐκ ἔσται σοι πρεσβύτης ἐν οἴκῳ μου πάσας τὰς ἡμέρας.

Au. Ver.—32 And thou shalt see an enemy in my habitation, in all the wealth which God shall give Israel [or, the affliction of the tabernacle, for all the wealth which God would have given Israel]: and there shall not be an old man in thine house for ever.

Pool.—So the sense is, *Thou shalt see, not in thy person, but in thy posterity (it being most frequent in Scripture to attribute that to parents which properly belongs to their posterity only; as Genesis xviii. 8; xxvii. 29, 40); an enemy, i. e., thy competitor, or him who shall possess that place of high trust and honour which now thou enjoyest, (such persons being, through man's corrupt nature, esteemed as a man's worst enemy,) in my habitation, i. e., in the sanctuary.* And then he adds by way of aggravation, that this sad accident should happen in all the wealth which God shall give Israel, i. e., in a time when God should eminently bless Israel, and make good all his promises to them, which was in Solomon's days, when Abiathar of Eli's race was put out of the high priesthood, and Zadok was put in his place, 1 Kings ii. 27, 35, when the priesthood was most glorious, and most profitable and comfortable, and therefore the loss of it more deplorable. But the words may be otherwise rendered, as is noted in the margin of our English Bibles: *Thou shalt see, to wit, in thy own person, the affliction, or oppression, or calamity of my habitation, i. e., either of the land of Israel, wherein I dwell; or of the sanctuary, called the habitation by way of eminency, whose greatest glory the ark was, 1 Sam. iv. 21, 22, and consequently, whose greatest calamity the loss of the ark was; for, or instead of all that good wherewith God would have blessed Israel, or was about to bless Israel; having raised up a young prophet, Samuel, and thereby given good grounds of hope that he intended to bless Israel, if thou and thy sons had not hindered it by your sins, which God was resolved severely to punish.* So this clause of the threatening concerns Eli's person, as the following concerns his posterity. And this best agrees with the most proper and usual signification of that phrase, *Thou shalt see. For ever, i. e., as long as the priesthood continues in thy family, or as long as the Levitical priesthood lasts.*

Bp. Patrick.—32 The marginal translation seems most literal, “Thou shalt see the

affliction of the tabernacle." As he did, for he saw the tabernacle deprived of the ark, which was the glory of it; and lived to hear the ark was taken by the Philistines (iv. 4, 11). But his family was not thrown out of the priesthood till the days of Solomon. The Hebrew words may be translated, "After all the good God hath done to Israel." He repeats the foregoing threatening, to show the certainty of it. But some by an *old man* understand an *elder*. So the Talmudists in the Gemara of the Sanhedrin, cap. 1, where they make the meaning to be, that if any of his family did live long, they should never come to honour.

Dr. A. Clarke.—*Thou shalt see an enemy in my habitation.*] Every version and almost every commentator understands this clause differently. The word *רִיב*, which we translate an *enemy*, and the Vulgate *æmulum*, a *rival*, signifies *calamity*; and this is the best sense to understand it in here. The calamity which he saw was the defeat of the Israelites, the capture of the ark, the death of his wicked sons, and the triumph of the Philistines. All this he *saw*, that is, knew to have taken place, before he met with his own tragical death.

In all the wealth which God shall give Israel.] This also is dark. The meaning may be this: God has spoken good concerning Israel; he will, in the end, make the triumph of the Philistines their own confusion; and the capture of the ark shall be the desolation of their gods; but the Israelites shall first be sorely pressed with *calamity*. See the *margin*.

Ged.—32 With a jealous eye, thou shalt behold a rival, in every thing the favourite of Israel; but, in thy family, there shall never be an old man.

Booth.—32 And with envy thou shalt see a rival, who in every thing shall do good to Israel; but there shall not be an old man of thy house for ever.

There is great obscurity in this passage, and I question, whether its true sense hath yet been hit. There seems some error in the text; but two MSS. read כלל instead of כלל, which will probably let us into the true meaning. The sense then may be, "and thou shalt see an affliction in my house" (i. e., the capture of the ark) "in proportion to," i. e., as great and signal as, "all the good, which Jehovah hath (hitherto) done to Israel." כ signifies, "as, such as, according

to, in proportion to;" thus Ps. xci. 15, "make us glad according to the days (כימים) wherein thou hast afflicted us," &c. This sense seems to suit this place.—*Boothroyd's Hebrew Bible.*

Bp. Horsley.—*And thou shalt see an enemy in my habitation, &c.* Here again the word *רִיב* is inexplicable. Houbigant would read *רִיב*; and with this emendation he renders the passage thus: "And thou shalt behold whatever good shall happen unto Israel with sorrow and envy, for there shall not be," &c.

Houb.—32 *Tu, quicquid boni apud Israel erit, videbis; dolebis ac invidebis, cum interea in domo tua nemo unquam veniet ad senectutem.*

וידבבה צר ריבן: Ecce alterum mendum *רִיבן*, verum non eodem modo, quo supra, corrigendum. Nam legendum *רִיבן*, et *invideo oculo aspiciens*, ut infra xviii. 9, legitur, ויהי שאל ריבן אה דוד, et erat *Saül aspiciens maligno oculo Davidem*. Hæc sententia in prophetæ ejus, qui nunc loquitur, mentem mirificè quadrat, vide versionem.

Dathe.—*Videbis æmulum oculo invideo omnibus bonis aliorum Israëlitarum affluentem, nec erit in familia tua unquam, qui ad senectutem perveniat.*

Altera vice legitur *רִיבן*, atque æque difficilem habet explicationem ac in altero loco. Mihi quidem *habitationis* s. *sanctuarii* ex iisdem rationibus neque h. l. probatur. Sed putem, esse participium in Piel ab illo verbo *רִיב*, de quo *οἱ ὁ* prius illud *רִיבן* derivarunt. Neque opus videtur mutatione, quam Hubigantius h. l. affert *רִיבן* ex scriptione ejusdem vocis cap. xviii. 9.

Maurer.—*רִיבן* Hic quoque varii varias excogitarunt conjecturas, præter necessitatem.

Ver. 33.

וְאִישׁ לֹא-אֶחָדֶיךָ לְךָ מֵעַם מִזְבְּחִי
לְכָלוֹת אֶת-עֵינֶיךָ וְלִגְדֹּיב אֶת-נִפְשְׁךָ
וְכָל-מִרְפַּת בֵּיתְךָ יָמוּרוּ אֲנָשִׁים :

καὶ ἄνδρα οὐκ ἐξολοθρεύσω σοι ἀπὸ τοῦ θυσιαστηρίου μου, ἐκλείπειν τοὺς ὀφθαλμοὺς αὐτοῦ· καὶ καταρβύν τὴν ψυχὴν αὐτοῦ. καὶ πᾶς περισσεύων οἴκου σου πεσοῦνται ἐν ῥομφαίᾳ ἀνδρῶν.

Au. Ver.—33 And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die [Heb., men] in the flower of their age.

Booth.—*Shall die in the flower of their age.*] Heb., “shall die men,” אנשים. This is obscure: I should prefer the reading of the LXX, “shall die by the sword of men,” εν ρομφαία ανδρων, which shows that בחר is omitted in the Hebrew text. This was verified in the slaughter of his sons, and the murder of his family by Doeg. I should also prefer the reading of the LXX in the former part of the verse—“his eyes,” and “his heart,” not “thine eyes,” and “thine heart.” Eli dying just after this threatening, could not have his eyes consumed by the calamities of his surviving posterity. But this threatening was fulfilled in Abiathar, who, after having been high-priest all the reign of David, ended his life in disgrace and sorrow; and it is referred to as belonging to him, 1 Kings ii. 27, which confirms the reading of the LXX. As all the other versions follow the text Dathe renders, *ad ætatem virilem*.

Ver. 35.

— וְהִתְהַלֵּךְ לִפְנֵי-מִשְׁכָּנִי כְּלִי-הַקִּיָּם :

— καὶ διελεύσεται ἐνώπιον χριστοῦ μου πάσας τὰς ἡμέρας.

Au. Ver.—35 And I will raise me up a faithful priest, *that shall do according to that which is in mine heart and my mind*: and I will build him a sure house; and he shall walk before mine anointed for ever.

And he shall walk before mine anointed for ever.

Ged.—And he shall minister to me mine anointed priest for ever.

Mine anointed priest. So the Syriac and Arabic translators understood the words; and such, I think, is their true meaning. The general literal rendering is: *He shall walk before mine anointed*. The oracle alludes to Zadok. See 1 Kings ii. 26, 27.

Booth.—And mine anointed shall minister before me continually.

Pool.—*He shall walk*, i. e., minister as high priest. *Before mine anointed*; either, first, Before king Solomon, who was anointed king, 1 Kings i. 39, and before the succeeding kings [so Dathe], who are commonly called *anointed*, or the *Lord's anointed*, as 1 Sam. xii. 3, 5; xxiv. 6, 10; Psalm lxxxix. 38, 51; Lam. iv. 20. Or rather, secondly, Before Jesus Christ; first, Because this title of *Anointed*, or *Christ*, or *Messias* (both which words signify only the *Anointed*),

is most frequently and eminently ascribed to Christ, both in the Old and New Testament, and therefore it is most reasonable to understand it of him, when there is nothing in the text or context which determines it to any other. Secondly, Christ is the main scope and design, not only of the New, but of the Old Testament, which in all its types and ceremonies represented Christ; and particularly, the high priest was an eminent type of Christ, and did represent his person, and act in his name and stead, and did mediate what John Baptist did immediately, *go before the face of the Lord* Christ; and when Christ did come, that office and officer was to cease. Thirdly, the high priest is seldom or never said to *walk* or *minister* before the kings of Israel or Judah, but constantly *before the Lord*, and consequently before Christ, who as he was God blessed for ever, Rom. ix. 5, was present with, and the Builder and Governor of, the ancient church of Israel, as is manifest from Acts vii. 35; 1 Cor. x. 4; Heb. iii. 3—6, and many other places; and their temple is particularly called *his temple*, Mal. iii. 1, because all the temple worship was performed in his presence, and had a special respect unto him, and therefore the high priest is most properly said to *walk before him*.

CHAP. III. 1.

וְהַנֶּעֱר שְׁמוּאֵל מִשְׁכָּן אֲתִיָּהוּהָ
לִפְנֵי עָלִי וְדָבָר יְהוָה הָיָה יָקָר בְּעֵינִים
הָהֵם אִין חֲזֹן נִפְרָץ :

καὶ το παιδάριον Σαμουὴλ ἦν λειτουργῶν τῷ κυρίῳ ἐνώπιον Ἑλὶ τοῦ ἱερέως. καὶ ῥῆμα κυρίου ἦν τίμιον ἐν ταῖς ἡμέραις ἐκείναις, οὐκ ἦν ὄρασις διαστέλλουσα.

Au. Ver.—1 And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; *there was no open vision*.

Eli.

Ged., Booth.—Eli the priest [LXX, Syr., Arab., and one MS.].

Precious.

Ged., Booth.—Rare.

There was no open vision.

Ged.—Visions were not frequent.

Booth.—Prophetic vision was not common.

Gesen.—פָּרֵץ, Niph. pass. of Kal, No. 2, *spread abroad*, common, 1 Sam. iii. 1.

Prof. Lee.—נִפְרָץ. Probably, *Much, fre-*

quent; but, according to some, *Clear, distinct*, 1 Sam. iii. 1.

Ver. 2, 3.

2 וַיְהִי בַיּוֹם הַהוּא וְעֵלִי שָׁכַב
בְּמִקְוֵמוֹ וַיִּצְיָר הַחֹלִי בְּהוֹת לֹא יוֹכֵל
לִרְאוֹת: 3 וַיֵּגַר אֱלֹהִים מִרָם וַיִּכְבֹּה
וַשְׁמֹאֵל שָׁכַב בְּהִיכַל יְהוָה אֲשֶׁר-שָׁם
אֲרוֹן אֱלֹהִים:

א. 2. ענין קר

2 καὶ ἐγένετο ἐν τῇ ἡμέρᾳ ἐκέλην, καὶ Ἑλὶ ἐκάθευδεν ἐν τῷ τόπῳ αὐτοῦ, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ἤρξαντο βαρύνεσθαι, καὶ οὐκ ἠδύνατο βλέπειν. 3 καὶ ὁ λύχνος τοῦ θεοῦ πρὶν ἐπισκευασθῆναι, καὶ Σαμουὴλ ἐκάθευδεν ἐν τῷ ναῶ ὅν ἡ κυβωτὸς τοῦ θεοῦ.

Au. Ver.—2 And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see;

3 And ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep;

Bp. Patrick.—3 *Ere the lamp of God went out.*] The lamp in the great shaft of the golden candlestick, which bent towards the most holy place (called the western lamp), never went out; but some other of them did go out when it was morning (see upon Exod. xxvii. 20, 21). The meaning therefore is, that, ere it was day, the Lord called Samuel (see Dr. Lightfoot of the Temple, chap. 14, sect. 4).

Samuel was laid down to sleep.] In the court of the Levites, as the Targum explains it; or in some other place near to Eli, that he might be ready to assist him on any occasion. The words seem to import, that he had watched most of the night, (for so some were to do, Ps. cxxxiv. 1), and towards morning went to repose himself. For thus the words run in the Hebrew, and in the LXX and Vulgar: “Before the lamp of God went out, and Samuel lay down to sleep in the temple of the Lord,” &c. In-somuch, that Victorinus Strigelius translates the words thus: “And Samuel went to lie down in the temple of the Lord, where the ark of God was, before the lamp of God went out.”

Booth.—2, 3, Houbigant conceives the natural order of these two verses disturbed, and he transposes, substituting the second in

the place of the third. In this he has had few followers.

Ged.—2 Now it happened at that time, that when Eli, whose eyes were grown so dim that he could not see, had laid down in his own sleeping-place; 3 And Samuel had also lain down in the tabernacle of the Lord, where the ark of God was (the sacred lamp not yet extinguished);

Houb.—3 *Eo igitur tempore, antequàm lucerna Dei exstingeretur, Samuel dormiebat in Templo Domini, ubi Arca Dei erat. 2 Eli similiter dormiebat in loco suo; oculi autem ejus caligabant, ut vix posset videre.*

Dathe.—2 Tunc accidit, cum Elæus (cujus oculi caligabant, nec poterat distincte videre) in loco suo cubaret, 3 Et Samuel quoque in tabernaculo Jovæ, ubi arca Dei erat, dormiret lucerna sacra nondum extincta.

Maurer.—2 וַיִּצְיָר הַחֹלִי בְּהוֹת, et oculi ejus cæperunt esse hebetes. בְּהוֹת non est inf. Pi. pro בְּהוֹת a פְּהוֹת (Win.), sed plur. nominis פְּהוֹת. Constructio eadem est, quæ Genes. ix. 20, ad q. vid.

Ver. 7.

וַשְׁמֹאֵל מִרָם יָדַע אֶת-יְהוָה וַיֵּרָם
יְהוָה אֵלָיו דְּבַר-יְהוָה:

καὶ Σαμουὴλ πρὶν γνῶναι θεὸν, καὶ ἀποκαλυφθῆναι αὐτῷ ῥῆμα κυρίου.

Au. Ver.—7 Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him [or, Thus did Samuel before he knew the Lord, and before the word of the Lord was revealed unto him].

Pool.—Either, first, He was not acquainted with God in that extraordinary or prophetic way [so Patrick, Clarke]. Or, rather, secondly, He did not yet understand, any more than before, that it was not Eli, but God, who spake to him. And this ignorance of Samuel's served God's design, that his simplicity might give Eli the better assurance of the truth of God's call and message to Samuel.

Ged.—Now Samuel knew not that it was the Lord: for as yet no divine oracle had been revealed to him.

Booth.—Now Samuel did not know that it was Jehovah; for as yet the word of Jehovah had not been revealed to him.

Dathe.—7 Samuel nondum poterat vocem Jovæ ab humana discernere, quoniam sese ei nondum manifestarat.

Ver. 10.

Au. Ver.—Then Samuel answered, Speak; for thy servant heareth.

Houb., Geddes, Booth.—Then Samuel answered, Speak, O Jehovah [Syr., Arab., Vulg., and some copies of LXX]; for thy servant heareth.

Houb.—Non fuit omittendum יהוה post יר, ut Samuel dicat, *loquere, Domine*; nam Heli eum docuit sic esse respondendum, nec credere fas est, Samuelem prætermisisse id verbum, quo uno significare poterat se jam nosse, eum qui se vocabat, esse ipsum יהוה, *Dominum*. Propterea non omittunt *Domine* Vulgatus, Syrus et Arabs, seu id legunt, seu judicant esse legendum.

Ver. 11.

Au. Ver.—I will do.

Ged.—I am about to do.

Ver. 13.

וְהַגַּדְתִּי לוֹ כִּי־שָׁמַעְתָּ אֶת־בִּיתִּי
עַד־עוֹלָם בְּצַנְן אֲשֶׁר־יָדַע כִּי־מְקַלְלִים
לָהֶם בָּנָיו וְלֹא כָהָן בָּם :

καὶ ἀνήγγελκα αὐτῷ ὅτι ἐκδικῶ ἐγὼ τὸν οἶκον αὐτοῦ ὥς αἰῶνος ἐν ἀδικίαις υἱῶν αὐτοῦ, ὅτι κακολογοῦντες θεόν οἱ υἱοὶ αὐτοῦ, καὶ οὐκ ἐνοῦ-
θῆτε αὐτούς.

Au. Ver.—13 For I have told him [*or*, and I will tell him, &c.] that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile [*or*, accursed], and he restrained them not [*Heb.*, frowned not upon them].

Pool.—Which he knoweth; either by the information of the prophet, chap. ii. 27, &c.; or by his own guilty and self-accusing conscience. But these and the foregoing and following words may well be and are rendered thus; *for this iniquity, because he knew* (both by common fame, and by his own observation) *that his sons, &c.* He cannot pretend ignorance, or want of proof of their wickedness, which aggravates his sin. *Vile*; not only hateful to God, but contemptible to all the people, whereby they also brought their sacred office and God's holy ordinances into contempt. *Heb.*, *cursed themselves, or made themselves execrable or accursed*, both to God and men: by their lewd and cursed practices they put themselves under the curse of God, by such a gross violation of God's commands: compare Josh. vi. 18; vii. 12, 13. This expression may be used by

way of reflection upon their father, because he did not denounce the curse of God against them, nor put them out of the priesthood, as accursed persons, although they were so vile, that they had prevented their father's censure, and meritoriously cast themselves out, and cut themselves off from the priesthood and congregation of the Lord, which their father should have done judicially.

Bp. Patrick.—*His sons made themselves vile.*] Or, they made light of God and of his people; having no regard to either of them. Or, they made the service of God vile in the eyes of the people; as the words may be translated, and as the LXX understand them.

Ged.—13 For I have warned him, that I am about to execute judgment on his house for ever; because, although he knew that his sons disgraced themselves, he rebuked them not.

Booth.—13 For I have told him that I will judge his house for ever: because, although he knew the iniquity of his sons, who made themselves vile, he restrained them not.

Gesen.—*Reflex.* לוֹ קָלַל, *to curse oneself*, i. e., to bring a curse upon oneself; 1 Sam. iii. 13, *because he knew* בְּנָיו כִּי־מְקַלְלִים לָהֶם בָּנָיו, *that his sons were bringing a curse upon themselves.*

Houb.—13 *Etenim ei nuntiavi, me de familiâ ejus æternum judicium facturum, propter scelus filiorum ejus; qui cum non nesciret nomen meum per eos blasphemari, tamen eos non coercuit.*

בְּעֵין אֲשֶׁר יָדַע. Duplex hic mendum habemus, quorum alterum corrigi potest ex veteribus, alterum ex ipsis Judæis. Prius est ordinis perturbati, qui sic restituendus est, ut post sequatur בְּנָיו, *propter peccatum, filiorum ejus*. Aliter, *propter peccatum, quod novit*, significaret aliquod peccatum Heli, secretum, cum tamen peccatum Heli filios suos non cohibentis, esset publicum magnæque apud Israel infamiae. Itaque legunt continenter עֵין בְּנָיו Græci Interpretes et Arabs. Alterum mendum est in לָהֶם, quod legendum est, לִי הֵם, (*מְקַלְלִים*) *blasphemare faciunt me illi*. Hujus antiquæ scriptiōnis testes sunt Judæi, qui hunc locum numerant unum ex decem et octo illis, quos vocant סְפָרִים, *correctionem scribarum*. Nam cum superstitiosi scribæ non auderent scribere sunt Judæi, *blasphemare me illi faciunt, ne blasphemia*

in Deum facta, per scriptionem suam, caderet in ipsum Deum, omiserunt litteram ' , ut scriberent להם.

Dathe.—13 Indicavi ei, me posteros ejus in perpetuum puniturum esse propter culpam, quam admisit, cum sciret, quam turpiter se gererent ejus filii, nec tamen eos coerceret.

Ver. 14.

וְלָקֹחַ נִשְׁבַּעְתִּי לְבֵית עֲלִי אִם-
יִתְפַּר עֵינִן בֵּית-עֲלִי בְּזִבְחָ וּבִמְנַחָה
עַד-עוֹלָם :

καὶ οὐδ' οὕτως ὥμοσα τῷ οἴκῳ 'Ηλὶ, εἰ ἐξέλθῃσθ' αὐτοῦ ἀδικία οἴκου 'Ηλὶ ἐν θυμιάματι καὶ ἐν θυσίαις ἕως αἰῶνος.

Au. Ver.—14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

Pool.—*I have sworn*; which might be done before, though it be mentioned here only. Or, *I do swear*; the past tense being commonly put for the present in the Hebrew tongue. *Unto the house*, or, *concerning*, as the prefix *lamed* is oft used, as Exod. xiv. 3; xviii. 7; 2 Sam. xi. 7; Ps. xci. 11, compared with Matt. iv. 6.

Bp. Patrick.—By *iniquity* is meant the *punishment* of iniquity; which he threatens should not be removed, or mitigated, by any sort of sacrifices, or oblations, that could be brought to the altar.

Prof. Lee.—עֵינִן, and עֵינִי. (a) *Sin, iniquity.* (b) *Guilt.* (c) *Punishment.* (a) Gen. xv. 16; Exod. xxxiv. 7; 1 Sam. xx. 8, &c. (b) Exod. xxviii. 43; 2 Sam. xiv. 9; Is. i. 4, &c. (c) Gen. xix. 15; 1 Sam. xxviii. 10.

Ged., Booth.—14 And therefore, I have sworn concerning the house of Eli, that the iniquity of Eli's house shall never be expiated by sacrifice, or other offering.

Ver. 17.

Au. Ver.—17 God do so to thee, and more also [Heb., so add], if thou hide any thing [or, word] from me of all the things that he said unto thee.

Pool.—God inflict the same evils upon thee, which I suspect he hath pronounced against me, and greater evils too. Or, *God do so*, i. e., let God deal with thee so severely, as I cannot, or am loth to express. So it is a kind of aposiopesis, usual in oaths and in adjurations. The same phrase is in Ruth i. 17.

Ver. 20.

וַיָּדַע כָּל-יִשְׂרָאֵל מִהֵנָּה וְעַד-בְּאֵר שֶׁבַע
כִּי-נִתְּמָן שְׁמוּאֵל לְנָבִיא לַיהוָה :

καὶ ἔγνωσαν πᾶς Ἰσραὴλ ἀπὸ Δὰν καὶ ἕως Βηρσαβέε, ὅτι πιστὸς Σαμουὴλ εἰς προφῆτην τῷ κυρίῳ.

Au. Ver.—20 And all Israel from Dan even to Beer-sheba knew that Samuel was established [or, faithful] to be a prophet of the Lord.

Was established to be a prophet. So Houb., Patrick.

Dr. A. Clarke.—The word נִתְּמָן, which we translate *established*, signifies *faithful*: *The faithful Samuel was a prophet of the Lord.*

Ged.—Was truly a prophet.

Booth.—Was established a prophet.

Prof. Lee.—נִתְּמָן, Niph. opp. to נִתְּמָן, Jer. xv. 18, and applied to either persons or things. *Known, or believed to be stable, constant, never-failing, faithful.* Jer. xlii. 5, וְיִתְּמָן אֶתְּ אֱמֶת וְנִתְּמָן, *A witness of the truth* (abstractedly), and (one who is) *constant*, Neh. xiii. 13; Prov. xxvii. 6; 1 Sam. iii. 20; 2 Sam. vii. 16; Ps. lxxviii. 8, 37; xciii. 5, &c.; f. נִתְּמָן, and נִתְּמָן, Is. i. 21; Ps. xix. 8; lxxxix. 29; pl. m. נִתְּמָן, Is. viii. 2; xxxiii. 16; constr. נִתְּמָן, Ps. ci. 6.

Dathe.—Intellexerunt, Samuelem verum esse Jovæ prophetam.

Ver. 21, and CHAP. IV. 1.

וַיִּסָּף יְהוָה לְהַרְאֶה בְּשִׁלָּה כִּי-נִתְּמָן
יְהוָה אֶל-שְׁמוּאֵל בְּשִׁלּוֹ בְּדָבָר יְהוָה :

CHAP. IV.

וַיְהִי דְבַר-יִשְׂרָאֵל לְכָל-יִשְׂרָאֵל וַיִּגָּא
יִשְׂרָאֵל לְהַרְאֶה פְּלִשְׁתִּים לַפְּלִחָה
וַיַּחֲנוּ עַל-הָהָר הַזֶּה וּפְלִשְׁתִּים חָזְרוּ
בְּהָרָה :

21 καὶ προσέθετο κύριος δηλωθῆναι ἐν Σηλὼμ, ὅτι ἀπεκαλύφθη κύριος πρὸς Σαμουὴλ. καὶ ἐπιστεύθη Σαμουὴλ τοῦ προφῆτης γενέσθαι τῷ κυρίῳ εἰς πάντα Ἰσραὴλ ἀπ' ἄκρων τῆς γῆς καὶ ἕως ἄκρων. καὶ Ἠλὶ πρεσβύτερος σφόδρα, καὶ οἱ υἱοὶ αὐτοῦ πορευόμενοι ἐπορεύοντο, καὶ πονηρὰ ἡ ὁδὸς αὐτῶν ἐνώπιον κυρίου.

ΚΕΦ. Δ'.

1 καὶ ἐγενήθη ἐν ταῖς ἡμέραις ἐκεῖνας, καὶ συναθροίζονται ἀλλόφυλοι ἐπὶ Ἰσραὴλ εἰς πόλεμον· καὶ ἐξῆλθεν Ἰσραὴλ εἰς ἀπάντησιν αὐτοῖς εἰς πόλεμον, καὶ παρεμβάλλουσιν ἐπὶ

Ἀβενέζερ. καὶ οἱ ἀλλόφυλοι παρεμβάλλουσιν ἐν Ἀφέκ.

Au. Ver.—21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

CHAP. IV.

1 And the word of Samuel came [or, came to pass; Heb., was] to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek.

Pool.—21 *Revealed*, or, did use to reveal his mind to Samuel. *By the word of the Lord*, i. e., by his word, the noun for the pronoun, which is frequent, as Lev. xiv. 15, &c.; by his word of command, which he chose to deliver to Israel by his mouth, as it here follows; or by his word of prophecy concerning future events.

CHAP. IV. 1 *The word of Samuel*, i. e., the word of the Lord revealed to Samuel, and by him to the people; either, first, The prophetic word mentioned before, chap. iii. 11, &c., which is here said to *come*, or to *come to pass*, as it was foretold, to all Israel. But the subject of that prophecy was not *all Israel*, but *Eli and his house*, as is evident. Or rather, secondly, A word of command, that all Israel should go forth to fight with the Philistines, as the following words explain it, that so they might be first humbled and punished for their sins, and so prepared by degrees for their future deliverance. *Against the Philistines*; or, to meet the *Philistines*. *Ebenezer*; a place so called here (by anticipation) from a following event, chap. vii. 12.

Bp. Patrick.—1 *The word of Samuel came to all Israel.*] The revelation of God's mind and will, which had been very scarce among them in former days (iii. 1) now grew very plentiful.

Bp. Horsley.—21 *And the Lord appeared again*, &c. It should seem that for the sins of Eli's sons, the oracular voice in the sanctuary had been for some time discontinued. Eli, we find, is warned of the destruction of his family (chap. ii. 27, &c.), not by a voice from the cover of the ark, but by a prophet. But from the first call of Samuel, the oracle was regularly uttered in the sanctuary, as in former times. See Exod. xxv. 22, and Numb. vii. 89. There seems to be no necessity for Houbigant's emendation here, but the first sentence of the following

chapter should certainly be joined to the end of this.

And Jehovah was manifested again in Shiloh; for Jehovah revealed himself to Samuel in Shiloh, by the word of Jehovah, and the word of Samuel came to all Israel.

By the word of Jehovah; i. e., by the voice between the cherubim. Jehovah spake immediately to Samuel, and Samuel reported to the people, what Jehovah said to him; and in this manner Jehovah was again, as in former times, manifested in Shiloh.

Dr. A. Clarke.—21 *The Lord appeared again.*] Heb., “And Jehovah added to appear;” that is, he continued to reveal himself to Samuel at Shiloh. *By the word of the Lord.* By the spirit and word of prophecy.

CHAP. IV. 1. *The word of Samuel came to all Israel.*] This clause certainly belongs to the preceding chapter, and is so placed by the Vulgate, Septuagint, Syriac, and Arabic.

Pitched beside Eben-ezer.—This name was not given to this place till more than *twenty* years after this battle, see chap. vii. 12; for the monument called *האבן עזר*, the “stone of help,” was erected by Samuel in the place which was afterwards, from this circumstance, called *Eben-ezer*, when the Lord had given the Israelites a signal victory over the Philistines. It was situated in the tribe of Judah, between *Mizpeh* and *Shen*, and not far from the *Aphek* here mentioned. This is another proof that this book was compiled after the times and transactions which it records, and probably from *memo-randa* which had been made by a contemporary writer.

Ged.—21 For the Lord continued to appear in Shilo; and to Samuel, in Shilo, he revealed his oracles; which Samuel announced to all Israel.

CHAP. IV. 1 Eli was now very old, and his sons were going on in their own evil way before the Lord, when the Philistines assembled, and came out to fight against the Israelites [LXX, and partly Vulg.]. And the Israelites went out to war against the Philistines, and encamped at Ebenezer; while the Philistines were encamped at Aphek.

Booth.—21 And Jehovah again appeared in Shiloh: for in Shiloh, Jehovah revealed

his own word to Samuel, and Samuel spoke it to all Israel.

CHAP. IV. 1 Eli was now very old, and his sons still went on, and their way was evil before Jehovah; and the Philistines assembled and came forth to fight against Israel [LXX, and partly Vulg.]. And Israel went forth against the Philistines to battle, &c.

21 The conclusion of this verse is obscure, and the ancient versions read differently. By reading דבר instead of דבר, and omitting יי in the beginning of the first com. next chapter, and ending with ישראל, we have a clear and consistent sense, דבר יהוה דבר שמואל, לכל ישראל, "And the word of the Lord Samuel spake to all Israel." The LXX, Ar., and Syr. support this emendation. The clause now only in the LXX ("And Eli was very old, and his sons went on, and their way was evil before the Lord") Geddes considers genuine; and what ought to begin the next chapter.—*Boothroyd's Heb. Bible.*

Houb.—21 *Perrexit autem Dominus apparere Samueli: Nam apparuit ei in Silo.*

CHAP. IV. 1 *Fuit igitur verbum Samuel, ex mandato Domini, ad omnem Israel in Silo, et egressus est Israel obviam Philisthæis, ut decertaret. Israel castra habebat in lapide Azer, Philisthæi verò in Aphaec.*

21 דבר יהוה, *In verbo Domini.* Mox accessit, *revelatus est Dominus Samueli in Silo;* nunc sequitur, *in verbo Domini.* Hæc male coherens, et perturbationem hoc loco esse factam significant Veteres, quorum alii quædam, quæ nunc leguntur, omittunt, aut addunt quæ non leguntur: vide Polyglotta. Verus ordo esse videtur talis ידבר יהוה אל נגלה יהוה אל שמואל בשלה, *addidit autem Dominus videri Samueli, nam revelatus est Dominus Samueli in Silo.* Deinde hæc verba דבר יהוה, in Silo in verbo Domini, rejicienda in primum versum capitis sequentis, ut mox dicemus. Cæterum utrobique scribendum fuit vel שיה, vel שיה, *Silo.*

CHAP. IV. 1 לכל ישראל, *ad omnem Israel.* Post hæc verba, hæc addimus, דבר יהוה, *in Silo, ex verbo Domini,* quæ omisimus in fine capitis superioris, ubi erant alieno in loco. Nunc suo loco dicitur, fuisse verbum Samuel ad populum ex Domini mandato. Nempe Samuelem populus consuluerat, quem multis ab annis noverat prophetam Dei esse; neque eos Samuel à pugna dehortatus fuerat, quamquam vincendi erant a Philisthæis. Sic Jud. xx. Deus jussit Israelitas

cum tribu Benjamin pugnare; quamquam vincendos.

Ver. 3.

Au. Ver.—That, when it cometh among us, it may save us out of the hand of our enemies.

Booth.—That it may go among us and save us from the hand of our enemies.

Ver. 7.

— בָּא אֱלֹהִים אֶל־הַמִּצָּנָה וְגו'

— οὗτοι οἱ θεοὶ ἤκασι πρὸς αὐτοὺς εἰς τὴν παρεμβολήν, κ.τ.λ.

Au. Ver.—7 And the Philistines were afraid, for they said, God is come into the camp, &c.

God.

Ged., Booth.—A god.

Ver. 8.

אֵי לָנוּ מִי וַיִּצְלָנוּ מִיַּד הָאֱלֹהִים
הַאֲדִירִים הָאֵלֶּה הֵם הָאֱלֹהִים
תַּמְצִים אֶת־מִצְרָיִם בְּקִלְמָהּ בַּמִּדְבָּר :

οὐαὶ ἡμῖν, τίς ἐξέλκεται ἡμᾶς ἐκ χειρὸς τῶν θεῶν τῶν στερεῶν τούτων; οὗτοι οἱ θεοὶ, οἱ πατάξαντες τὴν Αἴγυπτον ἐν πάσῃ πληγῇ καὶ ἐν τῇ ἐρήμῳ.

Au. Ver.—8 Woe unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness.

These mighty Gods.

Bp. Patrick.—The Hebrew words *Adirim Elohim*, which we translate "mighty Gods," are translated by Theodoret "the strong God;" which agrees with what goes before, "God is come into the camp:" and with the Targum, "Who shall deliver us out of the hand of the Word of the Lord," &c.

Dr. Adam Clarke.—*These mighty Gods.* Heb., *from the hand of these illustrious gods.* Probably this should be translated in the singular, and not in the plural: *Who shall deliver us from the hand of this illustrious god?*

These are the Gods, &c.

Bp. Patrick.—*These are the Gods, &c.* Or, this is the God. They seem not to have perfectly understood the sacred story, but thought all those plagues which are there spoken of had fallen on the Egyptians while the Israelites were in the wilderness [so Michaëlis, Dathe]; where they were

when their last plague befel them, by their being drowned in the Red Sea: but Jonathan thus paraphrases it: "Who smote the Egyptians with all manner of plagues; and did wonders for his people in the desert."

Pool.—They mention the wilderness, not as if all the plagues of the Egyptians came upon them in the wilderness, but because the last and sorest of all, which is therefore put for all, to wit, the destruction of Pharaoh and all his host, happened in the wilderness, namely, in the Red Sea, which, having the wilderness on both sides of it, Exod. xiii. 18, 20; xiv. 3, 11; xv. 22, &c., may well be said to be in the wilderness. Although it is not strange if these heathens did mistake and misreport some circumstance in a relation of the Israelitish affairs, especially some hundreds of years after they were done, such mistakes being frequent in divers heathen authors treating of those matters, as Justin, and Tacitus, and others.

Houb., Horsley, Ged., Booth.—These are the gods that [Ged., Booth., those gods which] smote the Egyptians with every kind of plague, and did such wonders [Arab., Chald.] in the wilderness.

Houb.—*In deserto.* Ante id verbum addit Chaldæus, *fecit mirabilia*: similiter Arabs, *et ostendit mirabilia*, uterque legens נפלאות ועבר נפלאות, vel ונפלאות. Quæ verba in contextum sacrum referenda esse, lector intelligens videbit, et benè actum nobiscum existimabit, quod hæc non omiserint Chaldæus et Arabs. Nam novi Interpretes, quidquid dicant, non perficiunt, ut credamus sic locutos esse Philistæos, qui perculserunt Ægyptios omni plagâ in deserto; quasi plagas Ægypti in deserto fuisse factas credidissent. Quoddam autem quidam, Philistæos loqui de transitu Rubri Maris ad desertum facto, et in deserto esse ut ad desertum, hæc cavillatio est, non interpretatio. Itaque etiam omnes Veteres convertère in deserto. Præterea qui possunt Philistæi vocare transitum maris omnem plagam? Quis non videt intelligi à Philistæis plagas mirabiles, quæ adhuc erant in memoriâ hominum, quæque in Exodo narrantur? Addunt Syrus et Græci Intt. conjunctionem, et (et in deserto) non quia sic legunt, sed ut sententiam quomodocunque expediant: Et malè jungitur in deserto cum Ægyptios, et cum omnem plagam.

Ver. 13.

וַיָּבֹאוּ וַיִּהְיֶה לְעֵלֵי יִשָּׁב עַל-הַפֶּסֶאִי

וַיָּבֹאוּ וַיִּהְיֶה לְעֵלֵי יִשָּׁב עַל-הַפֶּסֶאִי

וַיָּבֹאוּ

καὶ ἦλθε, καὶ ἰδοὺ, Ἥλι ἐπὶ τοῦ δίφρου παρὰ τὴν πύλην σκοπεύων τὴν ὁδόν, ὅτι ἦν καρδία αὐτοῦ ἐξεστηκυῖα περὶ τῆς κιβωτοῦ τοῦ θεοῦ, κ.τ.λ.

Au. Ver.—13 And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God, &c.

Bp. Horsley.—*Eli sat upon a seat by the wayside, watching.* Read,

על ישב על הכסא בעד יד השער ורך כנפח

Eli sat upon the seat close by the side of the gate, watching the road. See the version of the LXX, and compare verse 18. The change of י into י is justified by many of Kennicott's MSS.; but this alone is not a sufficient emendation.

Dathe.—Perquam placet observatio critica, quam Celeb. Koehlerus dedit (in Repertorio pro Litteratura Orient., P. ii., p. 255) post י excidisse הַפֶּסֶאִי, *prope portam* et sequentia יִהְיֶה לְעֵלֵי יִשָּׁב transposita esse legenda. LXX quidem interpretes sic legerunt: καὶ ἰδοὺ Ἥλι ἐκάθητο [Alex.] ἐπὶ τοῦ δίφρου παρὰ τὴν πύλην σκοπεύων τὴν ὁδόν. Chaldæus quoque et Josephus (Antiquit. v. 11, § 3) legerunt vocabulum שַׁב et infra vers. 18 narratur, Elæum יִשָּׁב, *prope portam* a sella cecidisse et fregisse cervicem. Sed quoniam recepta textus lectio commodam admittit explicationem (marginalis nempe s. Keri, Cethib enim nihil nisi scribæ vitium est), versiones quoque Syriaca, Arabica, et Vulgata cum ea consentiunt, illam, quanquam mihi valde probatur, nolui in versione exprimere.

Ged., Booth.—13 And when he came, lo, Eli was sitting upon a high seat by the gate [LXX], watching; for his heart trembled for the ark of God [Ged., the Lord: so Chald., Arab.].

Houb.—13 *Qui, cum advenit, Heli sedebat in sellâ, vultu ad viam converso, et corde pavido propter Dei Arcam, &c.*

Est י, ad manum, ad spatium, seu versus. Nos, vultu ad viam converso, nempe eam in partem, unde clamor exoriebatur. Participium יִהְיֶה demonstrat habitum prospectantis, seu vultus eò prospectantis, unde aliquid novi adveniret, non ipsum prospectum. Nam Heli, caligantibus oculis, nihil quidquam poterat aspicere.

Maurer.—*Sedebat in sella ad latus, i. e.,*

juxta viam prospectans. LXX secutus Köhlerus legendum conjecit: יָשַׁב עַל־הַפֶּסֶס. יִשְׁבֵּר קִצְפָּה גָּדוֹל. Sed plane apparet, LXX liberius vertisse, ita quidem, ut hæc verba accommodarent commati 18.

Ver. 15.

— וְיַעֲקֹב יָמָה וְלֹא יָכֹל לִרְאוֹת :

Au. Ver.—15 Now Eli was ninety and eight years old; and his eyes were dim [Heb., stood], that he could not see.

Houb., Booth.—יָמָה...יָכֹל. Here are two errors. The first verb ought to be קָמוּ, and the other יָכֹל, as the root is יָכֹל not יָמָה.—*Booth.*

Ver. 17, 18, 19, 20.

Au. Ver.—17, 18, 19, 20, The ark of God. So the Heb.

Ged., Booth.—The ark of the Lord [Booth., Jehovah, 17 Chald., 18, 19, 20 Chald., Arab.].

Ver. 19.

וַתִּשְׁמַע אֶת־הַשְּׂמִיעָה אֶל־הַלֵּלָהּ אֲרוֹן הָאֱלֹהִים וַתִּמָּךְ חֲמִיָּה וַאֲשֶׁה וַתִּכְרַע וַתִּלָּד קִרְיָהּ כִּי־נִתְּקָהּ עַל־יָדֶיהָ צָרָה :

καὶ νύμφη αὐτοῦ γυνή Φινεὲς συνειληφύια τοῦ τεκεῖν, καὶ ἤκουσε τὴν ἀγγελίαν, ὅτι ἐλήφθη ἡ κιβωτὸς τοῦ Θεοῦ, καὶ ὅτι τέθνηκεν ὁ πενθερός αὐτῆς καὶ ὁ ἀνὴρ αὐτῆς, καὶ ἐκλαυσε καὶ ἔτεκεν, ὅτι ἐπεστράφησαν ἐπ' αὐτὴν ὡδίνες αὐτῆς.

Au. Ver.—19 And his daughter-in-law, Phinehas' wife, was with child, *near* to be delivered [or, to cry out]: and when she heard the tidings that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself and travailed; for her pains came [Heb., were turned] upon her.

Houb.—19 Omissum fuit יָד; nam scribendum fuit לָרָה, *ad pariendum*. Id quidem adeo in promptu erat, ut mirum sit vertisse Ariam, *ad ululandum*, quasi ex יָלַל..... וְכִי: Potius מָת, וְכִי מָת, *et quod mortuus esset*...quomodò antea הָיָה, *quod capta esset*. Præpositionem hanc alteram expressere omnes Veteres.

She bowed herself.

Bp. Patrick.—The Hebrew word which we translate "bowed herself," signifies she "fell on her knees." For so the manner was in those countries; which Ludolphus confirms in his Ethiopic History, and his commentary upon it (lib. i., cap. 14, n. 101).

VOL. II.

Ver. 21, 22.

21 וַתִּקְרָא לַפֶּעַר אֵי קָבוֹד יֵאמֹר
בָּלָהּ קָבוֹד מִיִּשְׂרָאֵל אֶל־הַלֵּלָהּ אֲרוֹן
הָאֱלֹהִים וְאֶל־חֲמִיָּה וַאֲשֶׁה : 22 וַתֹּאמֶר
בָּלָהּ קָבוֹד מִיִּשְׂרָאֵל כִּי נִלְקָח אֲרוֹן
הָאֱלֹהִים :

21 καὶ ἐκάλεσε τὸ παιδάριον Οὐαβαρχα-
βῶθ ὑπὲρ τῆς κιβωτοῦ τοῦ θεοῦ, καὶ ὑπὲρ τοῦ
πενθεροῦ αὐτῆς, καὶ ὑπὲρ τοῦ ἀνδρὸς αὐτῆς.
22 καὶ εἶπαν. ἀπόκειται δόξα Ἰσραὴλ ἐν τῷ
ληφθῆναι τὴν κιβωτὸν κυρίου.

Au. Ver.—21 And she named the child I-chabod, saying, The glory is departed [that is, Where is the glory? or, There is no glory] from Israel: because the ark of God was taken, and because of her father-in-law and her husband.

22 And she said, The glory is departed from Israel: for the ark of God is taken.

Ichabod.

Dr. Adam. Clarke.—The words literally mean, *Where is the glory* [so Houb., Dathe, Lee]?

Bp. Patrick.—The Hebrew word יָא also signifies the same with יָא, *not*, as Ludolphus observes in his commentary upon his Ethiopic History (lib. i., cap. xvi., 106). And so Bochartus here translates *Ichabod* by *inglorious* [so Ged., Booth., Gesen.], or without glory: that is, saith he, without the true God (par. i. Hieroz., lib. ii., cap. 34).

Gesenius.—יָא; adv. *not, non*, found Job xxii. 30, and in the pr. names יָאִי־קָבוֹד (inglorious), *Ichabod*, 1 Sam. iv. 21, and יָאִי־בֶלֶל, *Jezebel*. It is much more frequent in Rabbinic, especially as prefixed to adjective forms with a privative signification, like Engl. *in, un*, in the same usage; and also in Ethiopic, where יָא is prefixed also to verbs. It is doubtless an abridged form from יָאִי, see r. יָאִי, יָאִי; like the Greek and Sanscr. a priv. from *an*.

יָאִי־קָבוֹד (inglorious), *Ichabod*, pr. n., 1 Sam. iv. 21.

Bp. Horsley.—21 (*Because—husband*) I am inclined to think that the whole of this parenthesis is an interpolation.

22 *And—Israel: for—is taken; rather, Now—Israel, because—was taken.*

Geddes.—21 She only named the child *Ichabod* [INGLORIOUS]: "For glory (said she) is departed from Israel:"—because the ark of the Lord [Chald., Arab.] had been

3 A

taken; and on account of the death of [Chald. and nineteen MSS.] her father-in-law and her husband—22 For that reason, she said: "Glory is departed from Israel; since the ark of the Lord [Chald., Syr., Arab., and some copies of LXX], the God of Israel [Syr.], is taken."

Booth.—21 Yet she named the child Ichabod [INGLORIOUS], saying, The glory is departed from Israel: because the ark of Jehovah [Chald., Arab.] was taken, and because of the death of her father-in-law and her husband. 22 So she said, The glory is departed from Israel: for the ark of Jehovah [Chald., Syr., Arab., and some copies of LXX, *Ged.*], the God of Israel [Syr.], is taken.

Houb.—21 *Sed puerum nominavit Jocabed, propterea quod nuntiatum fuerat arcam Dei esse captam. 22 Dixit enim: Abiit gloria ex Israel, quandoquidem arca Dei capta est.*

21 לאמר גלה כבוד מִשְׂרָאֵל, *Dicendo, abiit gloria ex Israel.* Omittunt, hoc quidem versu 21 *abiit gloria ex Israel*, Græci Intt. Rom. Edit. et Arabs, quæ nisi omitterentur, actum agerent postea ver. 22 ubi tamen commodè leguntur. Imò Arabs omittit versum hunc 21 totum, in quo videret inutilia quædam, et ex versu 19 malè iterata. Nos quidem, omissis his מִשְׂרָאֵל, גלה כבוד, jungimus לאמר, cum אל הלקח ארון הַיהוָה, et hæc verba attribuiimus sacro scriptori, non autem uxori Phinees, ut לאמר sit, *propter verbum*, vel, *ed quod nuntiatum fuerat*, ut sequatur *de captâ arcâ Dei.* Postea omittimus hæc verba, ואל המיה ואשה, et *propter socerum suum et maritum suum.* Etenim in לאמר præparatio est ad explicandum, cur uxor Phinees filium suum nominaverit Jocabed, sive *ubi est gloria.* Atqui hæc verba, *ubi est gloria*, pertinent ad arcam, quæ mox capta est, minimè vero ad socerum et ad maritum uxoris Phinees, qui homines multum aberant, ut essent *gloria Israel.* Itaque originationem nominis Jocabed parte aliquâ falsam haberemus, si hæc verba retinerentur, quæ non dubium est huc fuisse allata ex versu 19 cùm scriba quis imperitus crederet esse hunc versum 21 versûs 19 redintegrationem, adderetque adeò, quæ deesse male arbitraretur.

CHAP. V. 1, 2.

Au. Ver.—The ark of God.

Ged.—1 The ark of the Lord [Chald.].

Booth.—2 The ark of Jehovah [Chald.].

Ver. 4.

וַיִּשְׁתְּי וַיִּפְּזוּ יָדָיו כְּרִתוֹת אֶל-
הַמִּפְתָּן רַק דָּגוֹן נִשְׁאַר עָלָיו :

— καὶ ἀμφότεροι οἱ καρποὶ τῶν χειρῶν αὐτοῦ πεπτωκότες ἐπὶ τὸ πρόθυρον, πλὴν ἡ ῥάχis Δαγῶν ὑπελείφθη.

Au. Ver.—4 And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump [or, the fishy part] of Dagon was left to him.

Pool.—Only the stump of Dagon, Heb., only Dagon, i. e., that part of it from which it was called Dagon, to wit, the fishy part, for dag in Hebrew signifies a fish. And hence their opinion seems most probable, that this idol of Dagon had in its upper parts a human shape, and in its lower parts the form of a fish; for such was the form of divers of the heathen gods, and particularly of a god of the Phœnicians (under which name the Philistines are comprehended,) as Diodorus Siculus and Lucian both witness, though they call it by another name. Was left to him, or upon it, i. e., upon the threshold; there the trunk abode in the place where it fell, but the head and hands being violently cut off, were flung to distant and several places.

Ged., Booth.—Only the fish form of him remained.

Gesen.—דָּגוֹן (pp. little fish; then in endearment and worship, "dear little fish;" comp. on this use of diminutives in sacred things, J. Grimm's Deutsche Gramm., III., p. 665), Dagon, pr. n. of an idol of the Philistines worshipped at Gaza and Ashdod, Judg. xvi. 23, seq.; 1 Sam. v. 1; having a human head and arms, but the rest of the body like a fish.

Ver. 6.

וַתִּכְבֹּד יְדִיָּהוָה אֱלֹהֵי-אֲשֻׁדּוֹר
וַיִּשְׁמַם יְהוָה אֶת־בְּעָפָלָיִם אֶת-אֲשֻׁדּוֹר
וְאֶת-בְּבִלְיָה :

בַּמְּחִירִים קָרַי

καὶ ἐβαρύνθη ἡ χεὶρ Κυρίου ἐπὶ Ἀζωτον, καὶ ἐπήγαγεν αὐτοῖς, καὶ ἐξέχεσεν αὐτοῖς εἰς τὰς ναῦς, καὶ μέσον τῆς χώρας αὐτῆς ἀνεφύησαν μύες· καὶ ἐγένετο σύγχυσις θανάτου μεγάλη ἐν τῇ πόλει.

Au. Ver.—6 But the hand of the Lord was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, even Ashdod and the coasts thereof.

Smote them with emerods. See notes on Deut. xxviii. 27, vol. i., p. 743.

Bp. Horsley.—Rather, “Smote them in the fundamentals.” See LXX, Vulg., Aquila, and Symmachus.

Dr. A. Clarke.—The word עֲפֹלִים, *apholim*, from עָפַל, *aphal*, to be elevated, probably means the disease called the *bleeding piles*; which appears to have been accompanied with dysentery, bloody flux, and ulcerated anus. The Vulgate says, *Et percussit in secretiori parte natium*; “And he smote them in the more secret parts of their posteriors.” To this the Psalmist is supposed to refer, Psalm lxxviii. 66, *He smote all his enemies in the hinder parts; he put them to a perpetual reproach*. Some copies of the Septuagint have ἐξέσεν αυτοὺς εἰς τὰς νῆας, “he inflamed them in their ships;” other copies have εἰς τὰς ἔδρας, “in their posteriors.” The Syriac is the same. The Arabic enlarges: “He smote them in their posteriors, so that they were affected with a dysentery.” I suppose them to have been affected with enlargements of the *hæmorrhoidal veins*, from which there came frequent discharges of blood.

Gesen.—עֲפֹלִים, m. a hill. 2. Plur. עֲפֹלִים (עֲפֹלִים), *tumors*, Deut. xxviii. 27; 1 Sam. v. 6, seq., Cheth, i. e., hemorrhoids. Arab.

عَفَلٌ, tumor in ano virorum vel in pudendis mulierum, see Schröder Orig. Heb., cap. 4, p. 54, 55; H. A. Schultens ad Meidanii Prov. p. 23.—Keri has instead of it עֲפֹרִים, q. v.

Ashdod and the coasts thereof.

Houb., Ken., Horsley, Geddes, Booth.—Ashdod and its territory: the land also swarmed with mice, and there was great confusion and destruction in the city [LXX, Vulg. Comp. vi. 4, 5].

Ken.—The present made to Israel by the Philistines was *double*; consisting of five golden *emerods*, and also of five golden *mice* (ch. vi. 4, 11, 18): and the double present proves, that there had been a double calamity. This chapter now mentions historically the calamity of the *emerods* only: but the Greek and Vulg. versions record here another calamity, arising from a multitude of

mice; which also is recorded by Josephus, p. 311. It is afterwards mentioned incidentally in the present Hebrew text, at chap. vi. 5.

Houb.—גְּבוּלֶיהָ. Post id verbum et ante verbum 7 hæc addit Vulgatus, *et ebullierunt villæ et agri in medio regionis illius, et nati sunt mures, et facta est confusio mortis magnæ in civitate*, quæ eadem totidem verbis dicunt Græci Intt. sed quæ Vulgatus non adderet, nisi hæc legeret in suis Codicibus Hebræis. Neque enim Græcos Intt. quos sæpè adibat Vulgatus, ita tamen imitabatur, ut partes orationis totas ex ipsis mutuaretur, quas in suo Codice Hebr. non haberet. Item dicendum de Græcis Intt. qui quidem Codicem Hebr. suum pressius sequuntur, et quorum non fuit pro libidine, quidquid velint, supplere. Quare justa causa est, cur credamus utrumque Intt. hæc legisse, quæ hic addit. Imò hæc sacrum scriptorem non omisisse infrà dicta confirmant, in quibus legitur, Philistæos, ut à finibus suis mures averterent, posuisse prope arcam mures aureos, ut et anos aureos. Nam credi vix potest, sacrum scriptorem, qui non tacuit de ano Philistæorum vulnerato, de muribus, quos terra ebulliebat, tacuisse. Hæc autem, quæ addunt suprâ dicti Interpretes, Hebræicè sic legebantur, וַיִּבְנוּ הַחֲצֵרִים הַשְּׂדֵהוֹת בְּתוֹךְ הָאָרֶץ הַזֶּה, quæ hod. in contextum sunt revocanda, quæque scribæ fortè omiserint saltu imprudenter facto ex verbo וַיִּבְנוּ, in quo periodus initium sumebat, ad verbum וַיִּבְנוּ, nonnihil simile, quod sententiam sequentem inchoabat.

Bp. Patrick.—At the end of this verse, the Vulgar and the LXX also add, that a great number of mice started up out of the earth, and overrunning their fields, made great waste there. But, as Lyra well observes, this gloss in all likelihood being written in the margin, out of ch. vi. ver. 4, 5, it crept at last into the text, though it be neither in the Hebrew, nor the Chaldee, nor Syriac, nor Arabic (see Bochart, in his Hierozoic, par. i., lib. iii., cap. 34).

Ver. 8.

וַיִּגְמְרוּ בְּתוֹךְ יִשְׂרָאֵל יָפֶב אֲרֹן יְהוָה וַיִּשְׁתָּאֵל וַיִּסְבּוּ אֶת־אֲרֹן יְהוָה וַיִּשְׁתָּאֵל :

— καὶ λέγουσιν οἱ Γεθαῖοι. μετελθέτω κιβωτὸς τοῦ θεοῦ πρὸς ἡμᾶς. καὶ μετῆλθε κιβωτὸς τοῦ θεοῦ Ἰσραὴλ εἰς Γέθ.

Au. Ver.—8 They sent therefore and gathered all the lords of the Philistines unto

them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about *thither*.

And they answered.

Ged., Booth.—The Gathites [LXX, Vulg.] answered.

Be carried about unto Gath.

Ged.—Be brought round to us [LXX] to Gath.

Houb.—גת. Melius לגת, ut habet Chaldaeus, nec non Syrus. Nam ubi abest ה, locale, id per præpositionem solet suppleri... *Thither.*

Houb., Ged., Booth.—And they carried round the ark of the God of Israel to Gath [LXX, Vulg.]

Ver. 9.

וַיִּבְרְאוּ אֶת־אֲנָשֵׁי הָעִיר מִקֶּהָן וְעַד־

בְּרֹאשׁ וַיִּשְׁתְּרוּ לָהֶם עֲפָלָיִם :

סחרים קר

— καὶ ἐπάταξε τοὺς ἄνδρας τῆς πόλεως ἀπὸ μικροῦ ἕως μεγάλου, καὶ ἐπάταξεν αὐτοὺς εἰς τὰς ἔδρας αὐτῶν. καὶ ἐποίησαν οἱ Γεθαῖοι ἑαυτοῖς ἔδρας.

Au. Ver.—9 And it was *so*, that, after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts.

And they had emerods in their secret parts. See notes on ver. 6, and Deut. xxviii. 27, vol. i., p. 743.

Bp. Horsley.—Rather, “And their fundaments became ulcerous.” See Vulgate and Aquila.

Booth.—So that they had the piles inwardly.

Gesen.—שָׁחַר, to split, to burst, Arab.

שָׁחַר. Niph. to be burst forth, protruded, to break forth, of hemorrhoids, 1 Sam. v. 9. Comp. שָׁחַר, Niph. No. 3.

Professor Lee.—שָׁחַר, Niph. pres. יִשְׁחָרֵהוּ, 1 Sam. v. 9, only. According to some, i. q. יִשְׁחָרֵהוּ. Were concealed. Others, comparing

the Arab. شَرَّتْ, dissecut, vulneravit; burst, or broke out.

Ver. 10.

Au. Ver.—God.

Ged., Booth.—Jehovah [Chald.].

Ver. 11, 12.

Au. Ver.—11 So they sent and gathered

together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our [Heb., me not, and my] people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.

12 And the men that died not, were smitten with the emerods, &c.

11 *For there was a deadly destruction, &c.*

Ged., Booth.—For when the ark of the God of Israel was carried thither [LXX], the hand of Jehovah [Chald.] was heavy upon them, and there was a mortal destruction throughout all the city.

The hand, &c.

Houb.—And [Syr.] the hand.

12 *Were smitten with the emerods.* See notes on verse 6.

Bp. Horsley.—Rather, as in verse 6, *were smitten in the fundaments.*

CHAP. VI. 1.

Maur.—1 Post hunc vs. LXX legunt: καὶ ἐξέεσεν ἡ γῆ αὐτῶν μύας. Apparet sane ex vs. 5, 11, 18, Philistæis etiam murium plagam immissam fuisse. Fuerunt igitur, qui hic nonnulla excidisse arbitrarentur. Sed constat, Hebræorum scriptores haud raro omittere non omittenda, eaque deinceps cursim attingere. Præterea LXX etiam alieno loco v. 6 murium mentionem faciunt.

Ver. 2.

Au. Ver.—2 And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

Diviners. See notes on Deut. xviii. 10, vol. i., p. 695.

Tell us.

Houb.—הודיענו. Legendum הודיענו (five MSS.) indicate nobis, ne absit numeri pluralis, quod non negant ipsi Judæi, cum suppleant sub litterâ ן punctum Kibbuts; et Codices quidem defectum litteræ ן circulo superno castigant.

Ver. 3.

וַיֹּאמְרוּ אֲנִי־מְשִׁלְחִים אֶת־אֲרֹן יְהוָה וְנִי־יִשְׁרָאֵל וְנִי־

καὶ εἶπαν, Εἰ ἐξαποστέλλετε ὑμεῖς τὴν κιβωτὸν διαθήκης Κυρίου Θεοῦ Ἰσραὴλ, κ.τ.λ.

Au. Ver.—3 And they said, If ye send away the ark of the God of Israel, &c.

Houbigant.—משלחים. Omissum fuit ארם [LXX, Chald., Syr., Arab., seven MSS.] prope ארם ex similitudine litterarum.....Quod

pronomen necessarium est, ut eo nominativo utatur participium שְׁלֹחִים.

Ver. 4.

וַיֹּאמְרוּ מֶלֶךְ הַפִּלִּיִּים אֲשֶׁר נָשִׁיב
לָךְ וַיֹּאמְרוּ מִסְפַּר סָרְנֵי פְלִשְׁתִּים
הַמֶּשֶׁה עָלֶיךָ זָחָב וַחֲמִשָּׁה עֶבְרֵי זָחָב
כִּי־מִגֶּפֶה אֶחָת לָכֶם וְלִסְרִיגֵיכֶם :

מִדְּבַר יָרִי

4 καὶ λέγουσι, τί τὸ τῆς βασάνου ἀποδώ-
σμεν αὐτῇ; καὶ εἶπαν, ὃ κατὰ ἀριθμὸν τῶν
σατραπῶν τῶν ἀλλοφύλων πέντε ἔδρας χρυσᾶς,
ὅτι πταίσμα ἐν ὑμῖν καὶ τοῖς ἀρχουσιν ὑμῶν
καὶ τῷ λαῷ, κ.τ.λ.

Au. Ver.—4 Then said they, What shall be the trespass offering which we shall return to him? They answered, five golden emeralds, and five golden mice, according to the number of the lords of the Philistines: for one plague was on you [Heb., them] all, and on your lords.

Five golden mice.

Bp. Horsley.—In the LXX, according to the Vatican, the number of mice is not mentioned. The mice must have been many more than five, for they were according to the number of towns and cities, not of lordships. See verse 18.

Houb.—4 Tum illi, quale munus, inquit, pro delicto persolvemus? Quibus sic fuit responsum, quinque anos aureos, tot nimirum, quot sunt Satrapæ Philistæorum, et similiter quinque mures aureos; præterea tot mures aureos, quot sunt urbes in provinciis vestris, quoniam provinciarum fuit una omnium plaga.

Et quinque mures aureos. Contextum hîc mutilum habemus, qui nisi suppletur ex versu 18 cum eodem versu pugnancia loquatur. Nam versu 18 diserte declaratur, tot fuisse mures aureos, quot urbes et quot pagos in totâ regione Philistæorum, cum contra hoc versu 4 narretur fuisse tantum quinque mures aureos. Itaque post quinque mures aureos, addendi præterea tot mures, quot erant urbes et pagi, quem tenorem habemus in infrâ dictis; nam postquam dictum est ver. 17 dedisse Philistæos quinque anos aureos pro quinque urbibus præcipuis; versu 18 adduntur mures aurei, quos dederant singulæ urbes et singuli pagi. Itaque post hæc verba וְחִמְשָׁה עֶבְרֵי זָחָב, addendum continenter וְעֶבְרֵי זָחָב כֹּל עִיר פְּלִשְׁתִּים לִסְרִיגָם, ut post sequantur hæc verba, כִּי מִגֶּפֶה אֶחָת לָכֶם לְעָרֵיכֶם וְלִסְרִיגֵיכֶם: vide versionem. Facile erat ut

scribæ totum hoc membrum hic omitterent, quod similiter inchoabat, ut desinebat membrum prius, nempe in verbis וְעֶבְרֵי זָחָב, et quod etiam similiter desinebat, ut membrum id quod sequitur, nempe in verbo לִסְרִיגָם. Nam in similitudine occasio erat, ut oculi scribæ ex uno membro ad alterum deerrarent. Præterea docent hoc ipso versu 4 hæc verba, quia una fuit plaga omnibus vobis, tangi omnes urbes Philistæorum, non tantum quinque præcipuas, quomodo et versu 18 planum est intelligi omnes urbes et pagos. Quidam interpretes nodum solvere se credunt, cum dicant, divinos Philistæorum jussisse, ut quinque præcipuæ urbes afferrent ad arcam quinque mures aureos, ut autem cæteræ urbes et pagi similiter afferrent, non jussisse; sed easdem cæteras urbes, ut et pagos, voluisse etiam suos mures afferre, ne apud eos plaga non cessaret. Verum, si hæc vera essent, non fuissent à sacro scriptore ommissa, qui quidem Philistæos exhibet, ut nihil quidquam agentes, præter id quod eorum sacerdotes et divini imperarunt.

You all. So LXX, Chald., Syr., Vulg., Arab., and ten MSS. The present text has them.—*Ged.*

Ver. 5.

Au. Ver.—5 Wherefore ye shall make images of your emerods, and images of your mice that mar the land, &c.

Your mice.

Houb.—Murium. Natum videtur עֲבִירִים ex similitudine, quia antecessit עֲבִירִים, anorum vestrorum. Nam vera scriptio est עֲבִירִים, murium, non addito vestrorum, quomodo legunt Vulgatus et Arabs...הַמִּשְׁחָה; lege הַמִּשְׁחָה, ut lego in Codice Orat. 57 vel הַמִּשְׁחָה, ut in Codice Orat. 42 vastantium, non omisso ך, quod pertinet ad numerum pluralem.

Ver. 6.

— הָלוֹא כָּאֲשֶׁר הִתְעַלְל בָּיָם
וַיִּשְׁלְחוּם וַיִּלְכּוּ :

— οὐχὶ ὅτε ἐνέπαυεν αὐτοῖς, ἐξαπέστειλαν αὐτοὺς καὶ ἀπῆλθον;

Au. Ver.—6 Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully [or, reproachfully] among them, did they not let the people [Heb., them] go, and they departed?

Wrought wonderfully.

Booth.—Exalted himself.

Gesen.—Hithpa. הִתְעַלְל. 1. pp. to quench

thirst. 2. *To exert one's might, to do wonders*, seq. 3, Ex. x. 2; 1 Sam. vi. 6.

Prof. Lee.—Hith. *הִצִּיל*, constr. med. 3. (a) *Exerted himself in action, put forth his power against*, Exod. x. 2; 1 Sam. vi. 6.

Ver. 7.

וְעָתָה קָחוּ וַעֲשׂוּ עֲגֹלָה חֲדָשָׁה
'אֲחֵת וְגו'

καὶ νῦν λάβετε καὶ ποιήσατε ἄμαξαν καινὴν, κ.τ.λ.

Au. Ver.—7 Now therefore make a new cart and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them.

Houb., Booth.—קחו ועשו. It is not probable that these two verbs would follow in this order. If קחו be transposed and placed before עשו coherence and sense will be restored. "And make now a new cart, and take two," &c. Such slight transpositions have often been made.—*Boothroyd's Hebrew Bible.*

Ver. 8.

Au. Ver.—8 And take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass-offering, in a coffer by the side thereof; and send it away, that it may go.

The ark of the Lord.

Ged., Booth.—The ark of the God of Israel [Chald., Syr., Arab.].

Jewels.

Dr. A. Clarke.—The word כלי, which our translators so often render *jewels*, signifies *vessels, implements, ornaments, &c.* A *jewel of gold* has an odd sound to those who always attach the idea of a *precious stone* to the term.

Ver. 9.

Au. Ver.—This great evil.

Ged., Booth.—All [eleven MSS.] this great evil.

Ver. 10.

וַיֵּאֲתֵר בְּנֵיהֶם כָּלֵךְ בְּבָיִת : —

— καὶ τὰ τέκνα αὐτῶν ἀπεκάλυσαν εἰς οἶκον.

Au. Ver.—10 And the men did so, and took two milch kine, and tied them to the cart, and shut up their calves at home.

Shut up.

Houb.—כל, *continuerunt*. Talem significatum habet verbum כל. Itaque non audiendi sunt, qui statuunt τὸ כל esse pro כלו, *includerunt*. Nam verba כל, suo non debent privari; quod quidem jam non semel monuimus.

Gesen.—כָּלֵךְ. 1. *To close, and so to enclose, to shut up* any one, Jer. xxxii. 3. 2. *To withhold, to restrain*, a person, Num. xi. 28; Is. xliii. 6; the wind, Eccl. viii. 8; the lips, Ps. xl. 10; also 1 Sam. vi. 10, &c.

Ver. 15.

Au. Ver.—15 And the Levites took down the ark of the LORD, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone: and the men of Beth-shemesh offered burnt-offerings and sacrificed sacrifices the same day unto the LORD.

And the Levites.

Dathe.—*Nam Levitæ.* Sic Vau explicandum est, non per *et s. autem*. Nam hoc prius factum esse quam præcedens, facile intelligitur.

Jewels of gold.

Booth.—Golden images. See note on ver. 8.

Ver. 18, 19.

וְעִצְבֵּי הַזָּהָב מִסָּפֶר כָּל־עָרֵי
פְּלִשְׁתִּים לַחֲמִשָּׁת הַסָּרְלִים מֵעִיר מִבְּצֹר
וְעַד כָּפֹר הַפָּרָזִי וְעַד אֶבֶל הַגְּדוּלָּה
אֲשֶׁר הִנִּיחוּ עָלֶיהָ אֶת אֲרֹנָן יְהוָה עַד
הַיּוֹם הַזֶּה בַּשָּׂדֶה בְּשֵׂדֶה יְהוֹשֻׁעַ בֵּית-
הַשֹּׁמֶשׁ : 19 וַיָּזֶן בְּאַנְשֵׁי בֵּית-שֹׁמֶשׁ כִּי
רָאוּ בְּאֲרֹנָן יְהוָה וַיָּזֶן בָּעַם שְׂבָעִים
אִישׁ חֲמִשִּׁים אֶלֶף אִישׁ וַיַּהֲבִילוּ הָעָם
כִּי־הִנֵּה יְהוָה בָּעָם בַּיּוֹם הַזֶּה .

18 καὶ μὲς οἱ χρυσοὶ κατ' ἀριθμὸν πασῶν πόλεων τῶν ἀλλοφύλων τῶν πέντε σατραπῶν ἐκ πόλεως ἑστερωμένης καὶ ἕως κόμης τοῦ Φερεζαίου, καὶ ἕως λίθου τοῦ μεγάλου, οὗ ἐπέθηκαν ἐπ' αὐτοῦ τὴν κιβωτὸν διαθήκης Κυρίου, τοῦ ἐν ἀγρῷ Ὡσηὲ τοῦ Βαιθσαμυσίτου. 19 καὶ οὐκ ἡσμένισαν οἱ υἱοὶ Ἰεχονίου ἐν τοῖς ἀνδράσι Βαιθσαμὺς, ὅτι εἶδαν κιβωτὸν Κυρίου· καὶ ἐπάταξεν ἐν αὐτοῖς ἐβδομήκοντα ἄνδρας, καὶ πεντήκοντα χιλιάδας ἀνδρῶν· καὶ ἐπένθησεν ὁ λαός, ὅτι ἐπάταξε Κύριος ἐν τῷ λαῷ πληγὴν μεγάλην σφόδρα.

Au. Ver.—18 And the golden mice, according to the number of all the cities of the Philistines belonging to the five lords, both of fenced cities, and of country villages, even unto the great stone of Abel [or, great stone], whereon they set down the ark of the LORD: which stone remaineth unto this day in the field of Joshua the Beth-shemite.

19 And he smote the men of Bethshemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten *many* of the people with a great slaughter.

Ver. 18.

Pool.—The great stone of Abel [so Bp. Patrick]; which is mentioned as the utmost border of the Philistines' territory to which the plague of *mice* did extend; the word *stone* being easily understood out of ver. 14, where this *great stone* is expressly mentioned, as the place on which the ark was set, which is also here repeated in the following words. And this place is here called *Abel*, by anticipation, from the great mourning mentioned in the following verse.

Houb., Ged., Booth.—The great stone [LXX, Chald., four MSS.] whereon, &c.

Dathe, Maurer.—Atque hujus rei monumentum est lapis ille magnus, super quo, &c.—*Dathe.*

Maurer.—18 חָבַל אֶת הָאֲנָשִׁים הַבְּתִּישְׁמֵשׁ. Horum loco verborum scribendum esse חָבַל אֶת הָאֲנָשִׁים הַבְּתִּישְׁמֵשׁ, et testis s. *documentum* hujus rei est lapis iste magnus, jam alii viderunt. Ac primum quidem pro אֶת legendum esse אֶת, probant vs. 14, 15. Etiam LXX et Chald. *lapidem* vertunt. “Potuisse facile אֶת legi pro אֶת, quivis intelliget, modo meminerit, אֶת et אֶת in priscis alphabetis ægre discerni.”—*Ges.* Altera autem emendatio tam plana est et necessaria, ut optimo jure Dathius mirum esse dicat, neminem interpretum antiquiorum sic vocem pronunciassse.

(Which stone remaineth) unto this day.

Houb.—Usque ad hunc diem. Hæc omitunt Græci Intt. in Codice quidem Romano, et similiter Arabs in Polyglottis, quæ non fuerunt omittenda; sed quæ tamen sententiam, eo modo, quo nunc legimus, impediunt. Ait Vulgatus, quæ (*arca*) erat usque in diem illum in agro Josue, sed nulla id sententia. Nam quis sit *dies ille*, ab eo die diversus, quo arca Dei lapidi magno imposita est, ignoratur. Itaque existimamus, cum Joan. Clerico, de muribus aureis id esse intelligendum, ita ut mures aurei dicantur esse, etiam tùm cùm hæc narraret sacer scriptor, in eodem loco, ubi est lapis magnus. Veruntamen eidem non assentimur, ut addenda hæc verba sint, *ubi sunt* (mures aurei) “quæ ex Hebraico Codice absunt, et quæ

tamen res ipsa, inquit, flagitat. Nam quæ verba *res ipsa flagitet*, si non leguntur, statuendum est, ex mendo scribarum non legi, non autem a sacro scriptore fuisse omissa. Sic igitur potius existimandum, scribas posuisse יָדָה, ubi scribendum fuerat יָדָה, et sunt; nomen autem יָדָה, ad lineam inferiorem esse rejiciendum, ut legatur יָדָה יָדָה, et percussit Dominus, quomodo infra legitur יָדָה יָדָה, כי הכה יָדָה, quia percusserat Dominus. Error fuit in proclivi, ut scriberetur יָדָה יָדָה pro יָדָה יָדָה, quia יָדָה subter יָדָה, in lineâ sequenti legebatur, et ut deinde omitteretur in lineâ sequenti יָדָה, quia id supra positum legebatur, oculo scribæ permiscente lineas.

Ver. 19.

And he smote, &c.

Ged.—19 But the Lord was displeased with the men of Beth-shemesh, because they looked into the ark; and he smote, &c.

But the Lord, &c. This addition, in italics, is partly to be traced in Sept.; and seems, in some sort, necessary for the connexion.

Fifty thousand and threescore and ten men.

Houb., Dathe, Horsley, Ken., Ged., Booth.—Seventy men [three MSS., Josephus].

Pool.—19 Of the people, i. e., of the people living in and near Bethshemesh, or coming thither from all parts upon this great and glorious occasion. Heb., and, or also, he smote of the people, to wit, of or belonging to other places, though now here; so these are distinguished from the men of Bethshemesh, of whom he speaks only in general and indefinitely, he smote the men, i. e., some or many of them, and then sets down the number of persons smitten or slain, either excluding the Beth-shemites, or including them. *Fifty thousand and threescore and ten men*: this may seem an incredible relation, both because that place could not afford so great a number, and because it seems an act of great rigour, that God should so severely punish those people who came with so much zeal and joy to congratulate the return of the ark, and that for so inconsiderable an error. For the latter branch of the objection, it may be said, 1. That God always used to be most severe in punishing his own people, &c. — 2 That men are very incompetent judges of these matters, &c. — And for the former branch of the objection, many things are or may be said: 1. That the land of Israel was

strangely populous. See 2 Sam. xxiv. 9; 2 Chron. xiii. 3. 2. That all these were not the settled inhabitants of this place, but most of them such as did, and in all probability would, resort thither in great numbers upon so illustrious an occasion. 3. That all these were not struck dead in the very fact, and upon the place, which would have terrified others from following their example; but were secretly struck with some disease or plague, which killed them in a little time. 4. That divers learned men translate and understand the place otherwise, and make the number much smaller. Josephus the Jew, and the Hebrew doctors, and many others, contend that only seventy persons were slain.

Kennicott.—It is impossible for serious readers not to feel surprise and concern, at the account of so vast a multitude thus destroyed, a multitude of more than 50,000 men, belonging to one single town or village, on the extremity of their country; for we read only of the men of *Bethshemesh*, and of them as *in the fields at harvest*.

And if this text has given surprise and concern to many of those who take every circumstance as it stands in the present copies of their Bibles, to be true; it must have furnished pleasure to those who disbelieve (or pretend to disbelieve) the authority of the whole. For the men who are called *unbelievers*, fond of every argument at all favourable to their disbelief of revelation, have not failed to lay hold of this, among other instances, to prove, that there are in the Bible, accounts of things to them quite incredible;—inconsistent with what they themselves see of men and the world, and with the best ideas they can form of the Divine attributes.

But indeed, in this instance, the Deists stand not alone; *Jews*, as well as *Christians*, and some of the most learned among both, having expressed their disbelief as to the slaughter of 50,070 men. The opinions of many of the *Jews* may be supposed given to us, in the words of Rabbi Solomon Jarchi: who says, *The Targum of Jonathan is [And he slew among the elders of the people seventy men, and in the whole 50,000 men] after which he adds, Our Rabbins say seventy men; and every one of them was, when estimated, as 50,000; or 50,000, every one of whom, when estimated, was as the seventy of the Sanhedrim.* From these words it

seems to appear, that, though the greater part of these Rabbins received the number 70, yet some others received the number 50,000, as the number of the men destroyed: but that none of these received both numbers, one of the two being still considered as a comparison. Other testimonies might be added to shew, that formerly the *Jews* did not believe, that the men here slain amounted to 50,070; but were only seventy, *who in merit and glory were equal to 50,000*: which surely is a very strange comment, in favour of men thus punished by the judgment of God.

Among Christians, one of the most considerable scholars is Bochart; who, after mentioning the common opinion as to the sum of 50,070 men, declares his own opinion to be very different [*Hieroziac. ii. 36; edit. 4, page 370*]. He shews clearly, and from the letter of the text, that the men of *Bethshemesh*, and they only, were present; consequently, they only could be here punished. But then, though he gives several good reasons against the common notion, he rests the matter upon a very whimsical and groundless conjecture of his own, namely, that the present Hebrew words should be rendered, *seventy men* (to wit) fifty out of 1,000 men; or rather, as 50 is to 1,000, which is the one twentieth part; and so, as *seventy were slain*, the number of the offenders must have been 1,400. Le Clerc also expresses himself strongly against the belief of 50,070 men being thus destroyed: and he says of the confutation of it by Bochart, *Merito repudiat; atque rationibus, quibus sani nihil opponi queat, oppugnat*. This second writer, though he justly disallows the preceding conjectural solution, and says with great reason that Bochart's proofs of it were not at all to the purpose, yet attempts to solve this difficulty by another conjecture, equally groundless and indefensible with the former. For, as Bochart had, in defiance of the letter of the text, and without the least authority, introduced the preposition כ (out of) before the word אלף, *thousand*; so, in equal defiance of the letter of the same text, Le Clerc introduces the same preposition before חמשים, *fifty*, rendering the present words, *seventy men out of 50,000*: and to make up this last large sum, he brings in the people from many other towns, in defiance of the text likewise.

Bishop Patrick disapproves the common

opinion, and yet knows not where to shelter himself better than under the conjecture of Bochart, whose *interpretation* (he says) is *very easy*. The anonymous author of "Scripture Vindicated," in a professed answer to "Christianity as old as the Creation," upon this very point (see part ii., page 88), says of the men thus destroyed, that they were not *fifty thousand*: and he, after censuring our English translation where it does not deserve it, and applauding Bochart's conjecture which he immediately deserts, takes refuge in the conjecture of Le Clerc, which to him *appears more natural and less perplexed*. Lastly, my learned friend, Père Houbigant, who labours to remove the present difficulty by transposing two or three words, translates thus, *Dominus percussit in Bethsames septuaginta homines, propterea quod arcam Domini conspexerant; et in populo, quinquaginta millia hominum; ita ut luctus in populo, &c.*, which state of the words does not appear to be authorized by any Hebrew copy, or antient version; * and is attended with this seemingly decisive objection, that, though it gives a reason for the destruction of seventy men, yet it destroys 50,000 men *without any reason at all*.

The text before us, thus distinguished by the insults of Deists as being indefensible, does in fact appear to very little advantage after the various explanations of it attempted by learned Christians. And indeed so different and contradictory, so numerous yet unsatisfactory, have these explanations been; that one is at last led to suppose, there must be *some general mistake* at the bottom, which has hitherto misled the many, who have thus laboured to illustrate and defend it. And what then is so likely to be this general mistake, as that, which has very long obtained to the disadvantage of many other passages of Scripture; namely, the notion of the absolute genuineness of what we now read in every part of our printed Hebrew Bible?

* The Chaldee Paraphrase is the only authority quoted, in support of this transposition. But the order of the Chaldee words does not agree with the order recommended by this critic; because the second Hebrew verb signifying *he smote*, does not follow, but *precede*, the seventy men in the Chaldee likewise. This learned author's reflection is here very just:—*Videat Lector, in quæ dumeta compellantur sacri Interpretes, cum MENDA interpretari, non animadversa, tentant.*

This notion, though for a long time very general, has of late years been much on the decline; and it is now given up by most of the learned. And yet the belief of corruption, in particular places, has not had time to operate so far as could be wished; nor with such success, as may be expected: nor have the endeavours of able men been, as yet, much employed this way, for want of that assistance from MSS. which they hope soon to enjoy. Until such whole publication shall be made, or the various readings collected from Heb. MSS. shall be in part communicated, it may not be quite unbecoming those who comment on the Hebrew Bible, to pay some attention to the words of the learned Dr. Wall upon this text:—*As Beth-shemesh seems to have been no great town, it is probable that there is some mis-writing of the numerical words or figures. In the great plague that came upon all Israel upon David's numbering, there were but 70,000 persons that died. So much is certain, that the words of the LXX in all this verse are strangely confounded and mis-written; and what may have happened to the Hebrew, I know not.*

To alter without authority the passages of Scripture which have been objected to, can by no means be justified. But then it is equally certain, that the printed copies of the Bible are entitled to the same advantages of fair correction, which the printed copies of all other ancient books are allowed to receive. And the *printed* copies of any ancient book will be allowed these advantages still more readily, if such printed copies are found to agree most with the *latest* MSS.; and if MSS. much older are discovered, which have many and very considerable variations. I have now seen, and examined in a multitude of passages, above *two hundred* MSS. of the whole or parts of the Hebrew Bible, and do, therefore, judge myself sufficiently qualified to determine the following points:—that our common *printed* Hebrew Bibles agree most with the *latest* MSS.; and not only, that the older the MSS. are, the more they vary from our printed copies, but also, that they vary in general for the better; reading more agreeably to the context; more agreeably to the Greek and other ancient versions; and more agreeably to the New Testament.

Corrections, therefore, of our printed Hebrew copies will, and must be, allowed

by every impartial man, wherever it can be shown, that what is now printed as genuine is really a corruption; and where proper evidences can be produced in support of such emendations. And, lastly, let it be premised farther, that, in every case of this nature, the fairest suspicion of a corruption arises from *the impossibility of making sense of the words as now printed, without offering violence to the nature and genius of the Hebrew language*. And now that there is this fair and just ground of suspicion, in the case before us, will (I presume) appear to full satisfaction from the following words of the printed Hebrew text, and a literal translation of them: וְכָל־הָעָם

And he smote among the men of Bethshemesh, because they looked into the ark of Jehonah; even he smote among the people
SEVENTY MEN, FIFTY THOUSAND MEN.

The particulars here observable, as contrary to the usual mode of expression in similar cases, are these. First, the word אָדָם (*men*) is expressed twice; once after the number 70, and again after the number 50,000: and, secondly, the larger number is here preceded by the smaller. But, without laying very great stress on these particulars, which have (I believe) some instances to countenance them; the third and principal circumstance is, that the two numbers are not connected by the conjunction *AND*; which is absolutely necessary, in order to make of the two *one sum total*. And therefore, as these two numbers are without the necessary conjunction, and stand thus very oddly detached, they afford a well-grounded presumption, that *the one or the other is not genuine*. And if they are not both genuine, then it is probable that one of them has been owing to some transcriber's mistake, and was at first a *various reading* of the other: *how* this may have been done, will appear hereafter.

It is certain, that learned men of old frequently placed, in the margin of their MSS., not only words by way of explanation, but also various readings found in the text of other MSS. of the same authors; and these marginal insertions obtained particularly in MSS. of the Bible, in the Greek of the *New Testament*, and in the Hebrew and Greek of the *Old*. It is also well known that words, placed in the margin of some MSS., have found easy admission into the text of MSS. transcribed from them;

because, being thought parts of the text before omitted, they have been adopted by those transcribers who were determined to make their MSS. complete by inserting everything. From these two general sources have been derived many *interpolations*, which are now found in the Hebrew and Greek texts of the Bible, and in the present copies of the versions anciently made from both. And therefore, if the *double* number in this text of Samuel was originally *single*, whenever that one number was *mistaken*, the consequence would probably be, that some ancient critic, comparing copies which had these different numbers, would insert the variation of one MS. in the margin of another, or of other MSS. And then it would follow very naturally, as a second consequence, that some transcriber, finding in the MS. he was copying the words *seventy men* in the text, and *fifty thousand men* in the margin, would insert both; and he would insert both in that very unconnected manner in which we now find them.

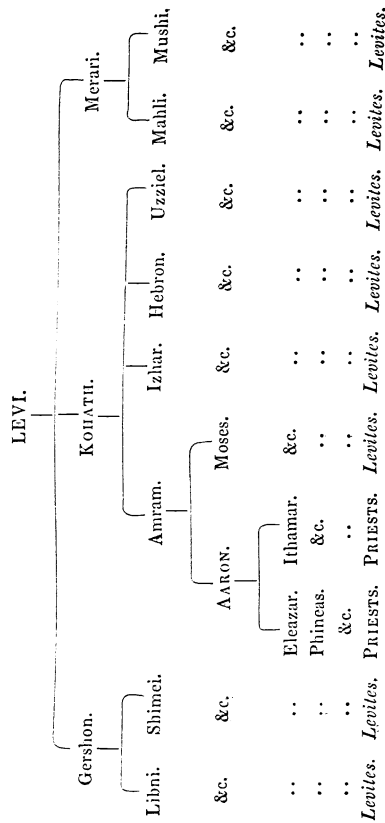
But, as some readers may doubt the very possibility of such accidents as these, and may require for their previous conviction proofs of a few other interpolations, let us advance step by step; and prove the possibility of an interpolation in the text before us from the actual existence of interpolations elsewhere, &c. [The instances of interpolations in the LXX which Kennicott quotes are Gen. ix. 20; 2 Sam. v. 14, 15, 16; Vat. MS.]

As to interpolations in Hebrew MSS., though many instances might be given, one may be here sufficient. And I shall select 2 Sam. xxiii. 8, a passage which has long appeared to me worthy of particular attention, as containing greater corruptions, and these capable of being more clearly proved such, than can be found elsewhere in the same number of words. This text begins a catalogue of David's mighty men, the first of whom here mentioned was *Jashobeam the Hachmonite*; and of him this chapter now says, *the same was Adino the Eznite*, &c. But, it being impossible that *Jashobeam the Hachmonite* should be the same as *Adino the Eznite*; and two or three common words being here necessary, instead of these last proper names; and those necessary words, and not these names, being actually found in 1 Chron. xi. 11, which is the parallel verse to this in Samuel: there can be no reason-

able doubt, but that *Adino the Eznite* is a corruption from the words signifying, *he lift up his spear*, especially as the connexion is, *lift up his spear AGAINST 300 soldiers*, &c. Now, as the words *Adino the Eznite* are here so notoriously absurd, it would be strange if some one or other should not have placed in the *margin* the true words from the parallel chapter; and, this once done, the true reading would easily find its way into *the text* together with the false. This then is actually the case here, in one of the Royal MSS. (No. 16) at PARIS; where I found the words דָּוִד עָרָא אֶת הַחֵרֶב, *and he lift up his spear*, immediately after the words דָּוִד עָרָא הַעֲצֵנִי, *and the same was Adino the Eznite*. It is farther remarkable, that both these same readings are by interpolation jumbled together likewise in the Vatican Greek MS., and in the Greek MSS. No. 1 and 4 belonging to the library of St. Germain de Prez, in Paris, &c.

It being therefore certainly true, that words have been improperly introduced into other passages taken from the margin, and it appearing very unlikely that the men of Bethshemesh thus destroyed were so many as 50,000; and it being fairly presumable, even from the Hebrew text as printed, that either the number 50,000 or the number 70 is not genuine: we might already conclude without rashness that one of these numbers has been taken into the text here from the margin, where it had been before placed as a various reading of the other number; and if one of the two, the larger much more probably than the smaller.

As to the number 50,000; many are the reasons which render it very difficult, if not impossible, to be here allowed. But there are good reasons for admitting that seventy of these men might, with honour to the Divine justice, be destroyed on this occasion. The destruction even of seventy persons being a large part of the inhabitants of one small town, was certainly (according to the words of the text) *a great slaughter*. Nor can the equity of their punishment be doubted, if men consider well the *nature* of the offence, and the *quality* of the offenders; and in order to make these points the more clear, I shall begin with giving a short genealogical table.



By the help of the preceding scheme, it will be easy to divide *the sons of Levi* into four classes; of which the *Kohathites* make two. The first and fourth classes are the *Gershonites* and the *Merarites*, who were only *Levites*: the second class is the elder branch of the family of the *Kohathites*, in which were *AARON and HIS SONS*; and they alone were the *PRIESTS*: and the third class is the family of *Moses*, which, with the families of the three younger sons of *Kohath*, makes the remainder of the *Kohathites*; and these of the third class were only *Levites*.

As to the place *Beth-shemesh*, it was not only one of the forty-eight towns allotted to the *Levites*, but also one of the thirteen allotted to the *Kohathites*; and, still farther, to the higher and more sacred order among the Kohathites, namely, to some of the *priests* themselves. For it is certain (from

Joshua xxi. 4, 5, 6, 7) that upon the division of Canaan the fourth lot was for the *Merarites* in the tribes of Reuben, Gad, and Zebulun; that the third lot was for the *Gershonites* in the tribes of Issachar, Asher, Naphtali, and Manasseh; and that the second lot was in the tribes of Ephraim, Dan, and Manasseh, for such of the *Kohathites*, as were *Levites* only; but that the first lot (in order that all the *priests* might live near unto *Jerusalem*) was, in the tribes of Judah, Simeon, and Benjamin, for such of the *Kohathites* as were *priests* and the children of *Aaron*. And we read in verses 9, 13, 16, *They gave to the children of Aaron the priest Hebron, &c., &c., and Bethshemesh*. The next point which should be here attended to is this. When the tabernacle was made, it was so contrived that it might be taken to pieces and put together again at pleasure. And when the Israelites were to march, the various materials of the tabernacle were divided into three parts and carried by the families of the three sons of Levi, the *Gershonites*, the *Kohathites*, and the *Merarites*. Now the *more holy* things, the ark, &c., were to be carried by the *Kohathites*; and yet these were forbidden upon pain of death to touch or view uncovered the ark which they carried.

We read in Numb. i. 50, *The Levites shall bear the tabernacle, and encamp round about it*. 51 *And the stranger* (every Israelite who was not a Levite; see ver. 53, 3; x. 38; and xviii. 22) *that cometh nigh shall be put to death*. And ch. iv. 5, *Aaron shall come, and his sons, and they shall cover the ark*. 15 *After that, the sons of Kohath shall come to bear it, but they shall not touch any holy thing* (קֹדֶשׁ, the holy thing) *lest they die*. 16 *And to Eleazar the son of Aaron pertaineth the oversight of all the tabernacle*. 17 *And the Lord said unto Moses and Aaron, 18 Cut ye not off the Kohathites* (i. e., take heed, that they do nothing which may cause them to be cut off) *19 when they approach unto the most holy things 20 they shall not go in to see when the holy things are covered, lest they die*. Let us apply these authorities to the men of Bethshemesh.

Now these offenders must have been either *common Israelites*, or such *Levites* as were *not priests*, or such *Levites* as were *priests also*. The first of these cases is possible. For if we should suppose that no common

Israelites at first inhabited any of the *Levitical* or *sacerdotal* towns; yet may it easily be supposed that amidst the confusions and calamities throughout Israel about the time of this transaction, some men of other tribes might dwell in towns appointed for the *Levites*; and if these offenders were *common Israelites*, the justice of their punishment appears at once.

If, secondly, these offenders were *Levites*, and yet not *priests* (for the 15th verse in Samuel expressly mentions *Levites* as being then upon the spot), it is clear that they were not to see the ark or touch it upon pain of death.

If, lastly, the offenders were such *Levites* as were also *priests*, the greatness of the offence will in that case likewise be soon manifest. Either to touch the ark or to view it uncovered had been expressly forbidden to the *Kohathites* in general; and how then dared any *Kohathites* to do either without a particular command or without absolute necessity? But of any such command in the present case, there is not the least appearance, neither is there the least pretence arising from necessity. Nor indeed was it *ever* necessary for *any one* to touch the ark after it was completely built, unless to put into it what was there deposited by the command of God; as when the two tables were put in by Moses: see Exod. xxv. 16; Deut. x. 2, 5. And the reason why it was not necessary to touch the ark, is founded on the remarkable care taken, that whenever it was moved it should be lifted by the two staves on the sides, which staves by Divine command *were not to be taken from it*, Exod. xxv. 15. If therefore it was permitted only to *Aaron himself*, or to his son *Eleazar* who had the oversight, or to Aaron's sons successively in the high priesthood, to cover the ark with the veil, yet might this be done without their looking at it. But if it was necessary for the high priest with one other priest to look at the ark in order to cover it, yet such necessity could derive no permission to all the priests at large. And yet if even this last was certainly the sense of Numb. iv. 5, 15, if it was lawful for *any* or even *all* the priests to assist the high priest in covering the ark and even to look at it, yet might both these be allowed to any or all the priests, though none of them were allowed to touch the ark itself. It hath already been shown, that

they who bore the ark were *not* to *touch* it, and certain it is that the priests, at least sometimes, bore the ark: see Deut. xxxi. 9; Josh. iii. 3; vi. 8; vi. 6; 1 Kings viii. 3, 6.* And lastly, if the sons of Aaron the priests, included under the *Kohathites* in general, were forbidden to *touch* the ark, much less would it be lawful for them to *take off the mercy-seat* (which with the *cherubim* upon it formed *the cover*) and thus to *open* the ark, and *look into* it. For it was this, this was the daring affront offered by these men to the sacred symbol of the Divine presence, this was the high crime and the audacious transgression of these offenders; a crime, expressed as clearly in the original as it is in our own version, which says, *THEY LOOKED INTO THE ARK OF THE LORD.*

Thus have we seen *who* were the men appointed to inhabit the town of *Bethshemesh* and what *other* men might have dwelt there at that time; and also how repeatedly death had been threatened to those who dared to treat the ark of God irreverently. And we might naturally have supposed that the Almighty would judge it still more necessary to punish such offenders *at such a time*. For he had just before with an high hand exacted reverence towards the ark even from the *Philistines*. And as he had thus compelled *HEATHENS* to treat it with solemnity and honour, no wonder he should assert the authority of his laws given unto the *ISRAELITES*, convincing *them* by a very awful judgment that his ark was to be treated with honour by the whole of *his own people*, and to be had in peculiar reverence by *his own servants*; by all of those whose duty it was to protect it, and whose station in the wilderness had been round about it. And now, the general conclusion from this whole matter as to these offenders, is, that though the number 50,000 seems inadmissible here upon various accounts, yet is the number 70 very credible; and therefore let us now see what authorities there are for receiving this *less* number only, and rejecting the *greater* as an interpolation.

* From these authorities, it is certain that the ark was carried by such Levites as were *priests*; but no authorities, asserting it to have been carried by the *Levites*, would prove them to have been Levites only. For though all priests were Levites, all Levites were not priests; and therefore the *priests* may be included under the general term, as being all of the tribe of Levi.

The ancient versions, though they differ from one another, agree in having at present two numbers; so that, if there be a corruption here, either this (like some others*) must have happened before the ancient versions were made; or else those versions must have been here (as they have been in other places), accommodated to the Hebrew thus corrupted. But, whenever we speak of the *ancient versions*, it is necessary that we speak with caution, as meaning the copies of them hitherto printed; for it is certain, that there are yet extant *old MSS.* of these versions, which read differently in many places, and sometimes very much for the better. And possibly it may hereafter be found, that some of these very *MSS.* have only the lesser number, in this text of Samuel.

In proof of the actuality of this great corruption, I shall produce first the testimony of *JOSEPHUS*; who, though he states improperly the circumstances of the offence,† seems to give the true account of the *number* thus destroyed; his words are these: *οργη δε και χολος του θεου μετεισιν οστε εβδομηκοντα των εκ της βηθσαμης κωμης απεκτεινεν, But the anger and indignation of God pursued them, so that he slew seventy men of the village of Bethshemesh.*—*Antiq.* lib. vi., cap. i., sec. 4.

Strong as this authority is, there is yet a much stronger, derived from an Hebrew *MS.* of particular excellence; and in this *MS.* the text stands thus: *יך באשי ביה ששכ כי ראו בארן יהוה יך בגש שבשים אש והאכלו העם וכו' And he smote among the men of Bethshemesh, because they looked into the ark of Jehovah; even he smote among the people seventy men: and the people lamented, &c.* The preceding *MS.* is one of those which have been already collated at Oxford, for the benefit of my work, and seems to be between 500 and 600 years old.

In that rich and ample repository of *MSS.*,

* See upon this point, the "Second Dissertation on the Hebrew Text," pp. 307—319.

† He asserts, that the offenders were *not* priests; which is by no means, at present, certain; and that, as they were not priests, they were *not* worthy to touch the ark; whereas it seems clear, that it would have been unlawful, if they had been priests. And he speaks of them, neither as having *looked into* the ark, nor yet as having *touched* it; but as being destroyed, *upon having approached it.*

as well as of printed books, the Library of his Most Christian Majesty, are preserved many MSS. of the Hebrew Bible. Amongst these MSS., No. 29 contains the whole Bible, and is deservedly reputed one of the most valuable now extant. In this MS., then, is found likewise the number 70, but not the number 50,000; for the words here also are, *even he smote among the people SEVENTY men, and the people lamented, &c.....*

To these authorities shall be added, lastly, what ought to have great influence; and what, together with the former remarks, will probably be thought fully conclusive; namely, that the text itself, as now printed, proves its own corruption by a circumstance not yet specified. For, after the Lord is said to have destroyed these offenders, *the people of the place* are spoken of in the text as *still alive*—as *THE PEOPLE*—as the same body of men in general they were before. Whereas this could not possibly have been the case, if there had been destroyed above 50,000; for this vast multitude being necessarily the whole, or almost the whole, *the people* would then have been destroyed; consequently none, or very few of them, could have been left alive to *lament the dead*. Whereas we read now, that after the Lord had smitten of the people [so many] men, *the people lamented*; whence we may fairly conclude, that *the men smitten were few in number*, compared with *the people who lamented*: and therefore the number of the men smitten could not possibly be 50,000.

Nothing further seems to be requisite, upon the present subject, unless the solution of a difficulty, which must have struck most readers. And the difficulty is this—how it could be possible to *mistake* seventy for fifty thousand; or how either of these numbers could *accidentally* be written, instead of the other; for I have before supposed, that one of the two numbers here was a *various reading* of the other, and occasioned by the mistake of some transcriber. *How* this accident may have happened, I will now endeavour to explain; but let it be observed, that if the real cause of this interpolation could not be assigned, the proofs of the fact itself would remain in full force. Men who have been much conversant in ancient MSS., must have met with very abundant proofs of the fallibility of transcribers; and must have seen mistakes made in letters, in words, and in whole sentences. Now, as to

the *discovery* of such mistakes, it is a sound maxim with critics, that every mistake is the more *likely*, in proportion as it was the more *easy*; and that a word or letter is the more easily mistaken for another word or letter, the more nearly those words or letters resemble one another. To apply this to the case before us.

A great part of the corruptions in the Hebrew text consists of the errors made in expressing *proper names* and *numbers*, but with this difference,—that a *name*, when corrupted, is generally changed from the true expression of it, to something like it; but a *number* is often altered, without any likeness at all between the genuine sum and the corrupted. But then, though such different numbers may be totally unlike, as expressed in words at length, yet would they be very similar, if expressed by the numeral letters of the alphabet. As, for instance, though שנים, two, and עשרים, twenty, differ widely, yet are their numerals (ב and כ) very much alike; the same may be said of ארבע, four, and מאהם, two hundred, together with their numerals, ד and ר, &c. It is therefore clear, that numbers, which are not at all alike in words at length, become very similar, and of course may have been easily mistaken, if expressed by their numeral letters. And as several of the numbers, now corrupted in the Hebrew text, may be accounted for, and can only be accounted for, as to the changes they have undergone, if we suppose such a notation as that by *numeral letters* to have obtained formerly, we must suppose it: for certainly that effect, which may be accounted for by one assignable cause, and by that one cause only, must be indebted to that one cause for its existence.

That numeral letters were used for numbers in the very ancient MSS. of the Greek version, is certain from the curious fragment of the Colbertine MSS. of Judges; which, in chap. x. 3, is expressed thus:

ΕΚΠΙΝΕΝΤΟΝΙΣΠΑΗΒΚΑΙΚΕΘ, *Montfauc.* Palægr. Græc., pp. 187 and 190. And that numbers were also expressed by numeral letters in some of the ancient *Heb.* MSS., seems to have been ascertained by a variety of arguments in my “Second Dissertation,” pp. 209—217.

As to the two numbers in the case before us, the word for seventy is שבעים, and the words חמשים אלף signify fifty thousand; but

the first of these three words is not at all likely to have been mistaken for the other two. If, then, we suppose that these numbers may have been expressed by numeral letters, the letter for seventy is ϖ ; and the letter נ , which signifies fifty, with a dot over it denotes fifty thousand.

It will be here immediately objected (and I admit the objection even before it is made), that these two letters are also very different from each other; but the reader is desired carefully to observe, that anciently some of the letters used by the Jews were very different in shape from what they are at present. And if the letters *Nun* and *Oin* were anciently much more alike, and so similar as to have been easily mistaken for each other; then is there found a proper and satisfactory solution of the present difficulty. In order to prove that anciently the two letters were sometimes expressed in very similar forms, I shall now show, that one of them was anciently expressed in nearly the same shape it is at present; and that the other was anciently much like it, though it has receded from that ancient likeness. As to the shape of the letter *Oin* in ancient days, it was then, and has been since, various, which is the case of most of the other letters. But that it had nearly its present shape (ϖ) as anciently as the year of Christ 49, is certain from the oldest of the Palmyrene Inscriptions, No. 3, where it occurs five times; see the "Philosophical Transactions" for 1754, pp. 693 and 711.

If, then, the letter *Oin* was anciently expressed entirely or nearly as it is at present, it only remains to show, that the letter *Nun* was anciently expressed nearly like the present *Oin*. But this is a resemblance, which will clearly appear to any of the learned, who will consult the genuine coins of Simon, the Jewish High Priest, struck during the four years of his government; which were the years 140, 139, 138, and 137 before Christ. And if the proofs quoted by others could possibly be doubted, I have in my own hands a proof indisputable. For, upon a coin struck by Simon, the High Priest, in his fourth year, the first word is שננ , *annus*, where the form of the *Nun* remarkably agrees with the *present* form of *Oin*, though that form of *Nun* be now 1,905 years old, &c.

Dr. A. Clarke.—From the manner in which the text stands, and from the great

improbability of the thing, it is most likely that there is a corruption in this text, or that some explanatory word is lost, or that the number *fifty thousand* has been added by ignorance or design; it being very improbable that such a small village as Bethshemesh should *contain* or be *capable of employing fifty thousand* and *seventy* men in the fields at wheat harvest, much less that they could all peep into the ark on the stone of Abel, in the corn field of Joshua.

That the words are not naturally connected in the Hebrew text, is evident; and they do not stand better in the versions.

1. The Vulgate renders it thus:—*Et percussit de populo SEPTUAGINTA viros; et QUINQUAGINTA MILLIA plebis*; "And he smote of the (chief) people SEVENTY men, and FIFTY THOUSAND of the (common) people." This distinction, I suppose, St. Jerome intended between *plebs* and *populus*; which he might think was warranted by the אנשים , and איש , of the Hebrew text.

2. The Targum of Jonathan is something similar to the Vulgate:—"And he smote בכבני רבא of the *elders* of the people SEVENTY men; and ובקלא of the *congregation* FIFTY THOUSAND men."

3. The Septuagint follow the Hebrew text: "And he smote of them SEVENTY men; and FIFTY THOUSAND men." $\text{Εκ του λαου, of the people}$, is added by some copies.

4. The Syriac has *forty-five thousand* less! "And the Lord smote among the people FIVE THOUSAND and SEVENTY men."

5. The Arabic is nearly similar: "*And the Lord smote among the people; and there died of them FIVE thousand and SEVENTY men.*"

We have no other versions from which we can receive any farther light.

6. Josephus is different from all the rest, and has *fifty thousand* less.

7. Rabbi Solomon Jarchi, giving the opinion of other rabbins as well as his own, says, "Our rabbins say SEVENTY men, and each of them was worth *fifty thousand* men; or *fifty thousand*, every one of whom was worth the seventy of the Sanhedrin." This only shows embarrassment, but gives very little light.

All these discordances, together with the utter improbability of the thing, lead us to suppose there must be a corruption in this place, either by *adding* or *omitting*.

וַיִּבְרְחוּ לְבָנָיו וַיֵּצֵא אֶתְּחָנָם מִן־
לְחֵשֶׁתָּיִם :

1 καὶ ἔρχονται οἱ ἄνδρες Καραθιαρίμ, καὶ ἀνάγουσι τὴν κιβωτὸν διαθήκης Κυρίου· καὶ εἰσάγουσιν αὐτὴν εἰς οἶκον Ἀμιναδάβ τὸν ἐν τῷ βουνῷ· καὶ τὸν Ἐλεάζαρ τὸν υἱὸν αὐτοῦ ἡγίασαν φυλάσσειν τὴν κιβωτὸν διαθήκης Κυρίου. 2 καὶ ἐγενήθη ἀφ' ἧς ἡμέρας ἦν ἡ κιβωτὸς ἐν Καραθιαρίμ, ἐπλήθυναν αἱ ἡμέραι· καὶ ἐγένετο εἰκοσι ἔτη, καὶ ἐπέβλεψε πᾶς οἶκος Ἰσραὴλ ὅπισω Κυρίου. 3 καὶ εἶπε Σαμουὴλ πρὸς πάντα οἶκον Ἰσραὴλ, λέγων, Εἰ ἐν ὅλῃ καρδίᾳ ὑμῶν ὑμεῖς ἐπιστρέφετε πρὸς Κύριον, περιέλετε θεοὺς ἄλλοτριους ἐκ μέσου ὑμῶν, καὶ τὰ ἄλλα, καὶ ἐτοιμάσατε τὰς καρδίας ὑμῶν πρὸς Κύριον, καὶ δουλεύσατε αὐτῷ μόνῳ, καὶ ἐξελεύεται ὑμᾶς ἐκ χειρὸς ἀλλοφύλων.

Au. Ver.—1 And the men of Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD.

3 And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, *then* put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines.

1, 2, Geddes and Boothroyd join these verses to chap. vi.

Dathe.—1 Male hic versus novum caput incipit. Debebat finire caput præcedens.

In the hill.

Ged., Booth.—Which was [LXX, Chald., Syr., Arab., and above fifty MSS.] on a hill.

Houb.—In Gabaa.

Pool.—Some translate the word *in Gibeah*. But that was in the tribe of Benjamin, Josh. xviii. 28; Judg. xix. 14, whereas this *Kirjath-jearim* was in the tribe of Judah, 1 Chron. xiii. 6, 7.

2 *The ark.*

Ged., Booth.—The ark [Arab., Vulg., and one MS.] of Jehovah.

Lamented.

Gesen.—כָּתַב, *to wail, to lament* (pp. *to cry* כָּתַב כָּתַב), Ez. xxxii. 18; Mic. ii. 4 כָּתַב, *to wail a wailing*, i. e., to make lamentation. Syr. Ethiop. id.

2. *To cry aloud, to proclaim; whence*

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Niph. pp. *to be convoked, to come together, to assemble*, like Chald. כָּתַב. Comp. כָּתַב Niph. to assemble. 1 Sam. vii. 2, *All the house of Israel assembled themselves after Jehovah*, constr. prægnans for “they all with one mind followed after Jehovah,” comp. כָּתַב כָּתַב כָּתַב. So the Targ. h. l. comp. the same formula Targ. Jer. xxx. 21; Hos. ii. 16; iii. 3, 5.

Prof. Lee.—כָּתַב, v. pres. non occ. Syr. ܟܬܒ, *ingemuit. Lamented*, Mic. ii. 4.

Imp. כָּתַב, Ezek. xxxii. 18.

Niph. pres. כָּתַב, *Id.* כָּתַב כָּתַב כָּתַב, *they mourn after the Lord*, i. e., regret the loss of the symbol of his presence, 1 Sam. vii. 2.

Maurer.—2 *Et lamentati sunt Israelitæ post Jovam*, i. e., querelis insectati sunt, precibus oppugnarunt Jovam. Alii: *et congregati sunt post Jovam*, i. e., eum secuturi, coll. כָּתַב Niph. *convocari, congregari*. Sed prior significatio certior est.

Bp. Horsley.—2 *And it came to pass, &c.* Rather,

2. “Now it was so, that from the day the ark was placed at Kiriath-jearim, the time was long, for it was twenty years, that all the house of Israel pined after Jehovah: 3 Then Samuel spake,” &c.

The sense is not, what our English Bibles seem to express, that the whole time of the residence of the ark at Kiriath-jearim was only twenty years. It was certainly much longer. For the ark continued there all the reign of Saul, and part of David's reign. See 2 Sam. vi. and 1 Chron. xiii. But the sacred historian affirms in this place, that from the first placing of the ark at Kiriath-jearim, twenty years passed of anxious expectation of Jehovah's interposition for the deliverance of his people, before Samuel gave them any hope. That at the expiration of that time Samuel promised them deliverance upon their complete renunciation of their idols. This is the sense clearly expressed in the original, and rendered in the version of the LXX and Vulgate.

Dathe.—2 Postquam arca satis diu, viginti nimirum annos, Kiriathjearimi fuerat, omnes Israëlita in loco Jovæ sacro convenerunt. 3 Hic Samuel eos cohortatus est, &c.

And Ashtaroth.

Houb., Booth.—Baalim [Vulg., comp. ver. 4; Booth., Baals] and Ashtaroth.

Houb.—*Et Ashtaroth.* Addimus ante id verbum, *Baalim*, cum Vulgato, id enim non

3 c

omittitur versu inferiore, et id fuisse omissum monet illud וי, quod antecedit והעשרות; nam nexus ו recte post בעלים, denotans *Ashtaroth* ut alium Deum quam *Baalim*; non item recte post *Deos alienos*; nam erat *Ashtaroth* una ex Diis alienis.

Pool.—*And Ashtaroth*; and particularly or especially *Ashtaroth*.

Dathe.—*Imprimis Astaroth*.

Baalim—*Ashtaroth*. See notes on ver. 4.

Prepare, &c.

Pool.—*Prepare your hearts*, by purging them from all sin, and particularly from all inclinations to other gods. Or, *direct your hearts*; having alienated your hearts from your idols, turn them to God. *And he will deliver you*; or, *then*; upon these conditions you may confidently expect it.

Ver. 4.

Au. Ver.—4 Then the children of Israel did put away *Baalim* and *Ashtaroth*, and served the LORD only.

Baalim. See notes on Judg. ii. 11, p. 166.

Ashtaroth. See notes on Judges ii. 13, p. 166.

Dr. A. Clarke.—*Baalim* and *Ashtaroth*.] These were not two particular deities, but two genera of idols; the one masculine, *BAALIM*; the other feminine, *ASHTAROTH*; both the words are in the plural number, and signify all their gods and goddesses.

Ver. 11, 12.

Au. Ver.—11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car.

12 Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the LORD helped us.

11 *Beth-car*.

Houb.—*Sub Beth-car*. Infra ver. 12. ביה השן, *Bethsan*, ut legunt utrobique Syrus et Arabs, quorum nos concordiam sequuti sumus, quia idem utrobique locus agitur: Id enim series persuadet. Ibi monumentum victoriæ collocatur, ubi pugna commissa est, nempe inter Maspha, et eum locum, ubi Israelitæ fugientes hostes assecuti sunt. Non legit ביה Chaldæus, qui locus, ubi sit, geographi nesciunt.

12 *Shen*.

Ged.—*Eshean*. Such I take to be the true reading. The present text, with Chald.

and Vulg. has *Shen* or *Shan*. The Syr. and Arab. *Bethjashan*, as before in ver. 11. Comp. Josh. xv. 52.

CHAP. VIII. 2.

Au. Ver.—2 Now the name of his first-born was Joel [Vashni, 1 Chron. vi. 28]; and the name of his second, Abiah: they were judges in Beer-sheba.

They were.

Houb.—Justa causa est, cur credas post אביה omissum fuisse, vel ודי, et erant, similitudine litterarum, vel ושניהם, et duo illi, ante שפטים, verbum satis simile. Certè id שניהם legere videtur Arabs; nam duali numerò utitur; vide ipsum.

Ged., Booth.—They were judges, the one in Bethel, and the other in Beer-sheba.

The one, &c. This addition is only in Josephus: yet I am convinced it is the original reading.—*Ged.*

Ver. 5.

Heb., Au. Ver.—Now make us, &c.

Houb.—And [LXX] now make us, &c. Græci Intt. και νῦν et nunc, sive nunc igitur. Nempe legunt ועתה, conjunctione ו antecedente, ut et legendum. Nam ille mos est Hebr. sermonis perpetuus, et sic habetur infra versu 9 inchoante.

Ver. 8.

Au. Ver.—Egypt.

Ged., Booth.—The land of [Syr., Arab., and two MSS.] Egypt.

Ver. 9, 11.

וְעַתָּה שָׁמַע בְּקוֹלָם אֵף כִּי־הָעָר
תָּעִיר בָּהֶם וְהִנֵּרְתָּ לָהֶם מִשְׁפַּט הַמֶּלֶךְ
אֲשֶׁר יִמְלֹךְ עֲלֵיהֶם :

και νῦν ἀκούε τῆς φωνῆς αὐτῶν· πλὴν οὐ διαμαρτυρόμενος διαμαρτύρη αὐτοῖς, και ἀπαγγελεῖς αὐτοῖς τὸ δίκαιωμα τοῦ βασιλέως ὃς βασιλεύσει ἐπ' αὐτούς.

Au. Ver.—9 Now therefore hearken [or, obey] unto their voice: howbeit yet protest solemnly unto them, and shew [or, notwithstanding when thou hast solemnly protested against them, then thou shalt shew, &c.] them the manner of the king that shall reign over them.

11 And he said, This will be the manner of the king that shall reign over you, &c.

Houbelt.

Houb.—Non caret suspicione mendi illud

י, quod quidem novum videtur, post תי positum. Neque vero illud י lego in Codicibus Orat. 42 et 55 et multo melius... אהד, *veruntamen contestare*. Facilis error fuit ante inventas litteras finales, ut duplicaretur כ hoc modo, אככ et ut deinde alius scriba adderet י, posito אכ, forsā deceptus cornu superiori litteræ כ, quod pro י haberet, cum potius debuisset alterum כ omittere, ut omisum fuit in duobus codicibus suprā-dictis.

9, 11, *And show them the manner, &c.*

Booth.—And show them the manner in which a king will reign over them [so Ged.].

Bp. Patrick.—11 *This will be the manner of the king.*] There are various opinions about the *jus regium*, “the royal power,” here mentioned. Which containing divers particulars that seem arbitrary and unjust, interpreters have chosen to expound the Hebrew word *mishpat*, not by *jus*, but by *mos* and *consuetudo*; that is, not by *right*, but by *manner* and *custom*. And so the words may be translated, as Joseph Scaliger observed long ago from many instances (Epist. xv.), particularly Gen. xl. 13, and in this book, xxvii. 11 (see Petavius also upon Epiphanius, Hæres. lv. n. 9). But there is no necessity of this, as Grotius rightly observes, and from him Conringius. For Samuel doth not speak of a just and honest right of a king to do these things (for his right is quite otherwise described in that part of Moses’s law which concerns the king’s duty), but such a right as the kings of the nations had then acquired: for they desired such a king as their neighbours had; who were all under the absolute dominion of their princes. Which Aristotle calls, *δεσποτικήν ἀρχήν* lib. v. polit., cap. 10. Οἱ περὶ τὴν Ἀσίαν ὑπομένουσι μὲν δεσποτικήν ἀρχήν, οὐδὲν δυσχεραίνοντες, “They of Asia endure a despotic government, nothing at all complaining.”

Dathe.—Vocabulum Hebr. שפטים, quod h. l. legitur, non potest *jus* significare, quod regi propter dignitatem ei collatam competat. Nam nonnulla eorum, quæ in vs. 11 et sqq. commemorantur, ita sunt comparata, ut ab iis rex probus et æquus lubenter abstineat. Igitur משפט h. l. *mores et consuetudinem* notat, quam utique reges orientales plerique eorum temporum sequebantur. Sic alias quoque dicitur, v. c. 1 Sam. xxvii. 11; 2 Reg. xi. 14; Genes. xl. 13; Jud. xiii. 12.

Maurer.—שפטים, h. e. sec. Michael,

Ges., Win., alios *jus*, quod *regi* propter dignitatem ei collatam competit. Sed nonnulla eorum, quæ inde a vs. 11 commemorantur, ita sunt comparata, ut præstet sane, cum Josepho intelligere τὰ παρὰ τοῦ βασιλέως ἐσόμενα, *morem regis et agendi rationem*; id, quod rex suo arbitratu vivens impune faciet.

Ver. 12.

Au. Ver.—12 And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

Ged., Booth.—And he will appoint of them captains over thousands, and captains over hundreds [LXX, Syr., Arab., Vulg.], and captains over fifties, and captains over tens [Syr., Arab.]. And he will take of them to till his ground, and to reap his harvest, and to make his instruments of war, and the furniture of his chariots.

And he will appoint.

Houb.—וְשָׂם. Tolle nexum י, qui male iteratus fuit ex altero י, quod antecedit; neque enim legitur in antedictis alter Modus Inf. cum quo ille alter seriem possit habere, ope nexum י.

Ver. 16.

וְאֵת-עַבְדֵיכֶם וְאֵת-שִׁפְחוֹתֵיכֶם וְאֵת-בְּחֵירֵיכֶם הַטּוֹבִים וְאֵת-חֲמֹרֵיכֶם יָקַח וְגַם

καὶ τοὺς δούλους ὑμῶν, καὶ τὰς δοῦλας ὑμῶν, καὶ τὰ βουκόλια ὑμῶν τὰ ἀγαθὰ, καὶ τοὺς ὄνους ὑμῶν λήψεται, κ.τ.λ.

Au. Ver.—16 And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work.

And your goodliest young men.

Bp. Horsley.—“Goodliest young men” seem oddly coupled with “asses.” For בְּחֵירֵיכֶם, the LXX certainly read εἰς, “and your best herds” [so Ged.].

Maurer.—בְּחֵירֵיכֶם, *Juvenes vestros lectissimos*. LXX et Arabs: τὰ βουκόλια ὑμῶν, h. e., בְּחֵירֵיכֶם. Cui lectioni optime convenit בְּחֵירֵיכֶם, cf. Gen. xlvii. 17 ubi בְּחֵירֵיכֶם etiam junguntur, et Ex. xx. 14 (17) Deut. v. 18 (21), ubi servi et ancillæ vocabula similiter præponuntur boum asinorumque vocibus. Sed quod additum legitur הַטּוֹבִים magis favet lectioni receptæ, quam igitur retinendam puto.

CHAP. IX. 1.

Au. Ver.—1 Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite [or, the son of a man of Jemini], a mighty man of power [or, substance].

Bp. Patrick.—In this genealogy there is no difficulty but one; which is, that in two places of the Chronicles it is said, that Ner begat Kish (1 Chron. viii. 37; ix. 39). But by *begetting* there must be meant, the giving him his breeding and education. For it is evident Ner was Kish's brother (1 Sam. xiv. 51). D. Kimchi will have it that he had two names, Abiel and Ner.

A Benjamite.

Pool.—*A Benjamite*, Heb., *the son of a man of Jemini*, i. e., either of Benjamin, or of a place, or of a man, called *Jemini*.

A mighty man of power. See notes on Ruth ii. 1, p. 321.

Bp. Patrick.—*A mighty man of power.*] This seems not to be meant of his wealth or interest in his country (for Saul himself saith he was of a mean family, ver. 21), but of his great strength, courage, and fortitude [so Pool].

Ged., Booth.—*A Benjamite of great wealth*, or, perhaps, *of great valour*. This, I think, relates to *Aphiah*, not to *Kish*.—*Ged.*

Ver. 2.

Au. Ver.—2 And he had a son, whose name was Saul, a choice young man, and a goodly, &c.

Choice, and goodly.

Maurer.—2 בָּרוּר וְטוֹב. Vulgo vertunt *juvenis pulcher*. Sed quominus בָּרוּר h. l. simpliciter de *juvene* intelligatur, *copula* vetat. Redde: *in flore ætatis constitutus s. robustus* (sicut juvenis ad militiam electus) *et pulcher*. LXX, εὐμεγέθης, ἀνὴρ ἀγαθός.

Ver. 3.

Au. Ver.—3 And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

3, 5, 7, 8, &c. *Servants.*

Ged., Booth.—Young men.

Geen.—I. נַעַר m. 1. *A boy*; prob. primitive, and found in the Indo-European tongues for *man*. Spoken both of an infant just born, Ex. ii. 6; Judg. xiii. 5, 7; 1 Sam. iv. 21; of a boy not yet full grown, Gen. xxi. 16, sq. xxii. 12; Is. vii. 16; viii. 4;

and of a youth nearly twenty years old, Gen. xxxiv. 19; xli. 12 (comp. xxxvii. 2; xli. 2). 1 K. iii. 7; 2 Sam. xviii. 5, 29. Spec. a) Often *emphat.* to express a tender age, like Lat. *puer*, Engl. *boy*, *child*, *youth*, e. g. in various ways: 1 Sam. i. 24, נַעַר, Vulg. *et puer erat adhuc infantulus*. xxx. 17, אַרְבַּע מאות איש נַעַר, *four hundred young men*, youths. Jer. i. 6, *I cannot speak, for I am a child*, v. 7; Judg. viii. 20; 2 K. ix. 4; Eccl. x. 16; Is. lxxv. 20. More fully נַעַר נָךְ, *young and tender*, 1 Chron. xxii. 4; Is. iii. 5; Ps. xxxvii. 25; Lam. ii. 21. Sept., νέος νεανίας, νεανίσκος. b) In other passages נַעַר seems rather a name of condition and denotes *servant*, like the Greek παῖς, Germ., *Bursche*, *Junge*, Engl., *boy*; Gen. xxxvii. 2, וְהָיָה נַעַר, *he was servant with the sons of Billah*, i. e., he was herdsman's boy, shepherd's boy, 2 K. iv. 12; v. 20; viii. 4; Ex. xxxiii. 11, al. Also of common soldiers, Germ., *die Burschen*, Engl., *boys*, *men*; 1 K. xx. 15, 17, 19; 2 K. xix. 6. Seq. genit. or suff. *the servant* of any one, Judg. vii. 11; ix. 54; xix. 13; Esth. ii. 2, al. But in Job xxix. 5, נַעַרִי, *my sons*. Spoken of the people of Israel in its youth, Hos. xi. 1. Comp. נַעַרִים.

2. By a singular idiom in some of the books, or rather by archaism, the form נַעַר, as in Greek ἡ παῖς, is used as if of the comm. gend. for נַעֲרָה, *girl*, *maiden*, and construed with a feminine verb, Gen. xxiv. 14, 16, 28, 55; xxxiv. 3, 12, Deut. xxii. 15 sq., yet so that נַעֲרָה is everywhere read in the margin; comp. in רות No. 1. In the Pentateuch this occurs twenty-two times, and I would also refer hither the plur. נַעֲרִים used of *maidens* in Ruth ii. 21, comp. v. 8, 22, 23 (Sept. κοράσια), and of youths and maidens, Job i. 19. In a similar manner, the Arabs in a more elegant style employ masculine nouns also for the other sex, and abstain from the feminine terminations used in the vulgar language.

Prof. Lee.—נַעַר. (a) *A male infant*. (b) *A boy*. (c) *A youth*. (d) *A servant*.

Go and seek the asses.

Ged., Booth.—Go, seek the asses. And Saul took one of the young men, and went to seek the asses of his father [Syr., Arab.].

Ver. 4.

Heb., Au. Ver.—He passed.

Houb., Ged., Booth.—They passed [LXX, Vulg.].

Ver. 6.

וַיֹּאמֶר לוֹ הֲגַדְתָּ אִישׁ-אֱלֹהִים בְּעִיר
הַזֹּאת וְהָאִישׁ נִכְבָּד כָּל אִשְׂרָאֵל וְכָא
כָּא עַתָּה גִלְכָּה נָשָׁם אֱלֹהֵי נַגִּיד לָנוּ
אֶת-דַּרְכָּנוּ אֲשֶׁר-הִלְכְנוּ עָלֶיהָ :

καὶ εἶπεν αὐτῷ τὸ παιδάριον, Ἰδοὺ δὴ ἄν-
θρωπος τοῦ Θεοῦ ἐν τῇ πόλει ταύτῃ, καὶ ὁ
ἄνθρωπος ἐνδοξος, πᾶν ὃ ἐὰν λαλήσῃ παρα-
γινόμενον παρέσται· καὶ νῦν πορευθῶμεν, ὅπως
ἀπαγγέλλῃ ἡμῖν τὴν ὁδὸν ἡμῶν ἐφ' ᾗ ἐπορευ-
θημεν ἐπ' αὐτήν.

Au. Ver.—6 And he said unto him, Behold now, *there is* in this city a man of God, and *he is* an honourable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go.

He said.

Ged.—The young man [LXX, Syr., Arab.] answered.

Now let us.

Houb.—Now therefore [LXX] let us. See note on viii. 5.

Our way that we should go.

Maurer.—Plerumque sic explicant: *fortasse nobis indicat viam, qua eundem nobis sit.* Ita vero grammaticæ leges pro הִלְכְנִי poscerent נִלְכִי. Rectius alii, in his Abarbenel ad h. l. et G. Gr. ampl., p. 766, cum LXX...ἐφ' ᾗ ἐπορευθήμεν ἐπ' αὐτήν in præterito vertunt, sed iidem sensum proponunt nimis artificiosum nec ullam veri speciem præ se ferentem, nimirum hunc: indicabit nobis viam, quam hucusque inivimus, ex quo cognoscamus, rem ab eo prædicendam eventum suum habituram esse. Equidem locum ita expediendum puto: *fortasse indicabit nobis viam nostram*, i. e., indicabit, quo nobis flectendum sit in hac via, *quam inivimus*, sc. לְכַנְשָׁם אֶת-הַנֶּחֱלָה.

Ver. 8.

Heb., Au. Ver.—I will give.

Geddes, Boothroyd.—Let us [Chald., Syr., Arab., Vulg.—LXX, thou shalt] give.

Ver. 9.

Au. Ver.—9 (Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for *he that is now called* a prophet was beforetime called a Seer.)

Pool.—*Was called a seer.* These are the words, either, first, Of some later sacred

writer, which, after Samuel's death, inserted this verse. Or, secondly, Of Samuel [so Bp. Patrick], who, being probably fifty or sixty years old at the writing of this book, and speaking of the state of things in his first days, might well call it *beforetime*. Or rather, thirdly, Of Saul's servant, who might be now stricken in years, and might speak this either by his knowledge of what was in his juvenile years, or upon the information of his father or ancestors. And so it is a fit argument to persuade Saul to go to the man of God, that he might show them their way, and where the asses were, because he was likely to inform them; for the prophets were anciently called *seers*, because they knew and could reveal hidden things. And the meaning is, that anciently they were not vulgarly called prophets, but *seers* only; whereas now, and afterwards, they were called *seers*, yet they were more commonly called *prophets*.

Booth.—9 This com. Houbigant transposes after com. 11, and this order is obviously more natural [so Bp. Horsley]. Having enquired of the young women, where the house of the *דָּרָה* was; the historian observes that it was usual then, and had been for some time past, for a prophet to be thus called.

Dr. A. Clarke.—*Beforetime in Israel.*] This passage could not have been a part of this book originally: but we have already conjectured that Samuel, or some contemporary author, wrote the memoranda, out of which a later author *compiled* this book. This hypothesis, sufficiently reasonable in itself, solves all difficulties of this kind.

Houb.—9 Præpostero ordine hic versus post octavum fuit collocatus. Nihil enim narratum est versu 8 nec verò etiam versu 7 quod huic locum parenthesi daret. Et quis non videt parenthesi tali malè abrumpi Sætilis famulique ejus medium sermonem? Parenthesis vera collocatio est post versum 11 ut liquet ex nostrâ interpretatione. Errorrem attulerit scribæ verbum *דָּרָה*. *Videns*, in quod desinunt versus 9 et 11. Suspiciantur quidam, eam parenthesin non esse sacri scriptoris, sed fuisse ex margine in contextum allatam; qui non sunt audiendi. Nihil enim solidum afferunt, nisi forte eam, ut nunc jacet, ex re ipsâ non esse natam. Sed huic nos malo occurrimus, dum loco illam suo reponimus.

Ver. 12.

וַתַּעֲנֶינָהּ אִתָּם וַתֹּאמְרָנָה יֵשׁ הַנָּחַ
לְפָנֶיךָ מִחַר עֵתָהּ כִּי הַיּוֹם בָּא לְעִיר
כִּי זָבַח הַיּוֹם לַעֵם בְּצִמְחָה :

καὶ ἀπεκρίθη τὰ κοράσια αὐτοῖς, καὶ λέγουσιν αὐτοῖς, "Ἔστιν ἰδοὺ κατὰ πρόσωπον ὑμῶν· νῦν διὰ τὴν ἡμέραν ἥκει εἰς τὴν πόλιν, ὅτι θυσία σήμερον τῷ λαῷ ἐν Βαμᾷ.

Au. Ver.—12 And they answered them, and said, He is; behold, *he is* before you: make haste now, for he came to-day to the city; for *there is* a sacrifice [*or*, feast] of the people to-day in the high place.

They answered.

Ged.—The young women [LXX] answered.

Houb., Booth.—12 הַנְּחִינָה. This verb in Kal signifies to answer, but has never that sense in Hiphil. The jod should be omitted as it is in the MSS.

Before you: make haste.

Houb., Booth.—We should read וַתַּעֲנֶינָם. The text has אִתָּם before, and they would hardly change the person in the next word.

Sacrifice.

Pool.—*There is a sacrifice*, otherwise *feast*; but it seems to be understood of a sacrifice. First, Because so the Hebrew word signifies most properly and most frequently. Secondly, Because this eating was in the *high place*, which was the common place for sacrifices, but not for private feasts. Thirdly, The prophet's presence was not so necessary for a feast as for a sacrifice.

12, 14, 19, 25, *High place.*

Bp. Horsley.—Rather, "house of worship."

Pool.—*In the high place*; upon the hill mentioned ver. 11, and near the altar which Samuel built for this kind of use, 1 Sam. vii. 17, by Divine dispensation, as was there noted; otherwise to sacrifice in high places was forbidden by the law, after the building of the tabernacle.

Ver. 13.

כִּבְלָאֵם הָעִיר בֵּן תַּמְצְאוֹן אֹהֶל
בְּמִסְכָּה יַעֲלֶה הַבְּמִתָּה לְאָכֹל כִּי לֹא-
יֵאָכֵל הָעָם עַד-בֹּאֹ בִּיהוָה יִבְרָךְ
הַזָּבַח אֲחֵרֵיכֶן וְאֲכָלֵי הַקֶּרָאִים וְעֵתָהּ
עָלוּ בִּיהוָה כִּהְיוֹם תַּמְצְאוֹן אֹהֶל :

ὡς ἂν εἰσεέλθῃτε εἰς τὴν πόλιν, οὕτως εὐ-
ρῆσθε αὐτὸν ἐν τῇ πόλει, πρὶν ἀναβῆναι αὐτὸν

εἰς Βαμᾷ τοῦ φαγεῖν· ὅτι οὐ μὴ φάγῃ ὁ λαὸς ἕως τοῦ εἰσελθεῖν αὐτὸν, ὅτι οὗτος εὐλογεῖ τὴν θυσίαν, καὶ μετὰ ταῦτα ἐσθίουσιν οἱ ξένοι· καὶ νῦν ἀνάβητε, ὅτι διὰ τὴν ἡμέραν εὐρήσετε αὐτόν.

Au. Ver.—13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be bidden. Now therefore get you up; for about this time [Heb., to-day] ye shall find him.

Straightway.

Ged., Booth.—Certainly.

Maurer.—13 *Simulac veneritis in urbem, ita, h. e., recte monente Winero: ut estis, non diu scrutati invenietis eum.* כֵּן non sine vi ponitur. Alii hanc voculam apodoseos signum esse dicunt, non satis probabiliter.

And afterwards.

Houb.—Non negligunt, ante אַחֲרֵי, Vulg., Syr., et LXX et lego יַחֲרִי in duobus melioris notæ Codd. Orat.

For about this time ye shall find him.

Booth.—אֲחֵרֵי. This pronoun is evidently unnecessary; and, as none of the versions read it, ought to be omitted. Houbigant conjectures that instead of it we should read *hoc tempore diei*. Comp. ver. 16.

Ver. 14.

וַיַּעֲלֵה הָעִיר הַמָּחָה בָּאִים בְּתוֹךְ הָעִיר
וַהֲפָה שְׂמֹאל יָצָא לְהִקְרָאתָם לַעֲלוֹת
הַבְּמִתָּה :

καὶ ἀναβαίνουσι τὴν πόλιν αὐτῶν εἰς-
πορευομένων εἰς μέσον τῆς πόλεως, καὶ ἰδοὺ
Σαμουὴλ ἐξῆλθεν εἰς τὴν ἀπάντησιν αὐτῶν, τοῦ
ἀναβῆναι εἰς Βαμᾷ.

Au. Ver.—14 And they went up into the city: and when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

City; and when they were come into the city, &c.

Bp. Horsley.—Rather, "city. As they were going along through the middle of the city," &c.

High place. See notes on ver. 12.

Bp. Horsley.—House of worship.

Ver. 16.

— כִּי רָאִיתִי אֶת-עַמִּי כִּי וְגו'
— ὅτι ἐπέβλεψα ἐπὶ τὴν ταπεινώσωσιν τοῦ
λαοῦ μου, ὅτι, κ.τ.λ.

Au. Ver.—For I have looked upon my people, because their cry is come unto me.

Ged., Booth.—For I have seen the affliction of [LXX, Syr., Arab.] my people, because, &c.

Ver. 18.

וַיִּבֶן שָׁאוּל אֶת־שְׂמוּאֵל בְּתוֹךְ
הַשְּׂעֵר וְגו'

καὶ προσήγαγε Σαούλ πρὸς Σαμουήλ εἰς μέσον τῆς πόλεως, κ.τ.λ.

Au. Ver.—18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is.

In the gate.

Bp. Horsley, Ged.—In the middle of the city [LXX and one MS.].

Ver. 20.

— וְלָמִי כָּל־חֲמֻצַּת יִשְׂרָאֵל הִלּוּ
לָךְ וְלָכֵל בֵּית אָבִיךָ :

— καὶ τίνοι τὰ ὄρατα τοῦ Ἰσραὴλ; οὐ σοί, καὶ τῷ ὄκλῳ τοῦ πατρός σου;

Au. Ver.—And on whom is all the desire of Israel? is it not on thee, and on all thy father's house?

And on whom is all the desire, &c. So Pool, Patrick.

Ged., Booth.—And for whom is every desirable thing in Israel? Is it not for thee, and for all thy father's house?

Houb.—*Et cujus erunt optima quæque Israel? Nonne hæc tua sunt tuæque familiæ.*

Dathe.—*Et omnino cujus erit summa fortuna in Israele? Nonne tibi et domui paternæ?*

Ver. 21.

וַיַּעַן שָׁאוּל וַיֹּאמֶר הֲלוֹא בְּנֵי־יִמִּי
אֲנִי מִקְטָנֵי שְׁבָטֵי יִשְׂרָאֵל וּמִשְׁפָּחָתִי
הַזְּעִיזָה מִכָּל־מִשְׁפָּחוֹת שְׁבָטֵי בְנֵי־מֶן

וְגו'

καὶ ἀπεκρίθη Σαούλ, καὶ εἶπεν, Οὐχὶ ἄνδρὸς υἱὸς Ἱεμιναίου ἐγὼ εἰμι τοῦ μικροῦ σκήπτρου φυλῆς Ἰσραὴλ; καὶ τῆς φυλῆς τῆς ἐλαχίστης ἐξ ὅλου σκήπτρου Βενιαμίν, κ.τ.λ.

Au. Ver.—21 And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin, &c.

A Benjamite.

Houb.—*Legendum conjuncte בניימי, ut suprâ versu 1 monuimus. Nempè hic est Benjaminita, non filius Jeminiensis, quasi*

homo ex urbe Jemin. Nam id si esset, adderetur *אש* ante *ימי*, ut fuit additum ver. 1, quem vide.

Of the tribe of Benjamin. See notes on Judg. xx. 12, p. 307.

Houb., Dathe, Maurer.—שָׁבַט. Lege שבט numero sing. Sic omnes veteres. Monuimus antea, vocabulum שבט non significare familiam.—*Houb.*

Ver. 22.

Au. Ver.—Which were about thirty persons.

Thirty.

Houb.—כִּשְׁלֹשׁ vera scriptura כִּשְׁלֹשִׁים, quam exhibent Codices tres Orat.

Boothroyd's Hebrew Bible.—The LXX, with whom Josephus agrees, have כִּשְׁלֹשִׁים. Which is the true number it is impossible to determine.

Ver. 23, 24.

וַיֹּאמֶר שְׂמוּאֵל לַטָּפָח הַנָּה אֶת־
הַכֶּזֶה אֲנִי נָתַתִּי לָךְ אֲשֶׁר אֶמְרָתִי
אֵלֶיךָ שֵׁם אִתָּה עֶקֶז : 24 וַיִּרְם
הַטָּפָח אֶת־הַשּׁוֹן וְהַעֲלִיךָ וַיִּשָּׂא
שָׁאוּל וַיֹּאמֶר הִנֵּה הַפָּנֶשֶׁת שֵׁם־לְפָנֶיךָ
אֵלֶּל כִּי לַפּוֹנֵד שְׂמוּרָתְךָ לֹא־מֶר הָעַם
קָבָרָתִי וַיֹּאמֶר שָׁאוּל עַם־שְׂמוּאֵל בָּנִים
הִקְוָה :

23 καὶ εἶπε Σαμουήλ τῷ μαγείρῳ, Δὸς μοι τὴν μερίδα ἣν ἔδωκά σοι, ἣν εἰπά σοι θείναι αὐτὴν παρὰ σοί. 24 καὶ ἠψῆσεν ὁ μάγειρος τὴν κωλέαν, καὶ παρέθηκεν αὐτὴν ἐνώπιον Σαούλ. καὶ εἶπε Σαμουήλ τῷ Σαούλ, Ἴδού ὑπὸλοιμμα, παράθες αὐτὸ ἐνώπιόν σου καὶ φάγε, ὅτι εἰς μαρτύριον τίθεται σοι παρὰ τοὺς ἄλλους, ἀπόκνιζε καὶ ἔφαγε Σαούλ μετὰ Σαμουήλ ἐν τῇ ἡμέρᾳ ἐκείνῃ.

Au. Ver.—23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up the shoulder, and that which was upon it, and set it before Saul. And Samuel said, Behold that which is left [or, reserved]! set it before thee, and eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

Pool.—23 Which I gave thee, or, which I appointed or disposed to thee, i.e., which I bade thee reserve for this use.

24 The shoulder, to wit, the left shoulder, for the right shoulder was the priest's, Lev.

vii. 32, 33. This he gives him either, first, As the best and noblest part of the remainders of the sacrifice. Or, secondly, As a secret symbol or sign of that burden which was to be laid upon Saul, and of that strength which was necessary for the bearing of it. *That which was upon it*; something which the cook by Samuel's order was to put upon it when it was drest, either for ornament, or in the nature of a sauce [so Dathe, Maurer]. *That which is left*, to wit, left of the sacrifice; but so all or most of the rest of their provisions were left: or rather, *reserved*, or *laid by*, by my order, for thy eating, when the rest of the meat was sent up and disposed of as the cook pleased. *Since I said*, to wit, to the cook who was before mentioned, as the person to whose care this was committed. *I have invited the people*, i. e., I have invited or designed some persons, for whom I reserve this part. For since the word *people* is not here taken properly, but for some particular persons of the people, which were not in all above thirty, ver. 22, why may not the same word be understood of two or three persons whom Samuel specially invited, to wit, Saul and his servant? So some learned men understand this word *people* of three men, 2 Kings xviii. 36. And they further note, that in the Arabic, and Ethiopic, and Persian languages (all of which are near akin, both to themselves and to the Hebrew, and do oft-times communicate their signification each to other), the word that signifies *people*, is oft used for some few particular persons. Or if the word *people* be meant of the chief of the people, mentioned above, ver. 22, then Samuel was the principal author of this sacrifice and feast, and it was not *a sacrifice of the people*, as it is rendered, ver. 12, but *a sacrifice and feast made by Samuel for the people*, as it should be rendered there; and the sense is, When I first spake or sent to the cook, that I had invited the people, first to join with me in my sacrifice, and then to partake with me of the feast, I then bade him reserve this part for thy use.

Bp. Patrick.—24 *For unto this time hath it been kept for thee, &c.*] The plainest translation of these words is that of Lud. De Dieu, "Eat, because till this appointed time it hath been reserved for thee, when I said, I have invited certain persons." That is, besides the thirty persons, he told the cook he had invited some others (which

were Saul and his attendant) for whom he would have this shoulder to be reserved. For by inviting the *people*, he understands only these two persons; the word *people* sometimes signifying (as he shows) very few. He thinks, indeed, the feast was not made by Samuel, who brought along with him only these two guests; but that seems to me not to agree with the whole story.

Commentaries and Essays.—24 *For unto this time hath it been kept for thee (since) I said, I have invited the people.* The original seems obscure, and confused, as well as this version. The LXX render מִיָּדִי, *eis manu meam*, which may help to clear the sense. Neither the LXX nor Vulg. appear to have read לִאֲכֹל, which embarrasses the sense here; the Vulg. has *quando*, as if it read כַּאֲשֶׁר. Admitting these variations, we shall have a clear meaning; for it was, or, *hath been, reserved for thee for a testimony, since, or, from the time I invited the people*; i. e., when I invited the people, I gave orders that the shoulder should be reserved for thee, as a testimony to thee before them; meaning, that when he should be declared their king, they remembering the testimony or distinction that was now paid him, as their superior, though unknown, might be more thoroughly convinced of his Divine designation. In the beginning of this verse Samuel is dropped in the Hebrew, where it is, *the cook said*. Our translators have rightly supplied it from the LXX.

Dr. A. Clarke.—24 *The shoulder, and that which was upon it.*] Probably the shoulder was covered with a part of the caul, that it might be the better roasted. The Targum has it, *the shoulder and its thigh*; not only the *shoulder* merely, but the *fore-leg bone to the knee*; perhaps the whole *fore-quarter*. Why was the *shoulder* set before Saul? Not because it was the *best part*, but because it was an emblem of the *government* to which he was now called. See Isai. ix. 6: *And the government shall be upon his shoulder*.

Bp. Horsley.—23, 24, Houbigant corrects this perplexed passage by bringing the words לִאֲכֹל הָעָם from the middle of the 21th verse, where they have no meaning, to the end of the 23d.

23 "And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by, saying, I had invited the people.

24 So the cook took up the haunch, with what belonged to it, and set it before Samuel, and said, Behold what was reserved is set before thee; Eat, for it was kept for thee for this occasion. So Saul ate with Samuel that day."

Ged., Booth.—23 And Samuel said to the cook, Bring the portion which I gave thee, of which I said to thee, Set it apart, by thee, when I told thee that I had invited the people [transposed from ver. 24]. 24 And the cook took up the shoulder, and what was with it, and set it before Saul. And Samuel [LXX, Vulg.] said [Ged., said to Saul; some copies of LXX], Behold what hath been reserved for thee, set before thee; eat, for it hath been on purpose kept for thee. So Saul, on that day, ate with Samuel.

Houb.—24 שֶׁן וְהַעֲלִיָּה. Habes in העֲלִיָּה mendum manifestum, pro האֲלִיָּה, *caudā*, quæ pars erat femori proxima et opima. Melius Chaldæus id vocabulum omitteret, quod fecere Vulgatus et Græci Intt. in Codice Rom. quam verteret שֶׁן וְהַעֲלִיָּה, *armum et femur ejus*. Quidam interpretantur, *et quod super eum (armum)* quasi quidquam aliud esset *super femur*, quam ipsæ femoris carnes, quæ in femore intelliguntur... לאֲמַר הֵנָּה קָרָאֵי, *dicens, populum vocavi*. Hæc verba, ubi nunc leguntur, sunt coqui ad Saülem loquentis. Atqui tamen non convenit coquo dicere *populum vocavi*. Nam Samuel, non coquus, ad prandium triginta homines invitârat. Itaque restituenda sunt hæc verba Samueli, cujus hæc sunt, coquo sic mandantis versu 23 (*affer carnem, quam jussi tibi ut apud te reponeres*) *cum dixi tibi me homines invitasse*: vide versionem.

Dathe.—הַשֶּׁן וְהַעֲלִיָּה. Vulgo: *femur et quod super illo*, sc. armus. Non recte, uti arbitror, sed *jus* [sic Maurer], quocum caro edebatur.

Ver. 25, 26.

25 וַיִּרְדּוּ מִחֶבְרֹן הָעִיר וַיָּבֹר עִם־
שָׂאוּל עַל־הַגָּן : 26 וַיִּשְׁכְּמוּ וַיְהִי־
כַּעֲלֹת הַשָּׁחַר וַיִּקְרָא שְׂמוּאֵל אֶל־
שָׂאוּל הַנָּעִי לֵאמֹר הִנֵּה הָיָה שְׂלֹחַךְ וַיִּהְיֶה
שְׂמוּאֵל וַיִּצְאָהוּ שְׁנֵיהֶם הוּא וְשְׂמוּאֵל
הַחֹנָנִי :

v. 26. הגנה קרי

25 καὶ κατέβη ἐκ τῆς Βαρὰ εἰς τὴν πόλιν· καὶ διέστρωσαν τῷ Σαούλ ἐπὶ τῷ δώματι, καὶ ἐκοιμήθη. 26 καὶ ἐγένετο ὡς ἀνέβαινεν ὁ

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ἄρθρος, καὶ ἐκάλεσε Σαμουὴλ τὸν Σαούλ ἐπὶ τῷ δώματι, λέγων. ἀνάστα, καὶ ἔξαρπυστέλω σε. καὶ ἀνέστη Σαούλ, καὶ ἐξῆλθεν αὐτὸς καὶ Σαμουὴλ ἕως ἔξω.

Au. Ver.—25 And when they were come down from the high place into the city, Samuel communed with Saul upon the top of the house.

26 And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

Ged., Booth.—25 They then came down from the high place into the city, and Samuel communed with Saul on the roof of the house; for in the roof a bed had been made for Saul, in which he slept [LXX, Vulg.; so Horsley]. 26 Now when the morning dawned, Samuel called to Saul on the roof [Ged., in the roof-room] of the house, saying, Arise, that I may send thee away. And Saul arose, and both he and Samuel went out abroad.

Roof-room.] The roofs in Judea were flat; with a parapet round them. To be lodged there was considered an honour. In fine weather, it was not unusual to sleep in the open air: but the place might occasionally be covered with a tent.—*Ged.*

Houb.—25, 26 וַיִּרְדּוּ מִחֶבְרֹן הָעִיר וַיָּבֹר עִם־שָׂאוּל עַל־הַגָּן : וַיִּשְׁכְּמוּ וַיְהִי־כַּעֲלֹת הַשָּׁחַר וַיִּקְרָא שְׂמוּאֵל אֶל־שָׂאוּל הַנָּעִי לֵאמֹר הִנֵּה הָיָה שְׂלֹחַךְ וַיִּהְיֶה שְׂמוּאֵל וַיִּצְאָהוּ שְׁנֵיהֶם הוּא וְשְׂמוּאֵל הַחֹנָנִי : וַיִּרְדּוּ מִחֶבְרֹן הָעִיר וַיָּבֹר עִם־שָׂאוּל עַל־הַגָּן : וַיִּשְׁכְּמוּ וַיְהִי־כַּעֲלֹת הַשָּׁחַר וַיִּקְרָא שְׂמוּאֵל אֶל־שָׂאוּל הַנָּעִי לֵאמֹר הִנֵּה הָיָה שְׂלֹחַךְ וַיִּהְיֶה שְׂמוּאֵל וַיִּצְאָהוּ שְׁנֵיהֶם הוּא וְשְׂמוּאֵל הַחֹנָנִי : וַיִּרְדּוּ מִחֶבְרֹן הָעִיר וַיָּבֹר עִם־שָׂאוּל עַל־הַגָּן : וַיִּשְׁכְּמוּ וַיְהִי־כַּעֲלֹת הַשָּׁחַר וַיִּקְרָא שְׂמוּאֵל אֶל־שָׂאוּל הַנָּעִי לֵאמֹר הִנֵּה הָיָה שְׂלֹחַךְ וַיִּהְיֶה שְׂמוּאֵל וַיִּצְאָהוּ שְׁנֵיהֶם הוּא וְשְׂמוּאֵל הַחֹנָנִי :

et locus est Samuel cum Saüle super tectum, et stravit Saül super tectum et decubuit: cum autem surrexisset (aurora), alii scribæ prius membrum, quod initium habet in verbo וַיִּרְדּוּ, scripserunt, posterius, quod per verbum וַיִּרְדּוּ, omiserunt; alii contra posterius scripserunt, prius omiserunt: atque inde est, quod Græci Intt. prius membrum omittunt, quod Hod. Codices non omittunt; hod. autem Codices posterius omittunt, quod Vulgatus non omisit. Error fuit in proclivi, tum quia bis recurrebat על הגג, tum quia simile erat verbum וַיִּרְדּוּ verbo וַיִּרְדּוּ. Quâ in perturbatione hod. Codicum scribæ posuerunt וַיִּרְדּוּ, ubi fuerat scribendum. Neque enim aptè venit mane surrexerunt, de iis dictum, quos sacra pagina non narravit decubuisse, ac pernoctasse. Præterea malè numero plurali surrexerunt. Nam Saül

unus hic ageretur, non ejus famulus, de quo est altum in ante-dictis silentium. Nec verò etiam commodè, *surrexerunt*, de Samuele ac de Saüle accipiatur, ubi post narratur Saülem fuisse ab Samuele, surgente aurorâ, vocatum, tanquam Saül adhuc decumberet. Sed commodè Samuel vocat Saülem, aurorâ ex-oriente, ubi mox narratum fuit Saülem decubuisse, non autem mane summo jam surrexisse...הגג: Recte Masora הגגה, cum ה locali; nam vox Samuelis ibat e loco in locum: hoc dico, ad tectum pertinebat, in quo tecto Samuel non decubuerat, ex domo interiore, ubi Samuel pernoctârat.

CHAP. X. 1, 2.

וַיִּקַּח שְׁמוּאֵל אֶת-הַכֶּהֱנִי הַשֵּׁנִי וַיִּצָּק
עַל-רֹאשׁוֹ וַיִּשְׁחָקוּ וַיֹּאמֶר הַלֹּא כִּי-
מִשְׁחָהּ יִהְיֶה עַל-יְדֵיכֶלְהוּ לְנָגִיד:
בְּלִכְתָּהּ הַיּוֹם מִעַמּוּדֵי וּמִצְאֹתָי שְׁלִי
אֲנָשִׁים עַם-קְבוּרַת רָחֵל בְּגִבְעוֹל בְּנִימִן
בְּצִלְצַח וְאֶמְרֵי אֵלֶיהָ נִמְצְאוּ הָאֲתָנוֹת
אֲשֶׁר הִלַכְתָּ לְבָקֵשׁ וְהִנֵּה נִטְשׁ אֲבִיךָ
אֶת-דִּבְרֵי הָאֲתָנוֹת וְדָאָג לָכֶם לֵאמֹר
מָה אֵנִשָּׁה לְבָנִי:

פחח v. 2.

1 καὶ ἔλαβε Σαμουὴλ τὸν φακὸν τοῦ ἐλαίου, καὶ ἐπέχεεν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ ἐφίλησεν αὐτόν, καὶ εἶπεν αὐτῷ. οὐχὶ κέχυκε σε κύριος εἰς ἄρχοντα ἐπὶ τὸν λαὸν αὐτοῦ ἐπὶ Ἰσραὴλ; καὶ σὺ ἄρξεις ἐν λαῷ κυρίου, καὶ σὺ σώσεις αὐτόν ἐκ χειρὸς ἐχθρῶν αὐτοῦ. 2 καὶ τοῦτό σοι τὸ σημεῖον, ὅτι ἔχρισέ σε κύριος ἐπὶ κληρονομίαν αὐτοῦ εἰς ἄρχοντα. ὥς ἂν ἀπέλθῃς σήμερον ἀπ' ἐμοῦ, καὶ εὐρήσεις δύο ἀνδρας πρὸς τοῖς τάφοις Ῥαχὴλ ἐν τῷ ὄρει Βενιαμὴν ἀλλομένους μεγάλα· καὶ ἐροῦσί σοι. εὐρηγνται αἱ ὄνοι ὥς ἐπορεύθητε ζητεῖν· καὶ ἰδοὺ ὁ πατήρ σου ἀποτείνανται τὸ ῥῆμα τῶν ὄνων, καὶ ἐθαφιλεύσαστο δι' ὑμᾶς, λέγων. τί ποιήσω ὑπὲρ τοῦ υἱοῦ μου;

Au. Ver.—1 Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, *Is it not because the Lord* hath anointed thee *to be* captain over his inheritance?

2 When thou art departed from me to-day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the

care [Heb., the business] of the asses, and sorroweth for you, saying, What shall I do for my son?

Is it not because, &c.

Ged., Booth.—Is it not because Jehovah hath anointed thee chief over his people Israel? for thou shalt govern Jehovah's people, and shalt save them from the hand of their enemies, who are around them. And this shall be a token to thee, that Jehovah hath anointed thee chief over his inheritance [LXX, and partly Arab. and Vulg.; so Houb., Horsley]. 2 When to-day thou hast departed from me, thou wilt, &c.

Houb.—2 בלכתך. Ante id verbum hæc addunt Græci Intt. et tu imperabis populo Domini, et tu salvabis eum ex manibus hostium ejus, et hoc tibi erit signum, quod unxerit te Dominus in hæreditatem suam in principem. Eadem verba exhibet Vulgatus, nisi quod priora hæc, et tu imperabis populo meo, omittit, additque post hostibus hæc altera verba, qui in circuitu ejus sunt, quæ eadem exhibet Codex Alexandrinus. Quæ quidem omnia eos Interpretes suo marte addidisse, nemo existimabit, qui erit in iis legendis assidue versatus. Et priora quidem verbæ hæc, et tu imperabis populo Domini, et tu servabis eum de manibus hostium ejus, eo minus credibile est fuisse ab ullo Interprete proprio marte addita, quod de sacra sententia et de serie orationis nihil perit sine illis. Sed posteriora illa, et hoc erit tibi signum, quod unxerit te Dominus, credimus esse omnino necessaria. Nam liquet ex versu 7, in quo Samuel ait, postquam hæc signa evenerint, Samuelis hanc mentem fuisse, ut quæ Sauli ipse mox eventura esse prædicit, Saul haberet tanquam signa manifesta confirmatæ ab ipso Deo suæ inaugurationis. Atqui tamen hæc signa eadem mente intueri Saul non poterat, nisi Samuel ante indicasset, cujus rei signa hæc essent futura. Neque vero etiam nos ipsi, qui hæc legimus, id compertum habere possemus, nisi pagina sacra nos doceret, hanc Samuelis fuisse mentem. Præterea in verbis כִּי הַלֹא כִּי, nihil habet Hebraicum כִּי post הַלֹא; cum contra כִּי הַלֹא כִּי, hoc erit signum, quod habeat Hebr. linguæ plurimam indolem. Sic enim i solet subsequi אָמַר: vide 2 Reg. xx. 8. Ut manifestum sit illud כִּי nunc superesse ex eo, quod hod. Codices omitunt, et contextum sacrum sic esse resarciendum.

ראמוּר הוּא מִשְׁדָּךְ יְהוָה עַל נְחֻלּוֹ לנָנִיד

וזה האמוּר כי מִשְׁדָּךְ יְהוָה עַל נְחֻלּוֹ לנָנִיד

et dixit; non-ne unxit te Dominus hæreditati suæ principem.....et hoc erit, signum, quod unxerit te Dominus hæreditati suæ principemet posteriora verba excidisse librario, ob similitudinem utriusque lineæ, quæ ex culpa prætermittenda sunt, quæ interjacebant, et natus est barbarismus מִשְׁדָּךְ quia in linea inferiori erat scriptum, מִשְׁדָּךְ. וזה האמוּר כי מִשְׁדָּךְ. Sequitur דַּבַּר לָכֵן, et sollicitus de vobis; antetulimus דָּבָר, de te, numero sing. quem sequitur Arabs. Nam antecessit דַּבַּר, pater tuus; et cum sequatur, dicens, quid faciam filio meo, aperte declaratur, tangi Saulem, non autem Saulem ejusque servum.

Ver. 3.

Au. Ver.—3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine.

Plain. See notes on Deut. xi. 30, vol. i., p. 681.

Ged.—Turpentine tree.

Lee.—Pine tree.

Gesen.—Oak.

To Bethel.

Pool.—Or, to the house of God, i. e., to Kirjath-jearim, where the ark, the habitation of God, now was, 1 Sam. vii. 1, 2, 16.

Ver. 4.

Au. Ver.—4 And they will salute thee [Heb., ask thee of peace], and give thee two loaves of bread; which thou shalt receive of their hands.

Two (loaves).

Houb.—omissum hic fuit vocabulum כִּכְרִי, quod lineâ superiori legebatur, scribæ oculis ab una linea in alteram errantibus; legebat Chald., LXX. Derident nos grammatici quidam novi, qui nobis persuadere se putant posse, Hebraice olim scriptum fuisse שְׁנֵי לֶחֶם, duas panem, vel panis, duplici solecismo, pro duos panes.

Ver. 5.

אַחֲרֵי כֵן תָּבוֹא אֶל־גִּבְעַת הָאֱלֹהִים
וְאֲשֶׁר־שָׁם נִצְבֵי פְלִשְׁתִּים וְיִהְיֶה כְּבָאֲךָ
שָׁם הָעִיר וְקִנְעָתָהּ חֶבֶל נִבְאִים וְרָגִים

מִקְדָּמָה וְלִפְנֵיהֶם גִּבְלָהּ וְתֵהָּ וְחִלְיָהּ
וְכִפּוֹר וְהִמָּה כִּתְנֻכָּאִים :

καὶ μετὰ ταῦτα εἰσελεύσῃ εἰς τὸν βουνὸν τοῦ θεοῦ, οὗ ἐστὶν ἐκεῖ τὸ ἀνάστημα τῶν ἀλλοφύλων· ἐκεῖ Νασιβ ὁ ἀλλοφυλὸς· καὶ ἔσται ὡς ἂν εἰσελθῇ ἐκεῖ εἰς τὴν πόλιν, καὶ ἀπαντήσῃς χορῶν προφητῶν καταβαίνοντων ἐκ τῆς Βαμᾶ, καὶ ἔμπροσθεν αὐτῶν νάβλα, καὶ τύμπανον, καὶ αὐλὸς, καὶ κινύρα, καὶ αὐτοὶ προφητεύοντες.

Au. Ver.—5 After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy.

The garrison.

Ged., Booth.—A garrison.

High place. See notes on ix. 12.

Bp. Horsley.—5, 13, *High place*; rather, *house of worship*.

5, 10, *A company*; rather, *a string*.

Psalter, &c.

Dr. A. Clarke.—As the word גִּבְלָהּ signifies in other places a *bottle* or *flagon*, it was probably something like the *utricularia tibia* or *BAG-PIPE*. It often occurs both with the Greeks and Romans, and was evidently borrowed from the *Hebrews*.

Gesen.—גִּבְלָהּ 1. *A bottle*, i. e., a leather bag, skin, so called, perhaps from its flaccidity, see the root גָּבַל. 3. An instrument of music, Greek νάβλα (גִּבְלָהּ), ναῦλα, Lat. *nabulum*, a species of *harp*, or *lyre*; see Strabo x., p. 471 Casaub. Athen. iv., p. 175 Casaub. Ovid. A. A. iii. 327. Often joined with the גִּבְלָהּ, Ps. lvii. 9. Pleon. גִּבְלָהּ, Ps. lxxi. 22, plur. גִּבְלִים, 1 Chr. xvi. 5. Josephus describes this instrument, Ant., vii. 12, 13, as a species of harp or lyre having *twelve* strings, and as played with the fingers, and not with a plectrum; but the Hebrew words גִּבְלָהּ, Ps. xxxiii. 2; cxliv. 9, would seem to indicate an instrument with *ten* strings. Jerome says its figure was triangular, resembling an inverted Delta, ∇, which also was the form of the harp or *sambuca*, Vitruv. vi. 1; and harps of this form are often found upon Egyptian monuments; see Wilkinson Mann. and Cust. of the Anc. Egyptians ii., pp. 280, 282, 287.

They shall prophesy.

Bp. Patrick.—*They shall prophesy.*] Sing the praises of God, as the word *prophesy*

sometimes signifies (Exod. xv. 21; 1 Chron. xxv. 3). In what manner this was done, it is not so easy for us now to define or specify (as Mr. Mede speaks). But one of them seems to have been the precentor, to usher in the verse or ditty; and the rest to have answered, Τὰ ἀκροτελεύτια, *the extremes*, or *last words* of the verse (see him, book i., discourse xvi., p. 78).

Dathe.—*Oppidum ingressus occurres choro prophetarum, qui de sacello descendentes præeunte nablio, tympano, tibia et cithara carmina sacra canunt.*

Maurer.—5 וְהָיָה מִתְנַבְּאִים. *Et illi carmina sacra canent.* Chald. קִשְׁבָּתִין. Fuit hoc unum ex præcipuis alumnorum scholarum prophetarum officium, ut hymnos sacros adhibitis instrumentis musicis canerent. So *Dathe*.

Ver. 7.

וְהָיָה כִּי תִבְאֲרָנָה הָאֲתוֹת הָאֵלֶּה
לְךָ וּגְוֹ

יִדָּר

καὶ ἔσται ὅταν ᾗξῃ τὰ σημεῖα ταῦτα ἐπὶ σέ, κ.τ.λ.

Au. Ver.—7 And let it be, when these signs are come unto thee, &c. [Heb., it shall come to pass, that when these signs, &c.]

These.

Ged., Booth.—All [Vulg. and four MSS.] these.

Are come unto thee.

Maurer.—*Quando everserint tibi hæc signa.* קִבְּרָנָה (pro quo K'ri vult קִבְּרָנָה) legitur etiam Esth. iv. 4 (C'tib) et Ps. xlv. 16. Itaque non fuit, quod Michaëlis conjiceret קִבְּרָנָה (a קָבַר Arab. *extulit se*): ubi signa ista tibi animum addent. Sic *Dathe*.

Ver. 10.

Au. Ver.—10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

When they.

Houb., Ged., Booth.—When he [LXX, Syr., Arab., and two MSS.].

A company. See notes on ver. 5.

Prophesied. See notes on ver. 5.

Ver. 12.

וַיַּעַן אִישׁ מֵשָׁם וַיֹּאמֶר וּמִי אֲבִיהֶם
עַל-כֵּן הִיָּתָה לְמִשְׁלַל הַגִּם שְׂאוֹר
בְּנִבְיָאִים :

καὶ ἀπεκρίθη τὶς αὐτῶν, καὶ εἶπε. καὶ τίς πατὴρ αὐτοῦ; καὶ διὰ τοῦτο ἐγενήθη εἰς παραβολήν, ἥ καὶ Σαουλ ἐν προφήταις;

Au. Ver.—12 And one of the same place [Heb., from thence] answered and said, But who is their father? Therefore it became a proverb, *Is Saul also among the prophets?*

Pool.—*One of the same place*, Heb., *one from thence*, i. e., one of the company there present, or one of the prophets there prophesying.

Who is their father?

Bp. Patrick.—This wonder was presently satisfied by a prudent person among them, who bade them consider who it was that made prophets: not men, nor merely good education, but God alone; who was the father of all the children of the prophets (i. e., of their disciples), to teach them by his Spirit. Which he could bestow when he pleased upon any man, and make him a prophet, without the help of any other master: which was the cause of Amos, vii. 14. And that is the meaning of the word *father* in this place, which signifies the same with *master* or *teacher* (see upon Gen. iv. 20, 21) [so *Pool*, *Houb.*, *Horsley*, *Ged.*, *Booth*.].

Houb., Horsley, Ged., Booth.—12 And one that was there answered and said, But who is his father? Is it not Kish?

Who is his father.] They wondered how a man who was not the son of a prophet, could so suddenly prophesy. The present text has, *but who is their father?* without the additional words, which are only in some copies of the Greek version; but which, I am persuaded, were originally in the Hebrew. —*Ged.*

Maurer.—כִּי אֲבִיהֶם. LXX: τίς πατὴρ αὐτοῦ; אֲבִי, quæ lectio Dathio præferenda videtur, "quia de Saulo tantum sermo sit, quanquam numerus pluralis de toto prophetarum coetu possit explicari, sed minus apte." Imo aptissime. Sensus est: quemnam tandem patrem, i. e., ducem ac magistrum habent prophetæ isti, ut Saulus indignus in eorum societate versetur? Egregius vero magister, qui talem hominem in prophetarum chorum recepit! Plane absona videtur Michaëlis interpretatio. Scilicet ex proverbiali orientis locutione eum patre carere dici, qui ipse per se nullo parentum merito magnus ac nobilis sit; hinc sensum esse: mirum est, vos de parentibus eorum quærere, qui

divino spiritu afflati hymnos canunt et sic satis probant, se sua virtute nobiles nullo parentum merito indigere. מִתְהַנְּבִיחִים. Vid. ad vs. 5.

Ver. 18.

Au. Ver.—18 And said unto the children of Israel, Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you.

Egypt.

Ged.—The land of [Syr., Arab., and one MS.] Egypt.

The Egyptians.

Ged.—Pharaoh king of Egypt [LXX].

Ver. 19.

— וַתֹּאמֶר לוֹ פִּי-מֶלֶךְ וְגו'

— καὶ εἶπατε, Οὐχί, ἀλλ' ἡ ὅτι βασιλέα, κ.τ.λ.

Au. Ver.—19 And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, *Nay*, but set a king over us, &c.

And ye have said unto him (Nay), but.

Houb., Horsley, Ged.—And have said, *Nay*, but, &c.

י. כי. Lege cum omnibus veteribus, י. כי, et dixistis, non; sed (regem nobis dabis). Samuel ea nunc commemorat, quæ viii. 9 narrata sunt, ubi legitur י. כי ויאמרו לא, et dixerunt, non, sed...Optime sermonem redintegrat particula י. כי, post negationem י. כי, quod quidem usu est tritissimum. Contra incommode י. כי, post י. כי. Et male Samuel diceret, illi (Deo) dixistis. Neque enim Deum populus alloquebatur, cum regem postulavit, sed Samuelem. Atque inde est, quod cap. xii. 1 Samuel sic ait, *feci juxta verbum quod dixistis mihi, et constitui vobis regem.*—*Houb.*

Maurer.—Plerique veterum et multi codd. י. כי, quam lectionem Hitzigius receptam vult, sine idonea ratione, ut mihi quidem videtur. י. כי vocula commode inducit orationem directam. Consentientem habeo Gesenium Gr. ampl., p. 846.

Ver. 21.

וַיִּהְיֶה רָב אֶת־שֹׁבֶט בְּנֵי־מִן לְמִשְׁפַּחָתוֹ
וַתִּלְכֹּד מִשְׁפַּחַת הַפְּטָרִי וַיִּלְכֹּד שְׁאֵוֹל
וְגו'

למשפחתו ירי

καὶ προσάγει σκήπτρον Βενιαμὴν εἰς φυλάς, καὶ κατακληροῦται φυλὴ Μανταρί· καὶ προσάγουσι τὴν φυλὴν Μανταρί εἰς ἄνδρας, καὶ κατακληροῦται Σαούλ, κ.τ.λ.

Au. Ver.—21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

And Saul, &c.

Lud. Capp., Houb., Geddes.—And they brought the family of Matri man by man [LXX], and Saul, &c.

Houb.—*Familia Metri.* “Post hæc verba (inquit Lud. Cappellus) LXX addunt καὶ... ἄνδρας (et adduxerunt familiam Metri viri-*tim*), quæ non habentur in hodierno Textu Hebraico, neque in Vulg. videntur tamen necessaria.” Huic nos Cappellianæ Criticæ libenter accedimus, quæ confirmatur tum ex eo, quod in libro Josue de sorte super Acar ducta narratur, ubi vide; tum etiam ex eo, quod non soleant Græci Intt. cola addere, quæ in suis non legant Codicibus. Certe Scribarum facilis error fuit, &c.

Ver. 22.

Au. Ver.—Behold he hath hid himself among the stuff.

Dr. A. Clarke.—The *stuff* among which he had secreted himself may mean the *carts* [so Bp. Patrick], *baggage*, &c., brought by the people to Mizpeh.

Ver. 24.

וַיִּהְיֶה הַמֶּלֶךְ :

— ζῆτω ὁ βασιλεύς.

Au. Ver.—And all the people shouted, and said, God save the king [Heb., Let the king live].

Dr. A. Clarke.—*God save the king.*] There is no such word here; no, nor in the whole Bible; nor is it countenanced by any of the versions. The words which we thus translate here and elsewhere are simply, “May the king live” [so Bp. Patrick]; and so all the versions, the Targum excepted, which says, *May the king prosper!* The French *Five le roi!* is a proper version of the Hebrew.

Ver. 25.

וַיִּדְבֹּר שְׁמוּאֵל אֶל־יְהוָה אֵת מִשְׁפַּט
הַמֶּלֶךְ וְגו'

καὶ εἶπε Σαμουὴλ πρὸς τὸν λαὸν τὸ δίκαιωμα τοῦ βασιλέως, κ.τ.λ.

Au. Ver.—25 Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord, &c.

The manner of.

Ged., Booth.—The rights of.

Pool.—*The manner of the kingdom*, to wit, the laws and rules by which the kingly government was to be managed.

Dr. A. Clarke.—*The manner of the kingdom.*] It is the same word as in chap. viii. 9; and doubtless the same thing is implied as is there related. But possibly there was some kind of compact or covenant between them and Saul; and this was the thing that was written in a book, and laid up before the Lord, probably near the ark.

Bp. Horsley.—*The manner of the kingdom.*] *Jus regni*; the constitutional authority and duties of the kingly office. This was a different thing from *המלך*, the manner of the king, mentioned in chapter viii. 9, 11.

Ver. 27.

Au. Ver.—The children of Belial.

Geddes, Booth.—Some worthless [*Ged., lawless*] persons.

CHAP. XI. 8.

Au. Ver.—8 And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

Dr. A. Clarke.—*The children of Israel were three hundred thousand, and the men of Judah thirty thousand.*] This was a vast army, but the Septuagint make it even more: "All the men of Israel were *ἑξακοσίας χιλιάδας*, six hundred thousand; and the men of Judah, *ἑβδομηκοντα χιλιάδας*, seventy thousand." Josephus goes yet higher with the number of the Israelites: "He found the number of those whom he had gathered together to be *ἑβδομηκοντα μυριάδας*, seven hundred thousand." Those of the tribe of Judah he makes seventy thousand, with the Septuagint. These numbers are not all right; and I suspect even the Hebrew text to be exaggerated, by the mistake or design of some ancient scribe.

Ver. 10.

Au. Ver.—10 Therefore the men of Jabesh said, To morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.

Said.

Ged., Booth.—Said to Nahash the Ammonite [LXX, Arab.].

Houb.—Post verbum *Jabes* addunt Græci Intt. ad Naas regem Ammonitam; Arabs autem, ad regem Ammonitarum, non nominato Naas. Alterutrum deest in contextu. Nam regem Ammonitarum hic alloquuntur incolæ Jabes, iisdemque verbis utuntur, quibus supra ver. 3 ubi aiunt, *exibimus ad vos*, Ammonitis antea nominatis. Itaque idem cursus orationis esse hic debet, neque credibile est scriptorem sacrum posuisse *ad vos*, hoc versu, nisi prius demonstrasset, ad quos?

Ver. 11.

— וַיְהִי חֲנֻכָּתָם וַיִּפְּצוּ וְלֹא נִשְׁאָרֵיהֶם שְׂבָיִם יָחֵד :

— καὶ ἐγενήθη καὶ ὑπολείμενοι* διεσπάρησαν, καὶ οὐχ ὑπελείφθησαν ἐν αὐτοῖς δύο κατὰ τὸ αὐτό.

Au. Ver.—And it came to pass, that they which remained were scattered, so that two of them were not left together.

And it came to pass, &c.

Houb.—וַיְהִי וַיִּפְּצוּ, *Et fuit superstites, et dissipati sunt.* Claudicat hæc series, nec non solecissat. Verus ordo est talis, וַיִּפְּצוּ וַיִּשְׁבּוּ, *et fuit ut superstites dissiparentur.* Eum ordinem exsequuntur Syrus et Græci Intt., quos vide in Polyglottis.

Ver. 12.

— מִי הָאֹמֵר שְׂאוּל יִמְלֹךְ עָלֵינוּ וְגו'.

τίς ὁ ἔπας ὅτι Σαοὺλ οὐ βασιλεύσει ἡμῶν, κ.τ.λ.

Au. Ver.—12 And the people said unto Samuel, Who is he that saith, Shall Saul reign over us? bring the men, that we may put them to death.

Shall Saul reign over us?

Houb., Horsley.—Read, with Vulgate, השאול. Facile omissum fuerit ה ab aliquo Descriptore, qui crederet in verbo השאול superfluere ה, sic accipiens ה, ut ה demonstrativum, quia id nominibus propriis non solet præfigi.—*Houb.*

Booth.—The Vulgate renders interrogatively, as if he read השאול. The rest have the negative לא. The sense is the same whether be adopted; but I consider the negative preferable.

CHAP. XII. 2.

Au. Ver.—I am old and grayheaded, &c.

Booth.—ושניר Houbigant properly observes that we should read ושינר, as the jod is radical. It is supplied by the points, but none of the Codices examined retain it.

Ver. 5.

: וַיֹּאמֶר עַד —
וַיֹּאמְרוּ סִבִּיר

— καὶ εἶπαν, Mártyr.

Au. Ver.—5 And he said unto them, The Lord is witness against you, and his anointed is witness this day, that ye have not found ought in my hand. And they answered, He is witness.

And they answered. So Houb., Dathe, Ged., Booth, and most commentators.

Maurer.—וַיֹּאמֶר עַד. Ad hæc Dathius: "Masora observat recte ita legi, quanquam videri posset legendum esse וַיֹּאמְרוּ. Sed pluralem legerunt (imo expresserunt) omnes versiones antiquæ et duodecim codd. Kenn. Igitur hanc lectionem per regulas criticas præferendam judicavi." Ita et Schulzius. Male. Singularis refertur ad יְהוָה s. דָּם דָּם (nomina collectiva non semper cum verbo plurali construi, nota res est, cf. e.g. Exod. xiv. 30), vel ad eum, qui nomine omnium loquebatur, ut infra vs. 10. Redde igitur: *et dixit: testis est sc. uterque, et Jova et Saulus.* Quominus cum Michael. veritas: *et dixit Saulus: testis sum, vetat vs. seq. ad q. vid.*

Ver. 6.

וַיֹּאמֶר שְׁמוּאֵל אֶל-יְהוָה אֱשֶׁר
עָשָׂה אֶת-מִשְׁחָה וְאֶת-אֶהֱרֹן וְאֶשֶׁר
הִעֲלָה אֶת-אֲבוֹתֵיכֶם מֵאֶרֶץ מִצְרָיִם :

καὶ εἶπε Σαμουὴλ πρὸς τὸν λαόν, λέγων, Μάρτυς Κύριος ὁ ποιήσας τὸν Μωυσήν καὶ τὸν Ἀαρὼν, ὁ ἀναγαγὼν τοὺς πατέρας ἡμῶν ἐξ Αἰγύπτου.

Au. Ver.—6 And Samuel said unto the people, It is the Lord that advanced [or, made] Moses and Aaron, and that brought your fathers up out of the land of Egypt.

Houb., Dathe, Ged., Booth.—6 And Samuel said to the people, Jehovah, who appointed Moses and Aaron, and who brought your fathers out of the land of Egypt, is witness [LXX].

Dathe.—Testis est. Hoc suppleo ex versione Græca, quæ habet μάρτυς κύριος. Excidisse videtur וַ, alias sententia imperfecta est. Sic vero repetit Samuel hanc

vocem, ut transitum faciat ad sequentia. Sed nihil definitio. Syrus et Arabs vertunt: *Deus solus est Dominus*; quasi אֱשֶׁר legerint.

Maurer.—"Post דָּם excidisse videtur וַ, alias sententia imperfecta est." Dathe. Nihil excidit. Repetit Samuel nomen *Jovæ*, ut transitum faciat ad sequentia.

Ver. 9.

Au. Ver.—9 Captain of the host of Hazor, &c.

Ged., Booth.—Captain of the host of Jabin [LXX] king of Hazor.

Ver. 10.

Baalim. See notes on Judg. ii. 11, p. 166.

Ashtaroth. See notes on Judg. ii. 13, p. 166.

Ver. 11.

וַיִּשְׁלַח יְהוָה אֶת-יֵרֵבְעֵל וְאֶת-בְּדָן
וְאֶת-יִפְתָּח וְאֶת-שְׁמוּאֵל וַיַּגֵּל אֶתְכֶם
רֹב

καὶ ἀπέστειλε τὸν Ἰερὸβάαλ, καὶ τὸν Βαρὰκ, καὶ τὸν Ἰεφθάε, καὶ τὸν Σαμουὴλ, καὶ ἐξέϊλατο ἡμᾶς, κ.τ.λ.

Au. Ver.—11 And the Lord sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

Pool.—Bedan is certainly one of the judges; and because there is no judge so called in the Book of Judges, it is reasonably concluded that this was one of the judges there mentioned having two names, as was very frequent. And this was either, first, Samson, as most interpreters believe, who is called Bedan, i.e., in Dan, or of Dan, or the son of Dan, one of that tribe, to signify that they had no reason to distrust that God, who could, and did, raise so eminent a saviour out of so obscure a tribe. Or, secondly, Jair the Gileadite, of whom Judg. x. 3; which may seem best to agree, first, With the time and order of the judges; for Jair was before Jephthah, but Samson was after him. Secondly, With other scriptures; for among the sons of a more ancient and a famous Jair, of whom see Numb. xxxii. 41, we meet with one called Bedan, 1 Chron. vii. 17, which name seems here given to Jair the judge, to distinguish him from that first Jair. Thirdly, With the following words, which show that this Bedan was one of those judges who delivered them out of the hand of their enemies on every side,

and made them to *dwell safely*; which seems not so properly to agree to Samson, who did only *begin to deliver Israel out of the hand of the Philistines*, as was foretold of him, Judg. xiii. 5, as to Jair, who kept them in peace and safety, in the midst of all their enemies, as may be gathered from Judg. x. 3—6; and so did all the rest of the judges here mentioned. *And Samuel*; he speaks of himself in the third person, which is frequent in the Hebrew tongue, as Gen. iv. 23; Psal. cxxxii. 1, 10, 11; Dan. i. 6; Isa. i. 1.

Ken.—That *Jerubbaal* (i. e., Gideon) and also *Jephthah* had been eminent deliverers, is certain. But that the Israelites were ever delivered by *Bedan* is nowhere said. And that *Samuel* should name himself as having been one of their deliverers, is by no means probable, if it had been really true. 'Tis happy, therefore, that for *Bedan* the name is *Barak*, in the Greek, Syriac, and Arabic versions, and also in some old MSS. of the Vulgate; and that *Samuel* is *Samson* in the Syriac and Arabic versions; the word *Samson* being now also in the Chald. paraphrase, and in some old MSS. of the Vulgate. The heroes here mentioned are thus quoted in Heb. xi. 32: "The time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah."

Dr. A. Clarke.—*Jerubbaal*.] That is, Gideon. *And Bedan*: instead of *Bedan*, whose name occurs nowhere else as a judge or deliverer of Israel, the Septuagint have *Barak*; the same reading is found in the Syr. and Arab. The Targum has *Samson*. Many commentators are of this opinion; but Calmet thinks that *Jair* is intended, who judged Israel *twenty-two* years, Judg. x. 3.

Instead of *Samuel*, the Syriac and Arabic have *Samson*; and it is most natural to suppose that Samuel does not mention *himself* in this place. St. Paul's authority confirms these alterations: *The time would fail me*, says he, *to tell of Gideon, of Barak, of Samson, of Jephthah, of David, &c.*

Bp. Horsley, Ged., Booth.—And Jehovah sent Deborah [Syr., Arab.] and Barak [LXX], and Gideon, and Jephthah, and Samson [Syr., Arab.] and delivered you out of the hand of your enemies on every side.

Houb.—*Jerubbaal*, *Deborah*, and *Barak*, *Jephthah*, and *Samson*.

Dathe.—*Jerubbaalem*, *Barakum*, *Jephtham* et *Simsonem*.

Ver. 14.

אִם-תִּירָאוּ אֶת-יְהוָה וַעֲבַדְתֶּם אֹתוֹ
וַשְׁמַעְתֶּם בְּקוֹלוֹ וְלֹא תִמְרוּ אֶת-יְיָ
יְהוָה וְהִיתֶם גַּם-אַתֶּם וְגַם-הַמֶּלֶךְ אֲשֶׁר-
מִלְּפָנֶיכֶם אַחֵר יְהוָה אֱלֹהֵיכֶם :

ἐὰν φοβηθῇτε τὸν Κύριον, καὶ δουλεύσητε αὐτῷ, καὶ ἀκούσητε τῆς φωνῆς αὐτοῦ, καὶ μὴ ἐρίσητε τῷ στόματι Κυρίου, καὶ ᾗτε καὶ ὑμεῖς καὶ ὁ βασιλεὺς ὁ βασιλεύων ἐφ' ὑμῶν ὁπίσω Κυρίου πορευόμενοι.

Au. Ver.—14 If ye will fear the Lord, and serve him, and obey his voice, and not rebel against the commandment [Heb., mouth] of the Lord, then shall both ye and also the king that reigneth over you continue following [Heb., be after] the Lord your God.

Then shall both ye, &c.

Bp. Horsley.—Rather, "and both ye, and the king that reigneth over you, continue following Jehovah your God [it is well]."

Ged., Booth.—Then shall ye live [Chald., so Houb., Dathe, Maurer], both ye and also the king who reigneth over you, besides Jehovah your God.

Dathe.—*Felices eritis*. Sic verito ex lectione Chaldaei interpretis, qui pro וְהִיתֶם, *et eritis*, legit וַחַיִּיתֶם, *et vivetis*, h. e., *felices eritis*. Mirum tamen est, τοὺς ὁ, Vulg., Syrum et Arabem lectionem receptam exprimere: *eritis post Jovam*, phrasi alias nullibi obvia, pro *Jovæ deditum esse*, quod alias est: *ire post Jovam*. Neque sensus contextui aptus est, nam *præmium obedientiæ* promittitur, uti in sequenti versu *pœna inobedientiæ*, quæ futura sit, ostenditur. — In ultimis verbis secundum hanc lectionem tunc gravis est reprehensio, quod populus, Jova, rege suo, repudiato, jam alium regem haberet.

Maurer.—Hæc Schulzsius, alii ita interpretantur: *si Jovam revereamini eumque colatis, si ei obtemperetis neque contra eum rebelletis, si sequamini tum vos tum rex vester, qui in vos regnat Jovam deum vestrum* (הַיָּה אֲחֵר יְהוָה = הַיָּה אֲחֵר יְהוָה): *beati eritis* s. bene erit. Sc. deesse apodosin facile intelligendam ut Exod. xxxii. 32. At enim vero Exod. l. l. apodosin nequaquam deesse, ibi a nobis ostensum est. Accedit, quod ex sequenti commate plane apparet, apodosin incipere ab וְהִיתֶם. Sed vel sic, si apodosin a recepto וְהִיתֶם incipere facias, nihil proficies. Quid, quæso, hoc est: *si Jovam*

revereamini...neque contra eum rebelletis: Jovam, deum vestrum, sequimini! Quem admodum in sequenti commate pœna inobedientiae quæ futura sit ostenditur, ita in hoc vs. præmium obedientiæ promittatur necesse est. Quæ cum ita sint, nullus dubito, quin pro הַיְיָ levissima mutatione facta legendum sit הַיְיָ, quam ipsam lectionem expressit Chald. (exceptis tamen ed. Leir. 1494 et Antverp.). Hac lectione assumpta, quam præeunte Hubigantio Michaëlis quoque assensu suo probavit, sensus hic erit: si Jovam revereamini...neque contra eum rebelletis: vivetis, i. e., beati eritis et vos et rex vester, qui in vos regnat post Jovam deum vestrum.

Ver. 15.

וְאִם-לֹא תִשְׁמָעוּ בְּקוֹל יְהוָה וּמְרִיתֶם
אֶת-יְדֵי יְהוָה וְהָיְתָה יְדֵי-יְהוָה בָּכֶם
וּבְאֲבוֹתֵיכֶם :

ἐὰν δὲ μὴ ἀκούσῃτε τῆς φωνῆς Κυρίου, καὶ ἐρίσῃτε τῷ στόματι Κυρίου, καὶ ἔσται χεὶρ Κυρίου ἐφ' ὑμᾶς καὶ ἐπὶ τὸν βασιλέα ὑμῶν.

Au. Ver.—15 But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as it was against your fathers.

Then shall the hand, &c., fathers.

Houb., Horsley.—Read בכם ובמלכם כאשר, “Then shall the hand of the LORD be against you and your king, as it was against your fathers.” See LXX.

Ged., Booth.—Then shall the hand of Jehovah be against you, and against your king.

So LXX. The rest, against both you and your fathers; which interpreters have made a shift to render against you, as it was against your fathers.—*Ged.*

Ver. 21.

וְלֹא תִקְיָרוּ כִּי אֶתְרִי הָיְתָהוּ אֲשֶׁר
לֹא-יִוָּעִילוּ וְלֹא יַצִּילוּ בִּיְרֵחוֹ הַמָּחָ :

καὶ μὴ παραβῇτε ὀπίσω τῶν μηθὲν ὄντων, οἳ οὐ περαιοῦσιν οὐθέν, καὶ οἳ οὐκ ἐξελοῦνται, ὅτι οὐθέν εἰσιν.

Au. Ver.—21 And turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain.

Pool.—Should ye go, or, should ye turn aside; which words are easily to be understood out of the foregoing branch, such

ellipses being most frequent in Scripture, as Deut. i. 4; 1 Kings xiv. 14; 2 Kings ix. 27. So Maurer.

Commentaries and Essays.—י here is evidently redundant, and embarrasses the sense; to make out which our translators supply very awkwardly, *should ye go*. The LXX did not read it, nor the Vulgate. It was perhaps taken in from the latter part of this verse, which might more easily happen as it follows a י. This omitted, the sense is clear, and turn not aside after vain things, i. e., idols. So Drusius, Houb., Dathe, Horsley, Ged., Booth.

Maurer.—“Prius י non commodam admittit explicationem. Nullus interpretum antiquiorum illud expressit. Igitur ego quoque illud omisi.”—Dathe. Nihil omitendum, sed e contextu orationis suppleendum הַיְיָ: nam idola sequeremini.

Ver. 24.

Au. Ver.—Consider how great things [or, what a great thing, &c.] he hath done for you.

Houb.—הגדל. Melius הגדיל [27 MSS.].

CHAP. XIII. 1.

בֶּן-שָׁנָה שָׁאוּל בְּמָלְכוֹ וְשָׁתִי שָׁזִים
מָלָה עַל-יִשְׂרָאֵל :

Au. Ver.—1 Saul reigned one year [Heb., the son of one year in his reigning]; and when he had reigned two years over Israel.

Bp. Patrick.—Saul reigned one year.] In the Hebrew the words are “the son of one year in his reign or kingdom.” A very learned prelate of our own (in his Demonstration of the Messiah, par. ii., p. 240), takes the meaning to be, that “after the Philistines were subdued by Samuel, a year passed, when Saul began to reign; and after this he reigned two years free from their yoke.” As for his being called “the son of one year” in the Hebrew, it is well translated by us *reigned one year*: because he was born, when he was made king, and changed into another man: for thus (as Bochartus hath observed) the day of an emperor’s inauguration among the Gentiles was called his *birth-day*, viz., natalis regni, “the day when he began his reign.”

When he had reigned two years.] The meaning is, after this he reigned two years free from the oppression of the Philistines:

3 E

but when they were ended, the Philistines got the upper hand again, and enslaved the Israelites, as appears by this chapter.

Dr. A. Clarke.—1 *Saul reigned one year.*] A great deal of learned labour has been employed and lost on this verse, to reconcile it with propriety and common sense. I shall not recount the meanings put on it. I think this clause belongs to the preceding chapter, either as a part of the whole, or a chronological note added afterwards; as if the writer had said, *These things* (related in chap. xii.) *took place in the first year of Saul's reign:* and then he proceeds in the next place to tell us what took place in the *second year*, the two most remarkable years of Saul's reign. In the first he is appointed, anointed, and twice confirmed, viz., at *Mizpeh* and at *Gilgal*; in the *second*, Israel is brought into the lowest state of degradation by the Philistines, Saul acts unconstitutionally, and is rejected from being king. These things were worthy of an especial *chronological* note.

And when he had reigned.] This should begin the chapter, and be read thus: *And when Saul had reigned two years over Israel, he chose him three thousand, &c.* The LXX has left the clause out of the text entirely, and begins the chapter thus: *And Saul chose to himself three thousand men out of the men of Israel.*

Ged.—1 Saul was...years old, when he was made king, and he reigned over Israel ...years. 2 And Saul selected, &c.

1 The years of Saul's age, at the time of his being made king, as well as the years of his reign, have been dropped somehow out of the text, nor are they to be found in the antient versions; save that one Greek reading has *thirty years* for the former number.

Booth.—1 Saul, when he began to reign, was thirty [so Houb. and one Greek copy] years old; and when he had reigned two years over Israel, 2 Saul chose, &c.

Dathe.—1 *Annos natus erat Saulus unum et — cum regnum capesseret. Postquam duos annos regnarat in Israelitis.*

Quoniam priora verba hujus versu שָׁנָיִם וְשָׁנָיִם non commodam admittunt explicationem, jam *Castellio* suspicatus est, excidisse numerum, quot annos natus Saulus regnum inierit. Hunc restituere temerarium foret. Sed conjecturam dicere quid vetat? Ill. *Mihælis*, postquam difficultates in hoc versu obvias diligenter explicavit (in notis ad

vers. Germ.) tandem conjectat, excidisse numerum שְׁמֹנֶה עָשָׂר, *duodeviginti annorum*, et ante וְשָׁנָיִם addendum esse וְשָׁנָיִם, *viginti et duos annos regnarat Saulus*, cum eligeret, etc. Equidem minime mihi sumo, nodum adeo intricatum explicare. In numero posteriori ab Ill. *Michaële* inserto id modo dubium mihi videtur, non probabile esse, Saulum, regem adeo bellicosum, tam sero de milite perpetuo alendo cogitasse.

Maurer.—1 שָׁנָיִם וְשָׁנָיִם. Inter voces שָׁנָיִם et שָׁנָיִם deesse nomen numerale, quo anni vitæ Sauli exprimendi fuerint, jam *Castellio* jure optimo suspicatus est. *Schulz*ius quidem “salva est, inquit, textus lectio hoc modo: *annum ferme in regno egerat Saulus*, cum iterum (cf. cap. xii. anteced.) rex ungeretur et communi consensu declararetur; cum vero iterum unctus duo annos regnasset (vs. 2) *elegit* cet.” At enim verba שָׁנָיִם וְשָׁנָיִם significant: *annum (... annos) natus erat Saulus, cum regnum capesseret*, minime vero: *annum in regno egerat Saulus*. Cf. 2 Sam. ii. 10 al. Numerum restituere, temerarium foret. *Anonymus* in *Hexaplis* habet *νῆς τριάκοντα ἐτῶν Σαούλ*, i. e., שָׁנָיִם וְשָׁנָיִם. Ceterum *Hitzigii* sententia Begriff, p. 146, ipsum scriptorem numerum, quem non statim in promptu habuerit, omisisse, postea vero non supplevisse, probabilior esse videtur opinione eorum, qui illum librorum negligentia excidisse existimant.

Ver. 2.

Au. Ver.—With Jonathan.

Ged.—With his son [Syr., Arab.] Jonathan.

Ver. 3.

— וְשָׁמָיִם הָעֵבְרִים :

— ἡθερίκασιν οἱ δοῦλοι.

Au. Ver.—And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.

The Hebrews.

Houb., Dathe, Geddes, Booth., Dr. A. Clarke.—Those beyond the Jordan.

Dr. A. Clarke.—Probably this means the people who dwell beyond Jordan, who might very naturally be termed here הָעֵבְרִים, from עָבַר, *he passed over*; those who are beyond the river Jordan: as Abraham was called עֵבְרִי, because he dwelt beyond the river Euphrates.

Dathe.—הָעֵבְרִים videtur hoc loco non esse

nomen gentilitium, sed appellativum, eos notans, qui trans Jordanum erant, qui quoque ad Saulum convenire debebant. Venerunt quoque, sed secundum vers. 7, præ timore mox revertebantur.

Ver. 5.

וּפִלְשְׁתִּים נִאָּסְפוּ וְלָחֶלְתָם עִם־
יִשְׂרָאֵל שְׁלֹשִׁים אֲלֶיָּהּ רֶכֶב וְשֵׁשׁ
אֲלֶפֶים פָּרָשִׁים וְגו'

καὶ οἱ ἀλλόφυλοι συνάγονται εἰς πόλεμον ἐπὶ Ἰσραὴλ· καὶ ἀναβαίνουνσιν ἐπὶ Ἰσραὴλ τριάκοντα χιλιάδες ἀρμάτων, καὶ ἑξ ἑκατὸν χιλιάδες ἰππέων, κ.τ.λ.

Au. Ver.—5 And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea-shore in multitude, &c.

Pool.—Thirty thousand chariots: this number seems incredible to infidels; to whom it may be sufficient to reply, that it is far more rational to acknowledge a mistake in him that copied out the sacred text in such numeral or historical passages, wherein the doctrine of faith and good life is not directly concerned, than upon such a pretence to question the truth and divinity of the Holy Scriptures, which are so fully attested and evidently demonstrated. And the mistake is not great in the Hebrew, *schalosh* for *schelishim*; and so, indeed, those two ancient translators, the Syriac and Arabic, translate it, and are supposed to have read in their Hebrew copies, *three thousand*. Nor is it necessary that all these should be military chariots, but many of them might be for carriage of things belonging to so great an army; for such a distinction of chariots we find Exod. xiv. 7. But there is no need of this reply. Chariots here may very well be put for the men that rode upon them, and fought out of them [so Maurer], by a figure called a *metonymy* of the subject for the adjunct, or the thing containing for the thing contained in it, than which none more frequent. In the very same manner, and by the very same figure, the *basket* is put for the meat in it, Deut. xxviii. 5, 17; the *wilderness*, for the wild beasts of the wilderness, Psal. xxix. 8; the *nest*, for the birds in it, Deut. xxxii. 11; the *cup*, for the drink in it, Jer. xlix. 12; 1 Cor. x. 21. And, to come more closely to the point, a *horse* is put for a horse-load of wares laid upon it,

1 Kings x. 28; and *an ass of bread* is put for *an ass-load of bread*, both in the Hebrew text of 1 Sam. xvi. 20, and in an ancient Greek poet. And, yet nearer, the word *chariots* is manifestly put either for the horses belonging to them, or rather for the men that fought out of them; as 2 Sam. x. 18, where it is said in the Hebrew that *David slew seven hundred chariots*; that is, *seven thousand men* which fought in chariots, as it is explained, 1 Chron. xix. 18; and 1 Kings xx. 21, where Ahab is said to *smite horses and chariots*; and 1 Chron. xviii. 4; Psalm lxxvi. 6, where *the chariot and horse* (i.e., the men that ride and fight in chariots, or upon horses) are said to be cast into a dead sleep; and Ezek. xxxix. 20, where it is said, *Ye shall be filled at my table with horses and chariots*, (i.e., with men belonging to the chariots; for surely the chariots of iron had been very improper food,) *with mighty men*, &c. And let any cavilling infidel produce a wise reason why it may not, and ought not, to be so understood here also. Add to all this, that the Philistines were not alone in this expedition, but had the help of the Canaanites and the Tyrians, as is very credible, both from Eccles. xl. 20, and from the nature of the thing. If it be further inquired, Why the Philistines should raise so great an army at this time? the answer is obvious, That not only their old and formidable enemy Samuel was yet alive, but a new enemy was risen, even king Saul, who was lately confirmed in his kingdom, and had been flushed with his good success against the Ammonites, and was likely to grow more and more potent, if not timely prevented, &c.

Bp. Patrick.—5 It is not likely the Philistines alone could bring so many into the field; no, nor after other nations thereabout were associated with them, is it credible that they should make up thirty thousand chariots of war. For none ever had so many; Pharaoh himself pursuing the Israelites only with six hundred (Exod. xiv. 7). Therefore most of them were no more than carriages, which were necessary for the baggage of such vast multitudes of people; which is a better account in my judgment, than to say there is a mistake made by transcribers in later times: as Bochartus himself thinks (Hierozoicon, par. i., lib. ii., cap. 9), because in the Syriac and Arabic

copies there are only found three thousand. Which is too great a number, without the help of the foregoing exposition; for in the vast army of Mithridates there were but a hundred chariots, and in Darius's two hundred, and in Antiochus Epiphanes' (of which we read 2 Macc. xiii. 2) but three hundred.

Bochart, Houb., Dathe, Ged., Booth., Clarke.—Three [Syr., Arab.] thousand.

In textu sunt *triginta millia* curruum, quam incredibilem curruum multitudinem recte, uti arbitror, *Bochartus* in Hieroz., p. i., lib. ii., cap. ix., in dubium vocavit, atque Syri et Arabis lectionem, qui tria millia habent, defendit; et tamen *oi ó, Vulg.*, et *Chald.* receptam lectionem exprimunt. Kennicottus citavit cod. 584, in quo *שְׁלִשִּׁים* omittitur. Sic superessent tantum *mille currus*, qui numerus utroque illo probabilior.—*Dathe.*

Maurer.—שְׁלִשִּׁים אֲלֶהָ רָכָב. Jam alio loco monuimus, Judæos res suas auxisse. Fortasse tamen verba illa non significant *triginta millia curruum*, sed *triginta millia peditum in curribus constitutorum* (accuratius: *dreissig Tausend Mann Wagenmannschaften*). Constat, רָכָב interdum etiam equos, qui juncti sunt curribus, et *milites*, qui vehuntur, significare. Sic 2 Sam. x. 18. Davides פָּצַע פִּימָו רָכָב, *septingentos currus*, i.e., *milites septingentorum curruum trucidasse* dicitur. Quæ loquendi ratio postquam usu invaluerat, fieri facile potuit, ut numerus non modo ad *currus*, sed interdum ad ipsos *milites* referretur. Sic sane accipiendus esse videtur loc. 1 Chr. xix. 18: שְׁבַע־אַלְפִים רָכָב, h. e., *septem millia peditum in curribus constitutorum*, quoniam verba ita intellecta loco parallelo 2 Sam. x. 18 exacte respondent, si singulis curribus denos milites insedissemus.

Ver. 6.

וְאִישׁ יִשְׂרָאֵל רָאָה כִּי צָרָלּוֹ כִּי נִגְשׁ
הָעָם וַיִּתְּחַבֵּאוּ הָעָם וְגו'

καὶ ἀνὴρ Ἰσραὴλ εἶδεν ὅτι στενῶς αὐτῷ μὴ
προσάγειν αὐτόν, καὶ ἐκρύβη ὁ λαός, κ.τ.λ.

Au. Ver.—6 When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

For the people were distressed.

Bp. Horsley.—Rather, for the numerous army was very near.

Ged., Booth.—6 Because the *Philistine* people approached.

Houb., Dathe.—6 Israelitæ viderunt, se ab exercitu *hostili* appropinquante urgeri; igitur sese abdiderunt, &c.

Pro נִגְשׁ, *coëgit lege נִגַּשׁ, accessit.* Sic *oi ó.* Sed *Syrus* et *Arabs* omittunt hæc verba sane difficilia.—*Dathe.*

Maurer.—6 Nihil video difficultatis. הָעָם non est de hostibus, sed de Israelitis intelligendum. Cf. quod statim sequitur וַיִּתְּחַבֵּאוּ הָעָם. Locum igitur sic redde: *Israelitæ viderunt, se in angustiis versari, urgeri populum* sc. ab hostibus.

Ver. 7.

וְעִבְרִים עָבְרוּ אֶת־הַיַּרְדֵּן וְגו'
καὶ οἱ διαβαίνοντες διέβησαν τὸν Ἰορδάνην,
κ.τ.λ.

Au. Ver.—7 And some of the Hebrews went over Jordan to the land of Gad and Gilead, &c.

Some of the Hebrews.

Houb., Dathe.—*Transfluviales.* See notes on ver. 3.

Ver. 8.

וַיִּיחַל וּשְׁבַעַת יָמִים לְמוֹעֵד אֲשֶׁר
שָׁמוּאֵל וְלֹא־בָא שָׁמוּאֵל וְגו'
וַיִּחַל קָרַי

καὶ διέλειπεν ἑπτὰ ἡμέρας τῷ μαρτυρίῳ ὡς
εἶπε Σαμουὴλ, καὶ οὐ παρεγένετο Σαμουὴλ,
κ.τ.λ.

Au. Ver.—8 And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not, &c.

Pool.—*Seven days*; not seven complete days; for that the last day was not finished plainly appears from Samuel's reproof. Saul waited only six complete days, and part of the seventh, which is here called seven days; for the word *day* is oft used for a part of the day, as among lawyers, so also in sacred Scripture; as Matt. xii. 40, where Christ is said to be *in the heart of the earth three days and three nights*, i.e., one whole day, and part of the other two days. Moreover this place may be thus rendered: *He tarried until the seventh day* (as this same phrase is used, Gen. vii. 10, Heb., until the *seventh of the days*), (as the Hebrew *lamed* is oft taken), *the set time that Samuel had appointed.*

Samuel had appointed.

Bp. Horsley.—Read, with several MSS. אֲשֶׁר שָׁמוּאֵל.

Maurer.—נִיפְחָל. Niph. ut Gen. viii. 12. Alii efferunt Pi. נִיפְחָל. K'ri Hiph. נִיפְחָל. — מוֹעֵד אֲמַר שְׂמוּאֵל, *tempus constitutum, quod constituerat Samuel.* Nonnulli veterum et plures libri post אֲמַר exhibent אֲמַר, quod E. Gr. Crit., p. 584 et Hitzigius Begriff, p. 150 scribarum incuria excidisse putant. Equidem assentior Gesenio Gr. ampl., p. 851 verbum יָצָא ex præcedenti מִיֶּדֶד facile suppleri posse statuenti.

Ver. 12.

— וְאֶת־אֶפְרַיִם וְגִבְעָה

— καὶ ἐνεκρατεύσαμην, κ.τ.λ.

Au. Ver.—I forced myself therefore, and offered a burnt-offering.

I forced myself. So most commentators.

Gesen.—*I forced myself and offered a burnt-offering, i. e., did violence to my conscience, since I knew that this was forbidden.*

Houb.—*Quare necessitas mihi fuit, eadem sententiâ, in quâ Vulgatus, necessitate compulsus.* Nam *Hithpael* sic accipi potest, tanquam *Niphal*. Minus benè Chaldaeus, et qui eum sequuntur, *roboratus sum*, quasi esset וְאֶת־אֶפְרַיִם.

Ver. 15.

וַיָּקָם שְׂמוּאֵל וַיַּעַל מִן־גִּבְעָה

בְּנֶמְקוֹ וַיִּפְקֹד שְׂמוּאֵל וְגִבְעָה

καὶ ἀνέστη Σαμουὴλ, καὶ ἀπήλθεν ἐκ Γαλάλων. καὶ τὸ κατάλειμμα τοῦ λαοῦ ἀνέβη ὀπίσω Σαούλ εἰς ἀπάντησιν ὀπίσω τοῦ λαοῦ τοῦ πολέμου· αὐτῶν παραγενομένων ἐκ Γαλάλων εἰς Γαβαὰ Βενιαμὴν, καὶ ἐπεσκέψατο Σαούλ, κ.τ.λ.

Au. Ver.—15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people that were present [Heb., found] with him, about six hundred men.

Houb., Ged.—On this Samuel arose, and went from Gilgal. But the remainder of the people went up after Saul to meet the enemy; and when they came from Gilgal [LXX, Vulg.] to Gibeah of Benjamin, Saul, &c.

Houb.—(*Surrexit Samuel*) et ivit de Galgala in Gabaa Benjamin. Existimabat Piscator esse mutandum שְׂמוּאֵל in שָׂאֵל, quoniam Sâil in subsequentibus rebus dicitur esse in Gabaa Benjamin, et quoniam Samuel non ampliùs comparet. Sed melius restituantur hæc, quæ habent Græci Intt. quorum scribæ omittendorum hanc habuere

occasionem, quod cum bis legeretur *Galgala*. Scribæ ex *Galgala* superiore ad inferiùs saltum fecêre, et ea, quæ in medio erant, prætermisêre, &c.

Booth.—15 And Samuel arose, and went from Gilgal. But the remainder of the people went up after Saul to Gibeah of Benjamin; and Saul, &c.

Ver. 20, 21.

וַיֵּרְדּוּ כָל־יִשְׂרָאֵל הַפְּלִשְׁתִּים
לְשׂוֹשׁ אִישׁ אֶת־מַחְבֵּרְשׁוֹ וְאֶת־אֶחָד־אֹתוֹ
וְאֶת־קַרְדָּמוֹ וְאֶת־מַחְבֵּרְשׁוֹ׃ וְהִיָּתָה
הַפְּצִירָה פִּים לַמַּחְבֵּרֹשׁ וּלְאֹתִים
וּלְשֵׁלֶשׁ קִלְשׁוֹן וּלְחַמְרָדָּמִים וּלְהַצִּיב
הַחֲרָב׃

20 καὶ κατέβαινον πᾶς Ἰσραὴλ εἰς γῆν ἀλλοφύλων χαλκεύειν ἕκαστος τὸ θέριστρον αὐτοῦ καὶ τὸ σκεῦος αὐτοῦ, καὶ ἕκαστος τὴν ἀξίνην αὐτοῦ καὶ τὸ δρέπανον αὐτοῦ. 21 καὶ ἦν ὁ τρυγητὸς ἑτοιμος τοῦ θερίζειν. τὰ δὲ σκεύη ἦν τρεῖς σίκλοι εἰς τὸν δόδοντα, καὶ τῇ ἀξίνῃ καὶ τῷ δρεπάνῳ ὑπόστασις ἦν ἡ αὐτή.

Au. Ver.—20 But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock.

21 Yet they had a file [Heb., a file with mouths] for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen [Heb., to set] the goads.

20 *Share, mattock.*

Gesen.—מַחְבֵּרֶשׁ fem. 1 Sam. xiii. 20, two agricultural cutting instruments, one of which perhaps is the *plough-share* (r. מַחְבֵּרֶשׁ No. 3), and the other the *coulter*. The plur. of both is מַחְבֵּרֹשׁ v. 21.

Prof. Lee.—מַחְבֵּרֶשׁ, and מַחְבֵּרֶשׁ, r. מַחְבֵּרֶשׁ.

Arab. مَحْرَاث, *aratrum*. Lit. *Cutter*. Aff.

1 Sam. xiii. 20, מַחְבֵּרֶשׁ, and מַחְבֵּרֶשׁ. Auth. Vers. "*his share, and his coulter.*" So Gesen. LXX, δρέπανον and θεριστήριον. Tromm. Sym. τὴν ὕνῃν (al. ὕνῃ), καὶ τὴν δίκελλαν. Aquila, for the first, τριόδοντα. Theod. βούκεντρον. As מַחְבֵּרֶשׁ, occurring here, signifies a part of the plough, it is not very probable that these our words have anything to do with that instrument. The Greek translators are probably the most correct. Pl., Ib. vr. 21, al. non occ.

Coulter.

Gesen.—III. מַחְבֵּרֶשׁ 1 Sam. xiii. 20; Plur.

אֵתִים ib. v. 21, and אֵתִים Is. ii. 4; Mic. iv. 3; Joel iv. 10; an agricultural instrument of iron, having an edge and requiring to be sometimes sharpened (1 Sam. l. c.) according to most of the ancient intpp. a *plough-share* or *coulter*, though in 1 Sam. l. c. it is joined with פְּרוּשָׁה, plough-share; according to Symm. and the Rabbins, a *mattock*. The LXX in Sam. l. c. use the more general

word σκεῦος; comp. Arab. أَكْلٌ, household-stuff, flocks and herds, utensils. Indeed, I would prefer to regard אֵת as contr. for אֵתָה (as אֵתָה for אֵתָה from אֵתָה), i. q. Arab. أَكْلٌ, instrument, أَكْلِي, apparatus, instrument, espec. of war, from r. אָדָה, to help, also to be furnished with instruments, apparatus; and this general word is then probably put for some particular kind of instrument, perhaps for the *coulter of a plough*; see the passages above cited from Isaiah and Micah.

Prof. Lee.—אֵת (for אֵתָה, Gram., art. 75). The LXX translate it by σκεῦος, instrument, and ἀπορρα, ploughs. The Syr. by ܐܕܢܐ, and pl. ܩܕܝܒܐ, plough-shares. Arab.

سِكِّي, vomis aratri. Arab. أَنْتٌ, molle fuit ferrum: أَنْتٌ, molle ferrum. According to Jauhari iron, as distinguished from steel. Hence cogn. אֵת, whence אֵתִי, fortis robustus, the σιδηρόφρων of Eschylus. A *plough-iron*, as our agriculturists term both the *coulter and share*; and plur. *plough-irons*, 1 Sam. xiii. 20, 21; Is. ii. 4; Joel iv. 10; Mich. iv. 3. The ancient *plough-iron*, seems to have been a sort of hook only, which, when drawn along by oxen, tore up the ground in furrows; and was not unlike an anchor with one side or hook only. And hence it was, perhaps, that an anchor

was termed by the Arabs سِكِّي, a word differing but little from the سِكِّي, given above.

Axe. So Gesen., Lee.

21 Yet they had a file for, &c.

Dathe, Ged., Gesen.—And now blunted was the edge of, &c.

Gesen.—פְּצִירָה, m. (r. פָּצַר), dullness, blunt-

ness, pp. the being notched; spoken of cutting instruments, 1 Sam. xiii. 21. Arab. فُطَارٌ, a sword notched, dull.

פִּים, edges of cutting instruments, 1 Sam. xiii. 21; פִּיּוֹת, id., Prov. v. 4.

Prof. Lee.—פְּצִירָה, f. once, 1 Sam. xiii. 21. The verse appears corrupt, and the LXX evidently followed a very different text. Two interpretations are given to פִּים, [1] *Bluntness of edge*: so the Vulgate, which is followed by Gesenius, Dathe, and several modern versions. This translation, however, would require פְּצִירָה. [2] *A file*: so the Syriac, which is followed by our Auth. Vers. and Castell. LXX, καὶ ἦν ὁ τρυγητὸς ἑτοιμος τοῦ θηρίου: r. פָּצַר.

Dr. A. Clarke.—21 Yet they had a file.] The Hebrew פְּצִירָה, from פָּצַר, to rub hard, is translated very differently by the versions and by critics. Our translation may be as likely as any: they permitted them the use of files (I believe the word means grindstone), to restore the blunted edges of their tridents, axes, and goads.

For the forks.

Gesen.—קָשְׁוֹן m. a sharp point, prong; 1 Sam. xiii. 21 in apposit. קָשְׁוֹן, three-pronged fork, with which hay, straw, and the like are gathered up, pp. “a triad of prongs.”

CHAP. XIV. 3.

נִשְׂאָה אֶפְדֹּד וְגו'

— ἄφρον Ἐφφούδ, κ.τ.λ.

Au. Fer.—3 And Ahiah, the son of Ahitub, I-chabod's brother, the son of Phinehas, the son of Eli, the Lord's priest in Shiloh, wearing an ephod, &c.

Wearing an ephod.

Bp. Patrick.—Or rather, the ephod; which comprehends the breast-plate, with urim and thummim, for they were inseparable from it. These Ahijah, being high-priest, now wore: for these words, as Ralbag observes, belong to him (see Selden, lib. i. De Success. ad Pontif., cap. 3).

Ged., Booth.—Wore the ephod.

Dathe.—Tum ephodum gestabat.

Ver. 4, 5.

וַיִּבֶן הַמַּעֲבָדֹת אֶשְׁרֵי בָקֶשׁ וְיִזְבְּחוּ
לְעֹבֵד יְעִל־מַצֵּב פְּלִשְׁתִּים שְׁוֹהֵסֶלַע
מִחֶעֱבֵר מִזָּה וְשְׁוֹהֵסֶלַע מִהָעֵבֶר מִזָּה
וְשֵׁם הָאֶחָד בּוֹאֵץ וְשֵׁם הָאֶחָד סָנִיחַ:

5 הָיוּן הָאֶחָד מִצְּדוֹן מִצְּדוֹן מִלְּמַשׁ
 יְהִיָּה מִנֶּגֶב מִלְּמַשׁ :
 : יְהִיָּה מִנֶּגֶב מִלְּמַשׁ :

4 καὶ ἀναμέσων τῆς διαβάσεως οὐ ἐξήτει
 Ἰωνάθαν διαβῆναι εἰς τὴν ὑπόστασιν τῶν ἀλλο-
 φύλων, καὶ ὁδοὺς πέτρας ἐκ τούτου, καὶ ὁδοὺς
 πέτρας ἐκ τούτου· ὄνομα τῷ ἐνὶ Βασεῖ, καὶ
 ὄνομα τῷ ἄλλῳ Σεννά. 5 ἡ ὁδὸς ἡ μία ἀπὸ
 Βορρά ἐρχομένη Μαχμάς, καὶ ἡ ὁδὸς ἡ ἄλλη
 ἀπὸ Νότου ἐρχομένη Γαβαέ.

Au. Ver.—4 And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, *there was a sharp rock on the one side, and a sharp rock on the other side*: and the name of the one *was Bozez*, and the name of the other *Seneh*.

5 The forefront [Heb., tooth] of the one *was situate northward over against Michmash, and the other southward over against Gibeah*.

Dr. A. Clarke.—4 *The name of the one was Bozez.*] *Slippery*; and the name of the other *Seneh, treading down*.—Targum.

Gesen.—בֹּזֶז (shining, glittering, from בָּשַׁר, to shine) *Bozez*, pr. n. of a rock near Gibeah, 1 Sam. xiv. 4.

Seneh, pr. n. thorn-rock.

Pool.—4 *The passages*; so these might be two known and common passages, both which Jonathan must cross, or pass over, to go to the Philistines, between which the following rocks lay. But the words may be rendered thus, In the *middle* (for so the Hebrew particle *ben* signifies, as Isa. xlv. 4; and *beth*, in, is understood by a very frequent ellipsis) *of the passage*; the plural number being put for the singular, as is frequent. *A sharp rock on the one side, and on the other side*; which is not so to be understood, as if in this passage one rock was on the right hand, and the other on the left; for so he should have gone between both; and there was no need of climbing up to them, which is mentioned below, ver. 13. But the meaning is, that *the tooth* (or prominence) *of the one rock* (as it is in the Hebrew) *was on the one side*, i. e., northward, looking towards Michmash (the garrison of the Philistines), and *the tooth of the other rock was on the other side*, i. e., southward, looking towards Gibeah (where Saul's camp lay), as the next verse informs us; and Jonathan was forced to climb over these two rocks, because the other and common ways from

one town to the other might now be obstructed, or were not so fit for his present design.

Ged.—4 Between *himself* and the place, to which Jonathan had to pass over to the garrison of the Philistines, there was a sharp rock on the one side, and a sharp rock on the other, &c.

Ged., Booth.—5 The sharp point of the one looked northward, over against [Ged., fronting] Michmash; and of the other southward, over against Gibeah.

Houb.—5 מִצְּדוֹן. Nos id verbum non interpretamur, quod non legunt Græci Intt. quodque malè iteratum fuit ex verbo מִצְּדוֹן sequenti, ob utriusque similitudinem.

Gesen.—מִצְּדוֹן m. (r. צָדַע II. 2) *a pillar, column*. Kimchi well, מִצְּדוֹן, מִצְּדוֹן. 1 Sam. ii. 8 מִצְּדוֹן אֶרֶץ, *the pillars of the earth*, i. q., מִצְּדוֹן אֶרֶץ. Trop. of a rock or cliff isolated like a column; 1 Sam. xiv. 5, *the one crag* מִצְּדוֹן מִלְּמַשׁ, *a column on the north over against Michmash*. See Robinson's Palest. ii., p. 116.—In the Talmud צָדַע is a high and steep mountain.

Prof. Lee.—מִצְּדוֹן (a) *Pillars, supports*. (b) *Eminences, projecting parts*, as craggs, of rocks, 1 Sam. xiv. 5. *Gesen.* "*columna s. rupes prærupta*."

Ver. 6.

— אֲנִי יַעֲשֶׂה יְהוָה לְנֹכַח וְגו'

— εἴ τι ποιῆσαι Κύριος ἡμῶν, κ.τ.λ.

Au. Ver.—6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the Lord will work for us: for *there is no restraint to the Lord to save by many or by few*.

It may be the Lord will work for us.

Houb.—*Spero equidem non defuturum nobis à Domino signum*.

Adde וַיֹּאמֶר, *signum*, quod legebat Chaldaeus, qui יַעֲבִיד נִסָּא, *faciet signum*. Optime hoc loco *signum*: nam in subsequentibus declarat Jonathas armigero suo, quodnam à Domino *signum* sit habiturus; atque ipsum וַיֹּאמֶר, quod versu 10 legitur, præfixo ה demonstrativo, indicare videtur Jonathan de *signo* jam dixisse; nempe hoc versu 6. Syrus vero et Arabs, *forte adjuvabit nos Dominus*; quæ sententia ut locum haberet, oporteret scriptum fuisse עֲשֶׂה יְהוָה עִמָּנוּ, *faciet Dominus nobiscum*, non autem וְלִנוּ, nobis.

Ver. 7.

עֲשֵׂה כֹל־אֲשֶׁר בְּלִבְכֶּהָ נְמָה לָּהּ —
הִנְנִי עִמָּה בְּלִבְכֶּהָ :

— ποίει πᾶν ὃ ἐὰν ἡ καρδία σου ἐκκλίνῃ· ἰδοὺ ἐγὼ μετὰ σοῦ, ὡς ἡ καρδία σου καρδία μου.

Au. Ver.—7 And his armourbearer said unto him, Do all that *is* in thine heart: turn thee; behold, I am with thee according to thy heart.

Pool.—Turn thee; march on to the enemies.

Bp. Patrick.—Turn thee; which way thou wilt.

Ged.—March on.

Behold, I am with thee according to thy heart.

Houbigant, Horsley.—Read, with LXX יוֹנָתָן וְנִשְׂאָה לָּיוּ כְּעֶשְׂרִים אִישׁ בְּבִקְחָיו; “behold, I am with thee; my heart as thy heart.”

Ver. 14.

וַתְּהִי הַמִּצֵּה הָרִאשׁוֹנָה אֲשֶׁר הִפָּהּ
יוֹנָתָן וְנִשְׂאָה לָּיוּ כְּעֶשְׂרִים אִישׁ בְּבִקְחָיו
מִעֵצֶה אֶמֶד שָׂדֶה :

καὶ ἐγενήθη ἡ πληγὴ ἡ πρώτη, ἣν ἐπάταξεν Ἰονάθαν καὶ ὁ αἰρων τὰ σκεῦῃ αὐτοῦ, ὡς εἴκοσι ἄνδρες ἐν βολίσσι καὶ ἐν πετροβόλοις καὶ ἐν κόχλαξι τοῦ πεδίου.

Au. Ver.—14 And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were an half acre of land, which a yoke of oxen might plow [or, half a furrow of an acre of land].

Ken., Ged., Booth.—14 And this first slaughter, which Jonathan and his armourbearer made, with spears, pebbles, and flints of the field, was of about twenty men.

Ken.—By the many words in a different character, inserted to piece out the sentence, we see our translators did not well know what to make of the concluding words: and no wonder, since they are, when rightly translated, “about twenty men, as in the half of a furrow of a yoke of a field.”

The learned Mr. Hallet, in his “Notes on peculiar Texts of Scripture,” three vols. 8vo., has prepared the way to the correction of this passage. “The LXX,” says he (vol. ii., p. 21), “read the Hebrew in a different manner, and have rendered the verse thus, ‘That first slaughter was.....of about twenty men with darts, and stones, and flints of the

field.’ I suppose,” says he, “they read *בַּחֲצִים* and *בַּמְעוֹת*; what word they read instead of *בַּזִּמְרִים*, which they render *flints*, I cannot conjecture.”

As there seems to be great probability so far, it remains to correct the word *בַּזִּמְרִים*, rendered by the LXX *κοχλαξ*. And the Arabic language has preserved a word so completely expressing the sense of the word in this place, and so nearly resembling it in its letters, that it seems likely to have been the very word in question—it is *جمر* (גמר), *silix minoris generis*; and Golius gives *جمر*, *silices*; both from the verb *جمر*, *dedit pruinam ignis*, and *projecit lapillos seu siliculos*, qui *جمر* *Zjimâr dicuntur*: Gol. and Castell. As this so exactly hits the sense (Jonathan and his servant destroying twenty Philistines by throwing stones and flints) probably it was the very word. The true reading then will be

בַּחֲצִים וּבַמְעוֹת וּבַזִּמְרִים שָׂדֶה :

ἐν βολίσσι καὶ ἐν πετροβόλοις, καὶ ἐν κόχλαξι πεδίου.

Ver. 15.

וַתְּהִי הַרְגָּה בַּמִּצֵּה בַשָּׂדֶה וּבַקֶּלַע
הָעָם הַמִּצֵּב וְהַמְשִׁחִית הָרְדּוֹ בְּסִי-הַמִּצֵּה
וַתִּרְגַּז הָאָרֶץ וַתְּהִי לְהַרְגָּת יִלְהִיִּם :

καὶ ἐγενήθη ἔκστασις ἐν τῇ παρεμβολῇ, καὶ ἐν ἀργῶ· καὶ πᾶς ὁ λαὸς ὁ ἐν Μεσσήβ, καὶ οἱ διαφθείροντες ἐξέστησαν, καὶ αὐτοὶ οὐκ ᾔθελον ποιεῖν· καὶ ἐθάμβησεν ἡ γῆ, καὶ ἐγενήθη ἔκστασις παρὰ Κυρίου.

Au. Ver.—15 And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers: they also trembled, and the earth quaked: so it was a very great trembling [Heb., a trembling of God.]

And among all the people: the garrison, &c.

Ged., Booth.—And among all the people of the garrison, &c.

So it was a very great trembling.

Bp. Horsley.—Rather, and it was a panic [sent] of God. To the same effect the LXX.

Bp. Patrick.—A very great trembling.] In the Hebrew, a trembling of God; that is, which God sent upon them: called by the heathen a *panic fear*, which they thought came from their gods. and made the stoutest men quake.

Ver. 16.

— וַיִּהְיוּ הַחֲמִיזִים נִמְּוִי בַּיָּלֶה וַיָּהֲלִם :

— καὶ ἰδὸν ἡ παρεμβολὴ τεταραγμένη ἔνθεν καὶ ἔνθεν.

Au. Ver.—16 And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down one another.

The multitude, &c., another.

Houb., Ged., Booth.—The multitude melted away, and were going [Ged., dispersing] hither and thither.

Legabant LXX וְהָלַם בִּים, ut est legendum.—*Houb.*

Maurer.—Bene LXX: ἔνθεν καὶ ἔνθεν. Omissum est prius correlat. facili negotio supplendum. Consentiant E. Gr. crit., p. 565 et Hitzigius.

Ver. 18.

וַיֹּאמֶר שְׂאוּל לְאַחִיָּה הֲגִישָׁה אֶרְוֹן הָאֱלֹהִים כִּי־הִיא אֶרְוֹן הָאֱלֹהִים בַּיּוֹם הַהוּא וּבְגִי שִׁבְצָל :

καὶ εἶπε Σαούλ τῷ Ἀχιά. προσάγαγε τὸ Ἐφὸδ, ὅτι αὐτὸς ἦρε τὸ Ἐφὸδ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐνώπιον Ἰσραὴλ.

Au. Ver.—18 And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel.

Bp. Patrick.—How could he bid him bring the ark, when it was at Kirjath-jearim, in the house of Abinadab? To this Abarbanel answers, that he doth not speak of the ark in which the tables of the law were kept (for he doth not say, “bring the ark of the covenant hither”) but a little coffer, wherein the ephod was kept; that is, the breastplate with *urim* and *thummim*. These the priest brought along with him that Saul might consult God upon occasion, as David did, 1 Sam. xxx. 8. Therefore the LXX translate it προσάγαγε τὸ Ἐφὸδ, “bring hither the ephod.” And so Rasi and Kimchi (see Buxtorf. Hist. Arææ, cap. 3, and our learned Dr. Spencer, De Leg. et Rit. Heb., fol. 859). But this doth not seem a solid interpretation, there being but one ark mentioned in Scripture, which is not always called the “ark of the covenant,” but the “ark of the Lord,” or the “ark of God,” as it is called when it came into the camp of Israel, and was taken by the Philistines (ch. iv. ver. 6, 11, 17, 18, &c.). Therefore

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here, I suppose, Saul commanded the ark itself to attend him, when he wanted the advice and assistance of Samuel.

Bp. Horsley.—With the children, וְבִי.

The conjunction *ו* never renders *with*. One MS. of Kennicott's has עִם בִּי. The LXX read לפני. But what was this ark of God, which was at hand in the camp, which Saul commands the priest to bring? The ark of the covenant was at Kiriath-jearim, and certainly not to be moved but by the express command of God, or upon signal given for its removal, as in the wilderness. The Israelites, in the latter end of Eli's time, had suffered for their presumption, when they removed it from Shiloh to the field of battle, without any previous command or permission on the part of God. See chap. iv. It is not likely that they would so soon repeat the same crime, or that Saul, so lately seated on the throne, would give so extraordinary an order. The word הִנִּיחָה is ambiguous, and may render either *bring hither*, or *go to*. Aquila and Symmachus render it in the latter sense: προσελεθε και κιβωτω του Θεου; but then they add expressly, that this ark, to which the priest, according to their version, is to resort, was in the camp; ἦν γὰρ συν τοις υἱοις Ἰσραηλ ἐν τῇ παρεμβολῇ. And upon another occasion we read of an ark in the camp, which cannot be understood of the ark of the covenant, 2 Sam. xi. 11. From the latter part of this first book of Samuel it appears, that during Saul's life, both Saul and David were possessed at the same time of the instruments of oracular consultation, of which an ark, with the cherubic emblems, seems to have been an essential part. Mr. Hutchinson's conjecture, therefore, that the Israelites, in these times, had more emblematic arks than one, deserves great attention, though the exposition which he offers of this verse is inadmissible. See his Works, vol. vi., p. 148—151. And his reasoning upon a very forced interpretation of Numb. ii. 17, compared with Numb. x. 33, is weak and ill-founded.

Ged., Booth.—And Saul said to Ahiah, Bring hither the ephod [Ged., the sacred ephod]; for he at that time wore the ephod among the Israelites.

Houb.—18 *Post hæc Saül Achia dixit; applica ephod sacrum; erat enim eo tempore arca Dei apud filios Israel.*

Mendosè יָרִין, *arcam*; neque enim ad nutum regis arca Dei movebatur, cùm Deus

3 F

listines went on and increased: and Saul said unto the priest, Withdraw thine hand.

Houb.—ויָךְ הַלֹּךְ. Lege, cum veteribus, *ibat eundo*. Nam otiosum illud י, quod quidem Hebræi conduplicant euphoniæ causâ, ut Latini; nec scriberet sacer autor, ויָךְ הַלֹּךְ...וידהמון, *tumultus...et ibat eundo, et crescebat*. Cæterum quod Masora hic lacunam facit post ויָךְ, id facit sine justâ causâ (nam nihil deest in contextu) et sine auctoritate antiquorum codicum, cum veteres nihil plus legerint quàm quod hodie legitur.

Bp Patrick.—*Withdraw thine hand.*] He was going to take the *urim* and *thummim*, as the forenamed authors understand it, when Saul, hearing the tumult grow greater and greater among the Philistines, bade him forbear, there being no need, for he concluded they were routed; and therefore resolved, without any further deliberation, to go and pursue them. Or, as others understand it, the priest having stretched forth his hand to God in prayer for his advice, Saul called upon him to desist: for it was plain what they had to do, without any inquiry.

Ver. 21.

וְהַעֲבָרִים הָיָה לְפָלֶשְׁתִּים בְּאַתְמוֹל
שְׁלֹשִׁים אִישׁ עָלָיו עִמָּם בְּמַחֲנֶה סָבִיב
וְגַם-הָיָה לְהִיּוֹת עִם-יִשְׂרָאֵל אִישׁ עִם-
שָׂאֵל וְיֹנָתָן :

καὶ οἱ δοῦλοι οἱ ὄντες ἔχθες καὶ τρίτην ἡμέραν μετὰ τῶν ἀλλοφύλων, οἱ ἀναβάντες εἰς τὴν παρεμβολήν, ἐπεστράφησαν καὶ αὐτοὶ εἶναι μετὰ Ἰσραὴλ τῶν μετὰ Σαούλ καὶ Ἰωνάθαν.

Au. Ver.—21 Moreover the Hebrews that were with the Philistines before that time, which went up with them into the camp from the country round about, even they also turned to be with the Israelites that were with Saul and Jonathan.

Bp. Horsley.—Read with LXX, וְהַעֲבָרִים אֲשֶׁר הָיוּ לְפָלֶשְׁתִּים כְּאַתְמוֹל שְׁלֹשִׁים אִישׁ עָלָיו עִמָּם בְּמַחֲנֶה &c.

"And the slaves that belonged to the Philistines before that time, which went up with them to the camp, they also changed sides [deserted] to take part with," &c.

Ged., Booth.—21 Moreover, the Hebrew slaves, who were before that time with the Philistines, and had come up with them into the camp; even they also turned to be with the Israelites who were with Saul and Jonathan.

LXX has *slaves* instead of *Hebrews*. I

have joined them together; because I think with Michaëlis, that they were both originally in the text.—*Ged.*

Houb.—*Quinetiam illi qui in servitute Philistæorum nuper fuerant, quique cum eis in castra venerant, averterunt se, ut ad filios Israel, qui Saulem et Jonatham comitabantur, se se adjungerent.*

וְהַעֲבָרִים הָיוּ. Multæ hic ambages et veterum intt. et recentiorum, ex mendo וְהַעֲבָרִים scripto, pro וְהַעֲבָרִים, et *servientes*, vel servi erant *Philistæis*; ita LXX, et *servi*. Alterum mendum est in וְהַעֲבָרִים, quod legendum הָיָה, *converterunt se illis ipsi*, ut sequatur לְהִיּוֹת עִם יִשְׂרָאֵל, *ut essent cum Israel*. Ita LXX, *conversi sunt*; Chaldaeus, חֲבוּ, *redierunt*, et ita Vulgatus.

Maurer.—21 Vehementer hoc comma sollicitarunt interpretes. Audiatur Dathius, qui "pro וְהַעֲבָרִים, inquit, LXX legerunt וְהַעֲבָרִים (nempe habent οἱ δοῦλοι) et pro וְהַעֲבָרִים LXX, Vulg., Syrus: לָבֹא עִם הָקָה (alii tamen, in his Schulzsius, interpretes illos legisse volunt וְהַעֲבָרִים) vertunt enim ἐπεστράφησαν καὶ αὐτοί. Quas lectiones receptæ præferendas esse nemo neget. Quoad primam vocem assentior Michaëli, qui utramque, tum quæ in textu Hebræo legitur, tum quam LXX substituerunt, junxit וְהַעֲבָרִים, *Hebræi, qui servi fuerant Philistæorum.*" Vellem, hi critici etiam dixissent, quid faciendum sit cum isto וְהַעֲבָרִים, quod, si sequor eos, utique nescio utrum sit coquendum an assandum. Sed nolo tempus perdere. Sanissimum locum ad verbum sic redde: *et Hebræi erant Philistæis*, i.e., cum Philistæis ut antea, qui (Hebræi) ascenderant, perfecti erant una cum iis in castra in circuitu posita; jam hi quoque recipiebant se ad Israelitas cet. Nomen וְהַעֲבָרִים articulo definitum significat eos ex Hebræis, qui antea ad Philistæos transfugerant aut in eorum servitutem redacti erant. Adverbium deriv. verb. וְהַעֲבָרִים post nomen non caret exemplo. Vid. ad Jos. iv. 3. Neque otiosum est hoc vocabulum. Innuitur enim, Philistæos Hebræis istis non satis confisos esse, ideoque eos per castra dispertivisse. Denique ad וְהַעֲבָרִים quod attinet, rogo lectores, ut inspiciant G. Gr. ampl., p. 787, Gr. min. § 129, adn. 1 l.

Ver. 22.

Au. Ver.—22 Likewise all the men of Israel which had hid themselves in mount Ephraim, when they heard that the Philis-

tines fled, even they also followed hard after them in the battle.

In the battle.

Ged., Booth.—In the battle; so that the whole people, now with Saul, were about ten thousand men [LXX, Vulg.].

Bp. Horsley.—The Vulgate adds, “et erant cum Saul quasi decem millia virorum.” The LXX have the like addition, but they place it at the end of the following verse [so Houb.].

Ver. 24.

וַאֲשֶׁר־יִשְׂרָאֵל נִבְּשׁ בַּיּוֹם הַהוּא וְגו'

Au. Ver.—24 And the men of Israel were distressed that day: for Saul had adjured the people, saying, Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies. So none of the people tasted any food.

Distressed. So Gesenius and most commentators. Niph. נִבְּשׁ, 1. *To be pressed, harassed*, 1 Sam. xiii. 6; Is. liii. 7. Recipr. *To vex, harass, one another*, Is. iii. 5. 2. *To be harassed with toil, to be wearied, distressed*, spoken of an army, 1 Sam. xiv. 24. —*Gesen.*

Houb.—24 Eodem die, postquam Israelitæ in unum collecti fuerunt, eos Saul jurejurando tali obligant, &c.

וַאֲשֶׁר יִשְׂרָאֵל נִבְּשׁ, et Israelitæ congregati sunt. Nisi legitur נִבְּשׁ, quod verbum habet congregare, quem significatum Vulgatus exponit, erit adsciscenda potestas Arab. verbi נִבְּשׁ, congregare dispersos. Nam potestas Hebraica nulla huic loco est accommodata. Non quidem lassatus, ut quidam convertunt; neque enim significatum talem habet verbum נִבְּשׁ: non etiam coactus, vel angustatus; quippe cum angustiae jam nullae essent, postquam Israel de Philistæis victoriam magnam reportarat.

Tasted any food.

Ged., Booth.—So none of the people tasted food until the evening [Arab.].

Ver. 25.

וְכָל־הָאָרֶץ בָּאָה בִּיָּעַר וַיְהִי דִבְשׁ
עַל־פְּנֵי הַשָּׂדֶה :

καὶ Ἰάαλ δρυμὸς ἦν μελισσῶνος κατὰ πρόσωπον τοῦ ἀγροῦ.

Au. Ver.—25 And all they of the land came to a wood; and there was honey upon the ground.

26 And when the people were come into

the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

Houb.—25 Omnis autem hæc regio ad sylvam pertinebat, et mella humum operiebant. וְכָל הָאָרֶץ בָּאָה. Si qui credunt, post Chaldæum, significari omnes incolas terræ intrasse in sylvam, ex eis quaeritur. 1o. quid caussæ esset, cur omnes terræ incolæ in sylvam intrarent, postquam Philistæi campos liberos vacuosque præcipiti fuga reliquerant. 2o. Cur post dicatur, populus sylvam intravit; nam alterutrum erit otiosum. Præterea observandum est, hoc versu legi בִּיָּעַר, sequenti versu הָאָרֶץ; non igitur verbum בָּאָה, quod utrumque comitatur, utrobique significare intrare, quoniam scribendi forma non eadem est utrobique. Mendosum est בָּאָה, quod fuit scribendum בָּאָה, omnis autem regio veniebat, seu pertinebat ad sylvam, vel in sylvam desinebat. Veteres in loco lubrico cæspitarunt, mendo non animadverso. Vide eos, si juvat, in Polyglottis. Apposite sequenti versu subditur, populus intravit in sylvam, postquam dictum est, campos eos desinere in locum sylvestrem.

Bp. Horsley.—25 And all they of the land came to a wood. For וְכָל הָאָרֶץ, one MS. of Kennicott's has וְכָל הָאָרֶץ, “and the whole army came to an apiary.”

26 Into the wood; rather, into the apiary.

Ver. 27.

וַתִּרְאֶנָּה עֵינָיו :
וְהָאֵרְנָה ק'

— καὶ ἀνέβλεψαν οἱ ὀφθαλμοὶ αὐτοῦ.

Au. Ver.—And his eyes were enlightened.

Pool.—His eyes were enlightened; he was refreshed, and recovered his lost spirits, whereof part went into his optic nerves, and so cleared his sight, which was much darkened by famine, as is usual.

Ged., Booth.—He was much refreshed.

Ver. 28.

וַיַּעַף הָעָם :

— καὶ ἐξελύθη ὁ λαός.

Au. Ver.—28 Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed be the man that eateth any food this day. And the people were faint [or, weary].

And the people were faint.

Dathe, Geddes, Booth.—29 Hence the people are faint.

Ver. 30.

אִם כִּי לֹא אָכַל אָכַל הַיּוֹם הַזֶּה
מִשָּׁלַל אֲיָבָיו אֲשֶׁר מָצָא פְּרִיעָתָהּ לֹא
רָבְתָה מִכָּח בִּפְלִשְׁתִּים :

ἀλλ' ὅτι ἔφαγεν ἔσθων σήμερον ὁ λαὸς τῶν σκύλων τῶν ἐχθρῶν αὐτῶν ὧν εὗρεν, ὅτι νῦν ἂν μείζων ἦν ἡ πληγὴ ἢ ἐν τοῖς ἀλλοφύλοις.

Au. Ver.—30 How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

Ged., Booth.—How much better [Ged., better *had it been*], if the people had to-day freely eaten, &c.

Houb.—30 *Quid si igitur populus hodie de spoliis hostium, quæcumque reperit, liberè comedisset? nunc autem non magna extitit clades Philistæorum.*

אִם כִּי לֹא. Circulo superno castigatur id nō in codicibus; etenim legendum ἢ, *si*, cum Chaldæo et cum Vulgato, *quanto magis si populus comedisset, antequam hostes persequeretur, ut postea in legitimâ serie veniat* בִּי עַתָּה, *nunc autem, sive cum contrâ non magna clades extiterit Philistæorum, quia nimirum populus itinere fessus, viribus destituebatur. Quod si retinebitur* אִם כִּי לֹא, *quod seriem habere vix poterit illud* בִּי עַתָּה, *quod subjungitur, et quod adhiberi solet in contrarium sententiam.*

Dathe.—30 Sed quoniam populo non licuit, hostium suorum præda frui, clades non adeo magna Philistæis est illata.

Ver. 34.

Au. Ver.—Bring me hither every man his ox, and every man his sheep, &c.

Houb.—וּבִישׁוּ. Lege שְׂדו. Ad hujus mendi exemplum docet Buxtorfius in Lexico suo, nomen שֶׁ admittere litteram Jod Epentheticam, quam quidem non plus admittit, quam ejicit litteram ה, etsi legitur שְׂדו, Deut. xxii. 1 ubi Sam. Codex habet שְׂדו, forma consueta.

Ver. 35.

וַיִּבֶן שָׁאֻל מִזְבֵּחַ לַיהוָה אֱתוֹ הַיּוֹם
לִבְנוֹת מִזְבֵּחַ לַיהוָה :

καὶ ᾠκοδόμησεν ἐκεῖ Σαουλ θυσιαστήριον τῷ Κυρίῳ· τοῦτο ἤρξατο Σαουλ οἰκοδομῆσαι θυσιαστήριον τῷ Κυρίῳ.

Au. Ver.—35 And Saul built an altar unto the LORD: the same was the first altar

that he built unto the LORD [Heb., that altar he began to build unto the LORD]. So most commentators.

Houb.—35 *Saul autem altare Domino Deo suo ibi ædificavit; et cum cæpisset altare Domino ædificare.*

או. Id pronomen nullum nexum habet cum cætera oratione. Græci Intt. *τοῦτο*, qui forte scripserunt *τότε*, *tunc*, ut habet Vulgatus, cum legerent או. Totum id ultimum membrum Syrus prætermittit. Nos, ex conjectura, יהוה אלהי, *Domino Deo suo*, ut post veniat יהוה, *et cæpit, vel tum cæpit ædificare altare Domino...Nisi melius cum Arabe, et cum cæpisset ædificare...dixit, descendamus, &c.*

Ver. 39.

כִּי חִי־יְהוֹדָה חַמוּשִׁיץ אֶת־יִשְׂרָאֵל כִּי
אִם־יִשְׁנֶה בַּיּוֹמָהּ בְּנֵי וְגו'

ὅτι ἤ Κύριος ὁ σώσας τὸν Ἰσραὴλ, ὅτι ἐὰν ἀποκριθῇ κατὰ Ἰωνάθαν τοῦ υἱοῦ μου, κ.τ.λ.

Au. Ver.—39 For, as the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But *there was* not a man among all the people that answered him.

Houb.—*Si fuerit in Jonathâ hoc (peccatum hæc).* Itaque male ישנ, ubi scribendum fuerat ישנה, *fuerit hæc (culpa)*; quia ישנה est femininum. Græci Intt. *ἐὰν ἀποκριθῇ, si responsum fuerit, ביומה, contra Jonathan, ex scriptura ישנה hodiernæ non inferiore; nam antea ver. 37 similiter dictum est, ולא ענהו, et non ei respondit.*

Ver. 41.

וַיֹּאמֶר שָׁאֻל אֶל־יְהוֹדָה אֶלְתָּו וְיִשְׂרָאֵל
הֲכָה תָמִים וְיִלְכָּד וְיִנָּחֵן וְשָׁאֻל וְהָעָם
יִצְאָה :

καὶ εἶπε Σαουλ, Κύριε ὁ Θεὸς Ἰσραὴλ, τί ὅτι οὐκ ἀπεκρίθης τῷ δούλῳ σου σήμερον; εἰ ἐν ἐμοὶ ἢ ἐν Ἰωνάθαν τῷ υἱῷ μου ἡ ἀδικία; Κύριε ὁ Θεὸς Ἰσραὴλ δὸς δὴ λους· καὶ ἐὰν τάδε εἴπη, δὸς δὴ τῷ λαῷ σου Ἰσραὴλ, δὸς δὴ οὐσίητα· καὶ κληροῦται Ἰωνάθαν καὶ Σαουλ, καὶ ὁ λαὸς ἐξῆλθε.

Au. Ver.—41 Therefore Saul said unto the LORD God of Israel, Give a perfect lot [or, shew the innocent]. And Saul and Jonathan were taken: but the people escaped [Heb., went forth].

Said unto the Lord God of Israel.

Ged., Booth.—Therefore Saul said, O

Jehovah, the God of Israel, &c. So LXX, Syr., Arab. The present text and Chald. have, said to the Lord, and Vulg. has both readings. Perhaps the true reading was, *said to the LORD, O LORD, &c.—Geddes.*

Pool.—Give a perfect lot, or declare (for giving is oft put for declaring or pronouncing, as Deut. xi. 29; xiii. 1, 2; Prov. ix. 9) the perfect or guiltless person; i.e., O Lord, so guide the lot, that it may discover who is guilty in this matter, and that it may clear the innocent. *The people escaped*, to wit, the danger; they were pronounced guiltless.

Bp. Patrick.—Give a perfect lot.] The word *lot* is not in the original, but only give perfect, that is, declare who is innocent. So the word *give* sometimes signifies to pronounce (Deut. xiii. 1, 2).

Gesen.—תָּמִים m. adj. (ר. תָּמִים).

1. Complete, perfect, Ps. xix. 8; Job xxxvi. 4; xxxvii. 16.

4. Trop. in a moral sense, wholeminded, i.e., upright, innocent, blameless, good. Subst. integrity, Josh. xxiv. 14; Judg. ix. 16, 19. Hence תָּמִים, Ps. lxxxiv. 12, and תָּמִים, Ps. xv. 2, to walk (live) uprightly. 1 Sam. xiv. 41 תָּמִים, give the truth!

Houb.—41 Et dixit Saül Domino : Deus Israel [indica nobis cur servo tuo Saüli hodie non responderis. Si in me, aut in Jonathã filio meo est iniquitas hæc, da nobis indicium per Urim ; aut si hæc iniquitas est in populo], da indicium per Thumim. Deprehensi fuerunt Saül et Jonathas, et populus exivit.

דָּבָר, Da Thumim : vide versionem. Hujus loci est brevitæ tam obscura, ut non dubitare debeat lector mutilum nos contextum nunc habere, et ea esse restituenda, quæ habet Vulgatus, quæque etiam, partem nonnullam, Græci Intt. Quæ ut omitterentur occasionem fecisse videtur דָּבָר, quod ter legebatur, cum ex primo in tertium saltum faceret descriptor. Nam hæc Græcos et Vulgatum de suo infarcisse, nemo, opinor, præter Clericum, credit; cum talis supplementi sit plana sententia et in seriem mirifice quadrans. Enimvero primum petit a Domino Saül, ut aliquo signo, cur interrogatus tacuerit, declaret. Deinde, ut signum, si hæc iniquitas est in se, aut filio suo, per אורִים, Urim (apud Vulgatum ostensiones) declararetur: si autem in populo, per תְּמִים, Thumim (apud Vulgatum sanctitatem). Convertit Clericus, cedo innocentem, toto cælo aberrans. Nam rogabat Dominum Saül,

non ut innocentem declararet, sed ut reum; quod quidem aperte demonstrat verbum לִכְרִי, *deprehensus est*, adhibitum ultimo loco in Jonatha, qui reus erat. Cum igitur vocabulum תְּמִים nihil minus hic sonet, quam innocentiam, superest ut Thumim sit in oppositione cum אורִים. Porro Urim et Thumim unum sine altero signum dedisse, quod Saül postulabat, non mirabuntur ii, qui ex Sam. Pentateucho didicerunt Urim et Thumim fuisse in veste sacerdotali duas res diversas. Nimirum Sam. Codex nunquam non conjunctionem י interponit Urim inter ac Thumim.

Ver. 43.

Au. Ver.—43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that was in mine hand, and, lo, I must die.

Houb.—מָה עָשִׂיתָ, Quid fecisti. Unus Codex Orat. sine יד, et sic alibi sæpe quidam codices, ut frustra emphasin quandam in isto *paragogico* esse grammatici quidam comminiscantur. הִנֵּנִי. Melius, הִנֵּנִי, ecce autem ego. Sic LXX et Vulg.

Ver. 48.

וַיַּעַשׂ חֵיל וְגו'

καὶ ἐποίησε δύναμιν, κ.τ.λ.

Au. Ver.—48 And he gathered an host [or, wrought mightily] and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

Gathered an host. So Houb., Gesen.

Bp. Horsley.—Rather, "he had good success."

Dathe, Ged., Booth.—He acted valiantly.

Ver. 51.

וְקִישׁ אֲבִי־שָׁאוּל וְנֵר אֲבִי־אַבְנֵר בְּן־אֲבִיָּאל :

καὶ Κῖς πατὴρ Σαούλ, καὶ Νήρ πατὴρ Ἀβεν-
νήρ υἱὸς Ἰακὼβ, υἱοῦ Ἀβιὴλ.

Au. Ver.—51 And Kish was the father of Saul; and Ner the father of Abner was the son of Abiel.

Houb., Le Clerc, Dathe, Ged., Booth., Maurer.—For Kish, the father of Saul, and Ner, the father of Abner, were the sons of Abiel.

Dathe.—Pro בְּנֵי legendum videtur בְּנֵי, quamquam nullus interpretum antiquiorum hanc lectionem prodit. Nam quoniam scrip-

tor docere vult, Nerum patrum Sauli fuisse, necessario ei dicendum fuit, Kisum et Nerum filios fuisse Abielis. Cf. cap. ix. 1. Sic quoque verterunt Clericus et Hubigantius, qui tamen de mutanda lectione lectores non admonuerunt. Quod vero fecit Michaëlis l. c.

CHAP. XV. 2.

וַיִּשְׁמַע שָׁאוּל לֵאמֹר בְּיָדִי הַיּוֹמָה

— ὡς ἀπήντησεν αὐτῷ ἐν τῇ ὁδῷ, κ.τ.λ.

Au. Ver.—2 Thus saith the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt.

How he laid wait for him in the way.

Ged.—How he opposed [so Booth.] them in their way.

Houb.—Cum ei opposuit se se in viâ.

Dathe.—Cum eis in itinere insidiabantur.

Gesen.—שׁוֹם 1. *To set, place.*—Spec. a) *to set troops, i. e., to draw up, to array, seq. acc.* 1 Sam. xi. 11, *Saul set (וַיִּצָּב) the people in three companies.* Job i. 17. Acc. impl. 1 K. xx. 12; Ez. xxiii. 24. So 1 Sam. xv. 2 בְּיָדִי הַיּוֹמָה, *he set himself in the way, i. e., against him.*

Ver. 4.

וַיִּשְׁמַע שָׁאוּל אֶת-הָעָם וַיִּקְרָא
בְּפָלְאִים מֵאֵתִים אֶלֶף רִגְלֵי וַעֲשָׂרָה
אַלְפִים אֶת-אִישׁ יְהוּדָה :

καὶ παρήγγειλε Σαούλ τῷ λαῷ, καὶ ἐπισκέπτεται αὐτοὺς ἐν Γαλιλαίᾳ τετρακοσίας χιλιάδας ταγμάτων, καὶ τὸν Ἰούδαν τριάκοντα χιλιάδας ταγμάτων.

Au. Ver.—4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

Gathered.

Houb.—ישמעו. *Lege* וישמעו, *et auditum fecit, vel audire fecit (omnem populum)* quod idem est, ac convocavit.

In Telaim.

Bp. Patrick.—The word *Telaim* signifying lambs (which it is likely were very plentiful in this place), the Targum translates it, *he numbered them by paschal lambs*: as if the passover was kept at this time. And so Rasi fancies that it being unlawful to number the people, he commanded every man to take a lamb out of the flock, and numbered them. But David Kimchi, and others, take this as we do, for the name of a place called Telem,

in the tribe of Judah (Josh. xv. 24). For there is no place mentioned in Scripture called Telaim; nor any so near it in sound as this (see Selden, lib. iii. De Synedr., cap. 11, n. 5, and Bochart's Hierozoicon, par. i., lib. ii., cap. 43).

Houb., Ged., Booth.—And Saul assembled the people, and numbered them in Telaim, two hundred thousand men, of whom were ten thousand men of Judah.

Of whom were, &c. Others render, *beside*: but I think with Houbigant, that these 10,000 were included in the former number. — *Ged.*

Ver. 5.

וַיִּגְרַב בְּנֶחֱלָה :

— καὶ ἐνήδρευσεν ἐν τῷ χειμάρρῳ.

Au. Ver.—5 And Saul came to a city of Amalek, and laid wait [or, fought] in the valley.

Laid wait. So most commentators.

Dathe.—Lectio recepta בְּנֶחֱלָה, *contendit in valle* neque apta est contextui, nam de contentione s. praelio cum hostibus in sequentibus sermo est, neque usui loquendi, quo verbum רִב nunquam de contentione, quæ armis fit, s. de bello dicitur. Sed οἱ ἀptissimam lectionem servarunt: καὶ ἐνήδρευσεν ἐν τῷ χειμάρρῳ: et *Vulgatus: tendit insidias.* Littera igitur inserta legerunt יָצִיב. Singularem lectionem exhibet cod. iii. Kennicotti יֵרֵד, *descendit*, aptam quoque, si pluribus testibus confirmaretur.

Maurer.—בְּנֶחֱלָה. *Dathius:* "Lectio recepta, &c." [vid. supra]. Sed יֵרֵד non est fut. Kal verbi רִב, sed fut. Hiph. contracte scriptum pro יֵרָצֵב, et *insidias posuit* ab יָצִיב. Cf. וַיִּצָּב, Num. xi. 25, אָצִיב pro אָצִיב, Job. xxxii. 11. Bene LXX: καὶ ἐνήδρευσεν, *Vulg., tendit insidias.* Ita et Josephus.

Ver. 6.

Au. Ver.—For ye shewed kindness to all the children of Israel, &c.

Houb.—עֲשִׂיתָ חֲסֶד, *Fecisti misericordiam.* Unus codex עֲשִׂיתָ; melius הוּ עֲשִׂיתָ, hoc modo: וַעֲשִׂיתָ חֲסֶד.

Ver. 9.

וַיַּחְמֵל⁹ שָׁאוּל וְהָעָם עַל-אַגָּג וְעַל-
מִיטָב הַצֹּהֵן וְחִבְרֹן וְהַפְּזֻזִּים וְעַל-
הַקָּרִים וְעַל-כָּל-הַחֹבִיב וְגו'

καὶ περιεποίησато Σαούλ καὶ πᾶς ὁ λαὸς τὸν Ἀγὰγ ζῶντα, καὶ τὰ ἀγαθὰ τῶν ποιμνίων, καὶ

τῶν βουκολίων, καὶ τῶν ἔδεσμάτων, καὶ τῶν ἀμπελώνων, καὶ πάντων τῶν ἀγαθῶν, κ.τ.λ.

Au. Ver.—9 But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings [*or*, of the second sort], and the lambs, and all *that was* good, &c.

Fatlings and the lambs.

Dathe, Ged., Booth.—Of the full grown camels, and the camel-pillions.

Camelis robustissimis et pilentis camelinis. כַּמְלִים sunt cameli optimi et robustissimi. Neque opus est crisi Hubigantii, qui mutat in פִּינְגִּיּוּא pinguia. — Sequens vocabulum פָּרִים alias quidem *aries* notat, sed h. l. non, quia jam sub פָּרִים comprehenduntur, sed sunt *selle s. pilenta* camelorum. De his pluribus egit Scheid in observatt. adjectis commentatt. in Canticum Hiskie, p. 59. Cf. nostram observationem de פָּרִי ad Genes. xxxi. 34.—*Dathe.*

Gesen.—הַפְּשִׁיָּם, *Cattle of a second quality* (opp. פִּפְּיָה), or perhaps lambs of the second birth, i. e., autumnal lambs, and therefore weaker and less valuable.

פִּי plur. פָּרִים, m. 1. *A carriage, litter*, so called from *running*, r. פָּרַר No. 2. 2. *A lamb*, espec. as fat and well fed, 1 Sam. xv. 9, &c.

Maurer.—9 הַפְּשִׁיָּם. In hoc voc. antiquiores interpretes mire argutantur. Videtur significare *secundarium* sc. pecus, de hoc enim sermo est, *pecus secundi ordinis*, i. e., vilis. Cf. פִּפְּיָה פִּפְּיָה, *scaphi argentei secundi ordinis*, Esr. i. 10. Cf. E. Gr. crit., p. 496, adn. 1.

Ver. 12.

וְהָיָה מָצֵיב לִּי דֹר וַיִּסַּב גִּלְגָּל —
וַיִּרְדּוּ הַיָּדָיִם לְגִלְגָּל :

— καὶ ἀνέστανεν αὐτῷ χεῖρα. καὶ ἐπέστρεψε τὸ ἄρμα, καὶ κατέβη εἰς Γάλγαλα πρὸς Σαούλ,

Au. Ver.—12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

Pool.—*A place*, i. e., a monument or trophy of his victory, as the same Hebrew word is used, 2 Sam. xviii. 18. And this may be here noted by way of censure, that he *set it up* not to God's honour, but *to himself*, i. e., to his own praise; which he minded in the first place, and afterwards went to

Gilgal, as it here follows, to offer sacrifice to God.

Bp. Patrick.—*He set him up a place.*] Either for the dividing of the spoil, as the Targum understands it; or marking out a camp, as Kimchi; or he erected a triumphal arch, as St. Jerome: having brought Agag with him, to make his triumph greater. Which arch, it may be thought, was in the form of a hand; for in the Hebrew the word we translate *place* is *jad*, which signifies a *hand*. Or, as Rasi will have it, he here built an altar: which Elijah in future times repaired (1 Kings xviii. 30). But this is a very gross mistake: for this Carmel was very remote from that mount which Elijah frequented, as Bochartus hath observed (par. i. Hieroz., lib. ii., cap. 48). It may be rather thought, to be some building erected in the form before mentioned, to signify that they overcame the Amalekites with a strong hand.

Dr. A. Clarke.—12 *He set him up a place.*] Literally, a *hand*, יָד. Some say it was a *monument*; others, a *triumphal arch*: probably it was no more than a *hand*, pointing out the place where Saul had gained the victory. *Absalom's pillar* is called *the hand of Absalom*, 2 Sam. xviii. 18.

Houb., Commentaries and Essays, Ged., Booth.—A monument.

Dathe.—Tropæum.

Gesen.—יָד 8. *A monument, trophy*, i. q. שָׂמָ, e. g., of victory, 1 Sam. xv. 12; a sepulchral monument, 2 Sam. xviii. 18; Is. lvi. 5, *to them will I give a place within my walls*, יָד יָד, *a monument (or portion) and a name*. Perhaps this name for monument in the Hebrew language may stand in some connexion with the ancient custom of sculpturing upon the *cippi* or sepulchral columns *an uplifted hand with the arm*. See Hamaker *Diatribæ de Monumentis Punicis*, p. 20.

Ver. 16.

וְהָיָה וַאֲנִיךָ לָּהּ וְגו' —

— ἄνεις, καὶ ἀπαγγελῶ σοι, κ.τ.λ.

Au. Ver.—16 Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on.

Bp. Patrick.—*Stay.*] This sounds as if Saul was going away; being abundantly satisfied in his noble achievements.

Bp. Horsley.—*Stay*; rather, *Give me leave*. Samuel asks permission of the king to speak

his mind freely. So *Ged.*, Permit me to tell; *Booth.*, Suffer me, &c.

Gesen.—Hiph. הִרְפָּה, imp. הִרְף, fut. apoc. וַיִּרֶף. and conv. וַיִּרְף.

1. *To slacken one's hand, to desist.* 2 Sam. xxiv. 16, הִרְף יָדְךָ, *slacken thine hand*, i. e., desist from smiting. Seq. כִּן, i. q., *to desert or forsake any one*, Josh. x. 6. So Syr.—Without ד, *to slacken the hand*, i. e., *to desist from any person or thing*, seq. כִּן; Ps. xxxvii. 8, הִרְף כַּחַף, *desist (cease) from anger*. Deut. ix. 14 הִרְף כַּפֶּיךָ, *desist from me*, i. e., let me alone. Judg. xi. 37, *let me alone two months*, i. e., give me two months. Hence also seq. ה of pers. *to let alone or allow to any one*, 1 Sam. xi. 3; 2 K. iv. 27. Absol. 1 Sam. xv. 16; Ps. xli. 11.

Ver. 17.

וַיֹּאמֶר שְׁמוּאֵל הֲלוֹא אֲסִימְנָן אֶתְּךָ
בְּעֵינַיִךְ רֹאשׁ שְׁבָטַי וּשְׂרָאֵל אֶתְּךָ
וַיִּמְשָׁחֶךָ יְהוָה לְמֶלֶךְ עַל־יִשְׂרָאֵל :

καὶ εἶπε Σαμουὴλ πρὸς Σαούλ. οὐχὶ μικρὸς
εἶ σὺ ἐνώπιον αὐτοῦ ἡγούμενος σκήπτρου
φυλῆς Ἰσραὴλ; καὶ ἔχρισέ σε κύριος εἰς
βασιλεία ἐπὶ Ἰσραὴλ.

Au. Ver.—17 And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?

When thou wast little—wast thou not made the head?

Bp. Horsley.—Rather, “Although thou wast little—art thou not the head.”

And the Lord, &c.

Ged., Booth.—And did not Jehovah, &c.

Ver. 18.

— וְנִלְחַמְתָּ בּוֹ עַד־כְּלוֹתָם אֹהֶם :

— καὶ πολέμησεις αὐτοὺς ἕως συντελέσης αὐτούς.

Au. Ver.—18 And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed [Heb., they consume].

Until they be consumed.

Houb.—Licet interpretari, usque ad destruere illos vos, seu donec vos eos destruxeritis. Tamen maluimus כִּי לַחֲרֹק, *donec destruere te illos*, ut legunt plerique Veteres, quia Samuel Saulem solum alloquitur, cæteris præsertim verbis numero singulari enuntiatis.

VOL. II.

Gesen.—בָּלָה, No. 3, *to be consumed, &c.* Piel בָּלָה. 3. Causat. of Kal, No. 3, *to consume*, 1 Sam xv. 18; עַד כְּלוֹתָם אֹהֶם, *even unto the destroying of them, until they be destroyed.*

Ver. 23.

כִּי הִפְסַתְּ לָסֶם מִרִּי וְאֲנִי יִתְרָפִים
הַפָּצֵר לְעַן מֵאֲסֶפְךָ אֶת־דָּבָר יְהוָה
וַיִּמְאָסֶךָ מִמֶּלֶךְ :

ὅτι ἀμορτία οἰωνισμά ἐστιν, ὁδύνην καὶ
πόνους θεραφὶν ἐπάγουσιν· ὅτι ἐξουδένωσας τὸ
ῥῆμα κυρίου, καὶ ἐξουδένώσει σε κύριος μὴ
εἶναι βασιλέα ἐπὶ Ἰσραὴλ.

Au. Ver.—23 For rebellion is as the sin of witchcraft [Heb., divination], and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.

Pool.—22 *Stubbornness*; either wilful and presumptuous sin, whereby a man violently breaks loose from God's command, and resists his authority; or rather, perseverance or contumacy in sin, justifying it, and pleading for it, which was Saul's present crime. *Is as iniquity and idolatry*, or, *the iniquity of idolatry*; this being an hendiadis, as *judgment and justice*, Deut. xvi. 18, is put for *the judgment of justice*, or *just judgment*. Or, *idolatry*, (for so the Hebrew word *aven* signifies, as Jer. x. 15; Hos. iv. 15; x. 5, compared with 1 Kings xii. 29,) *even the teraphim*, which is here mentioned as one of the worst kinds of idolatry.

Bp. Patrick.—For rebellion is as the sin of witchcraft.] Or, “following after divination:” which is opposed to prophecy, as idols are to God.

Stubbornness is as iniquity and idolatry.] The words *aven* and *teraphim* signify all manner of idolatry. From which, though Saul was free, yet his obstinate disobedience made him liable to such punishment as idolaters deserved. For as they were to be cut off, so he was to be dethroned, as it here follows.

Bp. Horsley.—For rebellion, &c.] Rather, “For the crime of divination is disobedience, and the sin of idolatry is obstinacy.”

Dr. A. Clarke.—For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.] This is no translation of those difficult words. It appears to me that the three nouns which occur first in the text

refer each to three last in order. Thus, חַטָּאת, TRANSGRESSION, refers to אִין, INIQUITY, which is the principle whence *transgression* springs. קַסָּם, DIVINATION, refers to תְּרָפִים, *teraphim*, consecrated images or *telesms*, vulgarly *talismans*, used in incantations. And כִּי, REBELLION, refers evidently to הַפְּצָר, STUBBORNNESS, whence *rebellion* springs. The meaning therefore of this difficult place may be the following: As transgression comes from iniquity, divination from *teraphim*, and rebellion from stubbornness, so, because thou hast rejected the word of the Lord, he hath also rejected thee from being king. All the versions are different.

Booth.—

23 For rebellion is as sinful as divination, And stubbornness as wicked as idolatry. Since then thou hast rejected the word of Jehovah, Jehovah [LXX, Arab., Vulg., and twelve MSS.] hath rejected thee from reigning. So Ged.

Gesen., Lee.—Witchcraft. See notes on Deut. xviii. 10, vol. i., p. 695.

Iniquity. See notes on Numb. xxiii. 21, vol. i., p. 604, &c.

Idolatry. See notes on *teraph*, xxxi. 19, vol. i., p. 50.

Houb.—*Et iniquitas et theraphim, seu simulachra.* Nihil dicit *iniquitas*, nisi ei adjungitur *theraphim* in gignendi casu, seu *simulachrorum*; sic antea קָסָם *qasam*, *peccatum ariolationis*; itaque aut tollendum י, aut legendum הַרְפִּים in ה mutato. Ita legunt LXX et Vulg.

Maurer.—23 *Nam peccatum hariolationis (prædicatum) est rebellio (subjectum), et vanitas atque teraphim est contumaciter agere*, h. e., nam rebellare tam grave peccatum est, quam hariolandi artem exercere, et contumaciter agere, quam idola colere. In altera sententia synecdochice idololatriæ species (הַרְפִּים) pro *idololatria* ponitur.

Ver. 25.

Au. Ver.—That I may worship the Lord.

Ged., Booth.—That I may worship the Lord [Heb., Booth., Jehovah] thy God [LXX and two MSS.].

Ver. 27, 28.

Au. Ver.—27 And it rent. 28 Rent from thee.

Ged., Booth.—27 So that it was torn off. 28 Torn from thee.

Ver. 29.

יָגַם גְּצִיחַ יִשְׂרָאֵל לֹא יִשְׁקָר וְלֹא יִחָפֵז
יִחָפֵז כִּי לֹא אָדָם הוּא לְהַפְתָּם :

καὶ διαρρηθῆσεται Ἰσραὴλ εἰς δύο, καὶ οὐκ ἀποστρέψει οὐδὲ μετανοήσει, ὅτι οὐχ ὡς ἀνθρώπος ἐστὶ τοῦ μετανοῆσαι αὐτός.

Au. Ver.—29 And also the Strength [*or*, eternity, *or*, victory] of Israel will not lie nor repent: for he is not a man, that he should repent.

Bp. Patrick.—*The Strength of Israel.* The word we translate *strength* imports *victory* (as is observed in the margin), and therefore these words should be translated, "He that gives victory," and disposes kingdoms, or "the triumphant King of Israel."

Ged.—The true God of Israel.

Booth.—He who gives victory to Israel.

Dathe.—*Verissimus Israelitarum Deus.*

Houb.—*Qui præsidet Israeli.*

Gesen.—I. גְּצִיחַ oftener גְּצִיחַ.

1. *Splendour, glory*, 1 Chron. xxix. 11.

2. *Sincerity, truth.* Hab. i. 4, לֹא יָצָא לְפָנַי מִשְׁפָּט, judgment is not given according to truth, not in sincerity; comp. Is. xlii. 3. Also *confidence*, sc. in one's truth and fidelity; Lam. iii. 18, אֶבְרַח נִפְדָּי, my confidence is perished. Trop. *object of confidence*, as God, 1 Sam. xv. 29. 3. *Perpetuity.*

Prof. Lee.—גְּצִיחַ, and גִּ'. Arab. نَصَحَ ,

monuit; purus et sincerus fuit de re; verè rectèque se habuit; plene et ad satietatem

hanscrunt potum cameli. Syr. نَصَحَ , vicit.

Completeness, truth, faithfulness. (a) גְּצִיחַ יִשְׂרָאֵל, A title of the Deity, as a being of perfection and truth.

Ver. 30.

Au. Ver.—And he said.

Ged., Booth.—Again Saul [LXX, Syr., Arab.] said.

Ver. 32.

— וַיִּגְדַּל אֲגָג מִצִּדְוֹת וַיֵּאמָר
אֲגָג אֲבֹן סַר מִיְּדֵי הַמָּוֶת :

— καὶ προσῆλθε πρὸς αὐτὸν Ἀγάγ τρέμων καὶ εἶπεν Ἀγάγ, Εἰ οὗτω πικρὸς ὁ θάνατος.

Au. Ver.—32 Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

Pool.—*Delicately, or in delights, or in his ornaments, i. e.,* he came not like an offender, expecting the sentence of death, but in that garb and gesture which became his quality. *And Agag said, or, for Agag said;* this being the reason why he came so. *The bitterness of death is past:* I who have escaped death from the hands of a warlike prince in the fury of battle, shall certainly never suffer death from an old prophet in time of peace [so Bp. Patrick].

Bp. Patrick.—*Agag came unto him delicately.* Or, walking in state; for though he was at the point of death, saith Kimchi, he could not forbear to come to Samuel, in a haughty manner: but this word seems to relate to *softness*, rather than *pride*; and signifies that he came to him with a soft pace, treading gingerly (as we speak), after a nice and delicate manner.

Dr. A. Clarke.—*Agag came unto him delicately.* The Septuagint have *τρεμων, trembling*; the original, *מעטנ, delicacies*; probably *איש, man*, understood; *a man of delights, a pleasure taker*: the Vulgate, *pinguissimus et tremens*, “very fat and trembling.”

Surely the bitterness of death is past. Almost all the versions render this differently from ours. *Surely death is bitter*, is its general sense; and this seems to be the true meaning.

Ged., Booth.—And Agag came to him pleasantly: for Agag said to himself, Surely the bitterness of death is past.

Gesen.—I. *פֶּצֶן* (ר. *פֶּצַן*) only in plur. *פֶּצִינִים*, c. suff. *פֶּצִינִי*, Jer. li. 34, and *פֶּצִינִים* 1 Sam. xv. 32.

1. *Delicacies, dainties*, Gen. xlix. 20; Lam. iv. 5; Jer. li. 34.

2. *Delights, pleasures*, Prov. xxix. 17; Adv. with delight, cheerfully, 1 Sam. xv. 32.

Prof. Lee.—*מעטנ*, Syr. *ܡܥܬܢܐ*, *deliciæ*.

Arab. *عَدْن*, *mollities: bona, deliciæ. Delicacies, delights*, Gen. xlix. 20; Prov. xxix. 17; Lam. iv. 5. Fem. pl., Job xxxviii. 31, *פֶּצִינֹתָ קִיחַ*, *delights of* —, i. e., influences; by Rosenmüller, Gesen., &c., “*vincula pleiadum*,” as if derived from *פֶּצַע*: but this is groundless. See my note on the place. Adv. *פֶּצִינֹתָ... וַיֵּלֶךְ*, so he walks (in) greatly delighted, 1 Sam. xv. 32. Gesenius gives a pl. *פֶּצִינִים*, Jer. li. 34. The received reading, however, is *פֶּצִינִי*, of *פֶּצַע* + *פֶּן*.

Dathe.—*Hic læte accessit, et dixit; Profecto abest mortis amaritudo.*

Houb.—*Venit ad eum Agag ex vinculis, dicebatque quam amara est mors.*

Ex vinculis. Ridicule Clericus (*venit Agag*) *delicate incedens*. Tolerabilius Buxtorfius, *in vinculis*, quamvis ludit lectores suos, quibus persuadere velit subauditam esse præpositionem ב, autore Kimki. Vera scriptura est *מעטנ*, *ex vinculis*, *ex* ב, *ligare*. Nam *בן* pro *בנ* usurpari non satis constat ex uno exemplo, quod habetur Job. xxxviii. 31 ubi nos emendavimus, ut *מעטנ*. *Quam amara est mors*, demonstrativo ה verbi *היה*, *est*, vicem gerente: vel *amaritudo mortis*. Itaque superfluum *ב* ante *בנ*, nisi velis cum Aria interpretari, *vere recessit amaritudo mortis*. Non legunt *ב* nec Græci Intt. nec Syrus et Arabs.

CHAP. XVI. 1.

— מֵלֵא הַקֶּרֶן שֶׁבְּחֶן וְלֶחֶם אֶשְׁלַחְהֶם
אֶל־יְדֵי בִית־לֶחֶם לְפָנֵי יְהוָה
לִי מִלֶּחֶם :

— πλησον τὸ κέρας σου ἐλαίου, καὶ δεῦρο ἀποστείλω σε πρὸς Ἰεσσαί ἕως Βηθλεέμ, ὅτι ἑώρακα ἐν τοῖς υἱοῖς αὐτοῦ ἐμοὶ βασιλέα.

Au. Ver.—Fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.

Ged., Booth.—Fill thy horn with oil, and go (for I send thee) to Jesse the Bethlehemite: for among his sons I have provided for myself a king.

Ver. 4.

— וַיֵּאמֶר שָׁלֵם בּוֹיָהּ :

— καὶ εἶπαν, Ἡ εἰρήνη ἡ εἰσοδός σου ὁ βλέπων;

Au. Ver.—4 And Samuel did that which the Lord spake, and came to Beth-lehem. And the elders of the town trembled at his coming [Heb., meeting], and said, Comest thou peaceably?

And said.

Houb.—ויאמרו. Lege, cum omnibus, veteribus ויאמרו, et dixerunt (senes civitatis).

Maurer.—ויאמרו sc. qui nomine omnium loquebatur. Cf. ad Num. xxxii. 25.

Ver. 7.

Au. Ver.—7 But the Lord said unto Samuel, Look not on his countenance, or on

the height of his stature; because I have refused him: for *the LORD seeth* not as man seeth, &c.

For the Lord seeth not as man seeth.

Bp. Horsley.—Read with LXX and Houbigant,

כי לא אשר יראה האדם ראה אלהים:

“for not as man seeth, seeth God.”

Ged.—For not as man seeth, *see I.*

Ver. 9.

Au. Ver.—9 Then Jesse made Shammah [Shimeah, 2 Sam. xiii. 3; Shimmah, 1 Chron. ii. 13] to pass by, &c.

Shammah.

Ged., Booth.—Shimeah.

Houb.—*Samma.* Idem 1 Paral. cap. ii. 13 nominatur שמעא; quæ nominum mutationes sunt in sacris libris creberrimæ, ex culpa librariorum.

Ver. 10.

וַיַּעֲבֹד יֵשׁוּ שְׁבַעַת בְּנָיו לִפְנֵי שְׁמוּאֵל
וַיֹּאמֶר שְׁמוּאֵל אֶל־יֵשׁוּ לֹא בָחַר יְהוָה
בָּאֵלֶּה :

καὶ παρήγαγεν Ἰεσσαὶ τοὺς ἑπτὰ υἱοὺς αὐτοῦ ἐνώπιον Σαμουὴλ. καὶ εἶπε Σαμουὴλ, Οὐκ ἐξελέξατο Κύριος ἐν τούτοις.

Au. Ver.—10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these.

Commentaries and Essays.—*Again Jesse made seven of his sons to pass.* Three had passed before, and, by the word *again*, our translators seem to tell us, that he made seven more of his sons to pass before Samuel, besides the three before mentioned, and so common readers understand it. But there is no word for “again,” and the (1) before יַעֲבֹד will not, we see, admit of that sense here. The plain meaning is, that Jesse made seven of his sons (including those particularly named before), to pass before Samuel, David, the eighth being then absent. But here arises another difficulty. By this account Jesse had eight sons, of which David was the eighth; but in 1 Chron. ii. 13—15, where we have a more particular account of the sons of Jesse, there are reckoned but seven, and David the seventh. I am inclined therefore to suspect there may be an error of the transcribers here in Samuel, and that instead of *seven* sons, we should read *six*, and then it will perfectly agree with

Chronicles; the letters 1—6, and 1—7, are so very like, that the latter might be easily written for the former: and from hence the account of Jesse's having eight sons in chap. xvii. ver. 12, may have been taken, being the first verse of the long interpolated passage (as I have no doubt it is) in the history of David and Goliath.

Ged., Booth.—10 Thus Jesse made seven of his sons pass before Samuel; but Samuel said to Jesse, Jehovah hath not chosen these.

Dathe.—10 Cum vero septem suos filios Isæus in conspectum Samuelis produxisset, atque hic nullum eorum a Jova electum esse confirmasset.

Ver. 12.

וַיִּשְׁלַח וַיְבִיאוּהוּ יְהוָה אֶדְמוּנִי עִם
יִפְהָ עֵינָיִם וְטוֹב רָאִי * וַיֹּאמֶר יְהוָה
קֹדֶם מִשְׁחָהוּ בִּי־יְהוָה הוּא :

ἄριστος ἐν ὧν ἄριστος

καὶ ἀπέστειλε καὶ εἰσήγαγεν αὐτόν. καὶ αὐτὸς πυρράκης μετὰ κάλλους ὀφθαλμῶν, καὶ ἀγαθὸς ὁράσει Κύριος. καὶ εἶπε Κύριος πρὸς Σαμουὴλ, Ἀνάστα καὶ χρίσον τὸν Δαυὶδ, ὅτι οὗτός ἐστιν ἀγαθός.

Au. Ver.—12 And he sent, and brought him in. Now he *was* ruddy, and withal of a beautiful countenance [Heb., fair of eyes], and goodly to look to. And the Lord said, Arise, anoint him: for this *is* he.

Bp. Patrick.—*Now he was ruddy.* His hair was red, which in ancient times was accounted beautiful, as Bochartus observes from this place. With which agree the words of Festus, who having said that *rutilus* signifies *red*, adds, “cujus coloris studiosæ etiam antiquæ mulieres erant; of which colour women also were studios in ancient times” (see Hierozoicon, par. i., lib. ii., cap. 34). But it must be confessed that the Hebrew word *admoni* doth not signify only *red*, but also *bright* and *shining*; as Bochartus himself acknowledges those words, Lam. iv. 7, are to be understood, where he saith of the Nazarites, ademu azem mippinim, “they were more shining in body than pearls.” And I think these words are so to be interpreted concerning David, that he had a clear complexion; or was very fair (as we speak) and lovely.

Dr. A. Clarke.—I believe the word here means *red-haired*, he had *golden locks*. Hair of this kind is ever associated with a delicate skin and florid complexion.

Gesen.—צָמֹנִי and צָמֹנִי adj. (after the form צָמֹנִי) *red*, i. e., *red-haired* [so Prof. Lee], e. g., Esau, Gen. xxv. 25; David, 1 Sam. xvi. 12; xvii. 42. Sept. πυρρόακης, Vulg. *rufus*.

Houb.—Flavus.

Dathe.—Rufus.

Of a beautiful countenance.

Bp. Patrick.—Or, had “beautiful eyes” [so Ged., Booth., Gesen., Maurer], as the words are in the Hebrew “Oculis speculis et liberalibus,” as Conradus Pellicanus here glosses.

Goodly to look to. Of a pleasant aspect; full of sweetness and clemency, as the same author understands it.

Gesen.—עַיִן 1, *The eye*; and so in all the Semitic dialects. Ex. xxi. 24; Lev. xxiv. 20 al. sēp. עַיִן עַיִן, *eye to eye*, Num. xiv. 14; Is. lii. 18. עֵינַי עֵינַי, *Fair of eyes*, having fine eyes, 1 Sam. xvi. 12; opp. עֵינַי בְּלֹא, *weak eyes*, blear, Gen. xxix. 17. ee) Sometimes referred to the human *face*; but incorrectly, since in all the passages cited for this signif. the *eye* itself is to be understood, as Gen. xxix. 17; 1 Sam. xvi. 12; also עַיִן עַיִן, Num. xiv. 14; Is. lii. 8; and Ps. vi. 8; xxxi. 10; see above under No. 1.

And the Lord said.

Ged., Booth.—said to Samuel [LXX, Syr., Arab.].

Ver. 13.

וַיִּלָּחֶם שְׂמוּאֵל אֶת־הָרֶגֶל הַשֵּׁמֶן וַיִּמָּשַׁח
אֹתוֹ בְּתֹרֶב אֶחָיו וְגו'

καὶ ἔλαβε Σαμουὴλ τὸ κέρας τοῦ ελαίου, καὶ ἔχρισεν αὐτὸν ἐν μέσῳ τῶν ἀδελφῶν αὐτοῦ, κ.τ.λ.

Au. Ver.—13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren; and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah.

In the midst of. So Houb., Dathe, Ged., Booth.

Pool.—*In the midst of his brethren*: according to this translation, his brethren were present at this act, and knew that David was anointed king. But this seems, to some, neither consistent with Samuel's design of secrecy, nor with Eliab's scornful words concerning him after this, chap. xvii. 28. But to this others reply, that David's brethren saw David's unction, but did not particularly understand that he was anointed to the

kingdom; but were only told by Samuel that he was anointed to some great service, which hereafter they should know, but at present it was fit to be concealed. Thus Jesse only and David understood the whole business, and his brethren were able to attest to that act of Samuel's anointing him, which, with other collateral evidences, was abundantly sufficient to prove David's right to the kingdom, if need should be. And this seems fairly to accord and explain the matter. But the words may be otherwise translated out of the Hebrew, that he anointed him *out of the midst of his brethren* [so Bp. Patrick] i. e., he selected him from amongst the rest of his brethren to be king; as Christ is said to be *raised from the midst of his brethren*. And whereas the Hebrew word is *bekereb*, in the *midst*, not *mikkereb*, *out of the midst*; it is confessed that the preposition *beth*, *in*, is oft used for *min*, *of*, or *out of*, as hath been formerly showed by many instances; and so it may be here. And further, the place may be thus rendered, that *Samuel anointed him*, being taken *out of the midst of his brethren*; and so these words may be added, to signify that Samuel took him out from the rest of the company, and privately anointed him; Jesse only being present at the action. And thus there is an ellipsis of a verb or particle, which is frequent; as Gen. xii. 15, *The woman was taken* (i. e., *was taken and carried*) *into Pharaoh's house*; and many such places.

Bp. Patrick.—*In the midst of his brethren.*] It had better have been translated, “from the midst of his brethren;” that is, he singled him out from the rest, and privately anointed him. For it is manifest by what is said before, that Samuel was afraid to have it known, and therefore did not anoint him publicly in the midst of his brethren. And by Eliab's treatment of David after this (xviii. 28), it plainly enough appears he did not know him to be the king elect of God's people.

Ver. 16.

וַיִּמָּשַׁח שְׂמוּאֵל אֶת־דָּוִד בְּתֹרֶב אֶחָיו
וַיִּקְרָא שְׂמוּאֵל אֶת־דָּוִד בְּתֹרֶב אֶחָיו
וַיִּקְרָא שְׂמוּאֵל אֶת־דָּוִד בְּתֹרֶב אֶחָיו
וַיִּקְרָא שְׂמוּאֵל אֶת־דָּוִד בְּתֹרֶב אֶחָיו
וַיִּקְרָא שְׂמוּאֵל אֶת־דָּוִד בְּתֹרֶב אֶחָיו

εἰπάτωσαν δὴ οἱ δοῦλοι σου ἐνώπιόν σου, καὶ ζητησάτωσαν τῷ Κυρίῳ ἡμῶν ἄνδρα εἰδότα ψάλλειν ἐν κινύρα· καὶ ἔσται ἐν τῷ εἶναι πνεῦμα

πονηρὸν ἐπὶ σοί, καὶ ψαλῆ ἐν τῇ κινύρᾳ αὐτοῦ, καὶ ἀγαθὸν σοὶ ἔσται καὶ ἀναπαύσει σε.

Au. Ver.—16 Let our lord now command thy servants, *which* are before thee, to seek out a man, *who* is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

Let our lord now command thy servants, which are before thee, to seek out.

Bp. Horsley.—Read, with Vulgate and Houbigant, ויבדד. "Let our lord now command, and thy servants, which are before thee, will seek out"—

That he shall play with his hand.

Houb. Ged., Booth.—With his hand upon his harp [LXX].

Ver. 18.

וַיַּעַן אֶחָד מִהַנְּעָרִים וַיֹּאמֶר הִנֵּה רָאִיתִי בֶן־יֵשׁוּ בֵּית הַלֶּחֶמִי יֹדֵעַ לָנֹן וְנָבוֹר חָיִל וְאִישׁ מִלְחָמָה וְיָכֹן דָּבָר וְגו'

καὶ ἀπεκρίθη εἰς τῶν παιδαρίων αὐτοῦ, καὶ εἶπεν, Ἴδου ἑώρακα υἱὸν τῷ Ἰεσσαὶ Βηθλεεμίτην, καὶ αὐτὸν εἰδότα ψαλμὸν, καὶ ὁ ἀνὴρ συνετός, καὶ πολεμιστής, καὶ σοφὸς λόγῳ, κ.τ.λ.

Au. Ver.—18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, *that* is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters [*or*, speech], and a comely person, and the Lord is with him.

A mighty valiant man. See notes on Ruth ii. 1, p. 321, and Ruth iv. 11, p. 332.

Bp. Horsley.—Rather, "A man of worth." It should seem, by the character given of David in this verse, which describes him as a man of full age, and of established reputation for probity, valour, and discretion [LXX], that several years must have passed since Samuel anointed him. Hæc demonstrant aliquot annos intercessisse inter Davidis pueri pastoris inaugurationem et ingressum ejus ad aulam Saulis.—*Houb.*

Prudent in matters.

Ged., Booth.—In conduct.

Ver. 20.

וַיִּקַּח יֵשׁוּ חֲמֹר לָהֶם וְנָאֵד זֶיֶן וַיָּגְדוּ עֲנִים אֶחָד וַיִּשְׁלַח בְּיַד-דָּוִד בֶּן־יֵשׁוּ אֶל-שָׁאֹל :

καὶ ἔλαβεν Ἰεσσαὶ γόμωρ ἄρτων, καὶ ἄσκον οἴνου, καὶ ἔριφον αἰγῶν ἓνα, καὶ ἐξάπεστευλεν ἐν χειρὶ Δαυὶδ τοῦ υἱοῦ αὐτοῦ πρὸς Σαούλ.

Au. Ver.—20 And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent *them* by David his son unto Saul.

An ass laden with bread. So Dathe, Maurer.

Bp. Patrick.—The word laden is not in the Hebrew, but only an *ass of bread*. Which is a phrase used in other authors, as Bochartus hath observed out of Athenæus: who mentions this phrase in Sosibius, ἄρτων τρεῖς ὄνους καθηλίνους, "three great asses of loaves" (Hierozoic, par. i., lib. ii., cap. 34).

Houb., Horsley, Ged., Booth.—A homer [LXX] of bread.

Houb.—Nos, cepit Isai corbem panis; sic ferè Græci Intt. γόμωρ, Ghomor, ex scriptura חמר, vel חומר, qui Ghomor mensura erat aridorum, et in oppositione est cum ין, utrem vini. Incommodè multi, asinus panis, qui asinus, cum portaret etiam utrem vini, et hædum, potuisset similiter vocari asinus vini et asinus hædi, si potuit vocari, asinus panis.

Ver. 23.

וַהֲיָה בְּהִיּוֹת רִיחֵ-אֱלֹהִים אֶל-שָׁאֹל וְגו'

καὶ ἐγενήθη ἐν τῷ εἶναι πνεῦμα πονηρὸν ἐπὶ Σαούλ, κ.τ.λ.

Au. Ver.—23 And it came to pass, when the *evil* spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

Dr. A. Clarke.—*The evil spirit from God.* The word *evil* is not in the common Hebrew text, but it is in the Vulgate, Septuagint, Targum, Syriac, and Arabic, and in eight of Kennicott's and De Rossi's MSS., which present the text thus: רוח איהים רע, Spiritus Domini malus, *the evil spirit of God* [so Houb.]. The Septuagint leave out θεου, *of God*, and have πνευμα πονηρον, *the evil spirit*. The Targum says, *The evil spirit from before the Lord*: and the Arabic has it, *The evil spirit by the permission of God*: this is at least the sense.

CHAP. XVII. 2.

Au. Ver.—2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, &c.

Valley of Elah.

Ged.—The turpentine-tree vale.

Gesen., &c.—See notes on Gen. xxxv. 4, vol. i. p. 65.

Ver. 4.

וַיֵּצֵא אִישׁ־הַגִּבּוֹרִים מִמַּחֲנֵי פִלְשְׁתִּים
בְּלִיַּת שְׁמוֹ מְגִת בְּגָדָיו עָשָׂה אִמּוֹר
וְזֶרֶת :

καὶ ἐξῆλθεν ἀνὴρ δυνατὸς ἐκ τῆς παρατάξεως
τῶν ἀλλοφύλων, Γολιάθ ὄνομα αὐτοῦ ἐκ Γέθ,
ὑψος αὐτοῦ τεσσαρῶν πήχεων καὶ σπιθαμῆς.

Au. Ver.—4 And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.

Champion.

Dr. A. Clarke.—Our word *champion* comes from *campus*, the field; *Campio* est enim ille qui pugnat in campo, hoc est, in castris, “*Champion* is he, properly, who fights in the field, i. e., in camps.” A man well skilled in arms, strong, brave, and patriotic. גִּבּוֹרִים, a *middle man*, the *man between two*, that is, as here, the *man* who undertakes to settle the disputes *between two armies* or *nations*. So our ancient *champions* settled disputes between *contending parties* by what was termed *camp fight*; hence the *campio* or *champion*. The versions know not well what to make of this man. The Vulgate calls him *vir spurius*, “a bastard;” the Septuagint, *ανηρ δυνατος*, “a strong or powerful man;” the Targum, גִּבּוֹר, “a man from between them;” the Arabic, رجل جبار, *rujil jibar*, “a great or gigantic man;” the Syriac is the same; and Josephus terms him, *ανηρ παμμεγεθιστατος*, “an immensely great man.” The Vulgate has given him the notation of *spurius* or *bastard*, because it considered the original as expressing *a son of two*, i. e., a man whose parents are unknown. Among all these I consider our word *champion*, as explained above, the best, and most appropriate to the original terms.

Gesen.—Dual גִּבּוֹרִים, the interval between two armies, τὰ μεταίχμια, Eurip. Phœn. 1285; whence גִּבּוֹרִים 1 Sam. xvii. 4, 23, a *go-between*, μεσίτης, i. e., an *umpire*, *champion* who decides between the two in single combat, as Goliath. So Maurer.

Prof. Lee.—גִּבּוֹרִים, lit. *man of two intervals*; spoken of Goliath, as placed between the two armies, 1 Sam. xvii. 4.

Houbigant.—Malè Arias, *intermedius*, et

quidam alii medietatum, quasi radix esset בין, *inter*, significareturque *inter acies progressus*, quod non modo coactum, sed repugnans cum verbo אִישׁ, quod notat hominis statum, ut *vir fortitudinis, vir desideriorum*, non autem actionem aliquam, aut situm. Radix est גָּבַר, *extruere, in altum ædificare*, quam sequitur Syrus, qui גִּבּוֹר, *gigas*, et quam etiam Græci Intt., qui δύνατος, *potens*. Itaque interpretamur et hic et ver. 23 *stature magnæ*.

Whose height was six cubits and a span.

Dr. A. Clarke.—The versions are not all agreed in his height. The Septuagint read τεσσαρῶν πήχεων καὶ σπιθαμῆς, *four cubits and a span*; and Josephus reads the same. It is necessary however to observe that the Septuagint, in the Codex Alexandrinus, read with the Hebrew text. But what was the length of the ancient cubit? This has been variously computed; *eighteen inches, twenty inches and a half, and twenty-one inches*. If we take the first measurement, he was *nine feet nine*; if the second, and read *palm* instead of *span*, with the Vulgate and others, he was *ten feet seven inches and a half*; if we take the last, which is the estimate of Grævius, with the *span*, he was *eleven feet three inches*; or if we go to the exactest measurement, as laid down in Bishop Cumberland's tables, where he computes the cubit at 21·888 inches, the span at 10·944 inches, and the palm at 3·684 inches, then the six cubits and the span will make exactly 11 feet 10·272 inches. If we take the *palm* instead of the *span*, then the height will be 11 feet 3·012 inches. But I still think that the *nine feet nine inches* is the most reasonable.

Ver. 5.

וַיַּחַדְלוּ הַשְּׂרָיוֹן הַשֵּׁשִׁים הָיָא לְבָשׁ
וַיַּחַדְלוּ הַשְּׂרָיוֹן הַחֲמִשָּׁתָּאֲלָפִים שֶׁקֶלִים
קֶחֶשֶׁת :

— καὶ θώρακα ἀλυσιδωτὸν αὐτὸς ἐνδεδυκώς.
καὶ ὁ σταθμὸς τοῦ θώρακος αὐτοῦ, πέντε
χιλιάδες σίκλων χαλκοῦ καὶ σιδήρου.

Au. Ver.—And he was armed [Heb., clothed] with a coat of mail; and the weight of the coat was five thousand shekels of brass. So Houb., Pool.

Dathe, Ged., Booth.—And he was clothed with a brass coat of mail, and the weight of the coat was five thousand shekels.

Dathe.—Et lorica ænea squamata erat indutus quinque millia siclorum pendente.

Bp. Patrick.—Five thousand shekels of brass.] This is not to be understood, as Fortunatus Scacchus thinks, as if the coat weighed so much, for it would have been insupportable; but that it cost so much, or was valued at five thousand shekels of brass (*Myrothec.*, vol. ii., p. 33).

Ver. 6.

— וְכִדְרוֹן נִחֲשֶׁת בֵּין כַּתְּפוֹי :

— καὶ ἀσπίς χαλκῇ ἀναμέσσον τῶν ὤμων αὐτοῦ.

Au. Ver.—6 And he had greaves of brass upon his legs, and a target [or, gorget] of brass between his shoulders.

A target.

Houb., Ged., Booth., Gesen., Lee.—Lance.

Gesen.—פֶּדֶן m. (r. פֶּד) 1. *A javelin, spear*, a smaller kind of lance, different from פֶּדֶן (1 Sam. xvii. 6, 7, 45; Job xxxix. 23); borne by soldiers, suspended from the shoulder, 1 Sam. i. c. and thrown after brandishing, Job xli. 21 [29]; common among the Babylonians and Persians, Jer. vi. 23, 50, 42; and so made as to be conspicuous when lifted up, Josh. viii. 18, coll. 26, being probably decorated with a flag, like the lances of the modern Polish lancers or Uhlans. So Kimchi הוא הרימח שבו נס *this is the spear on which there is a flag*. Bochart aptly derives it from פֶּד, q. d., weapon of war; see in פֶּד, and comp. פֶּד, sword and

ⲭⲃ, war.

Houb.—Hasta.

Dathe.—Telum brevis.

Dr. Adam Clarke.—There are different opinions concerning this piece of armour, called here פֶּדֶן. Some think it was a covering for the shoulders; others, that it was a javelin or dart; others, that it was a lance; some, a club; and others, a sword. It is certainly distinguished from the shield, ver. 41, and is translated a spear, Josh. viii. 18.

Ver. 7.

וְהָיָה חֲנִיתוֹ בְּמִנְיֹת אֲרָגִים וְלַחֲבֶת חֲנִיתוֹ שְׁש־מֵאוֹת שְׁקָלִים בְּרֹזָל וְנִשָּׂא חֲצֵפָה הֶלֶךְ לְפָנָיו :

ⲡⲉⲥ ⲕⲁ

καὶ ὁ κοντὸς τοῦ δόρατος αὐτοῦ ὥσει μέ-
σακλον ὑφαίνοντων, καὶ ἡ λύγχη αὐτοῦ ἐξ-
ακοσίγων σίκλων σιδήρου· καὶ ὁ αἶρων τὰ
ὄπλα αὐτοῦ προεπορεύετο αὐτοῦ.

Au. Ver.—7 And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him.

And his spear's head—iron, &c.

Ged., Booth.—And his spear's iron point weighed six hundred shekels, and one bearing a shield went before him.

Dr. A. Clarke.—His spear's head weighed six hundred shekels of iron.] That is, his spear's head was of iron, and it weighed six hundred shekels; this, according to the former computation, would amount to eighteen pounds twelve ounces.

A shield. So Houb., Dathe, Gesen., Lee, Ged., Booth.

Dr. A. Clarke.—הַצֵּנָה, from צָן, pointed or penetrating, if it do not mean some kind of a lance, must mean a shield, with what is called the umbo, a sharp protuberance, in the middle, with which they could as effectually annoy their enemies as defend themselves. Many of the old Highland targets were made with a projecting dagger in the centre.

Gesen.—צָנָה f. I. pp. a thorn, from r. צָן I. [to sharpen. Pass. to be sharp]; plur. צָנִים trop. hooks, fish-hooks, Am. iv. 2.

II. A shield, from צָן No. II. [i. q. צָן, to cover, to protect]; i. e., of the largest size covering the whole body, *θυρεός*, see 1 K. x. 16, 17; Ps. xxxv. 2; Ez. xxiii. 24; xxxviii. 4; 1 Sam. xvii. 7, 41, al. Metaph. Ps. v. 13; xci. 4.

Ver. 10.

Au. Ver.—I defy.

Ged., Booth.—Lo [LXX] I defy.

Ver. 12—31.

Au. Ver.—12 Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul.

13 And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the first-born, and next unto him Abinadab, and the third Shammah.

14 And David was the youngest: and the three eldest followed Saul.

15 But David went and returned from Saul to feed his father's sheep at Beth-lehem.

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched *corn*, and these ten loaves, and run to the camp to thy brethren;

18 And carry these ten cheeses [Heb., cheeses of milk] unto the captain of *their* thousand [Heb., captain of a thousand], and look how thy brethren fare, and take their pledge.

19 Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, fighting with the Philistines.

20 And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him: and he came to the trench [*or*, place of the carriage], as the host was going forth to the fight [*or*, battle array, *or*, place of fight], and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left his carriage [Heb., the vessels from upon him], in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren [Heb., asked his brethren of peace].

23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard *them*.

24 And all the men of Israel, when they saw the man, fled from him [Heb., from his face], and were sore afraid.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, *that* the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?

27 And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the

naughtiness of thine heart; for thou art come down that thou mightest see the battle.

29 And David said, What have I now done? *Is there* not a cause?

30 And he turned from him toward another, and spake after the same manner [Heb., word]: and the people answered him again after the former manner.

31 And when the words were heard which David spake, they rehearsed *them* before Saul: and he sent for him [Heb., took him].

Pilkington, Ken., Dathe, Eichorn, Clarke, Ged., Booth. suppose that these verses are an interpolation.

Pilkington.—In the 17th and 18th chapter of the first book of Samuel an account is given of David's coming to the camp when Goliath, the champion of the Philistines, was giving a defiance to all the servants of Saul, &c. This account is contained in eighty-eight verses according to the present division of the Hebrew, thirty-nine of which appear to have been interpolated, and others to have been so much altered, as to produce inconsistencies as must surprise every careful and judicious reader.

Had every version of the Hebrew text agreed to give a translation of this passage, as we now find it, the attempts of clearing it from its embarrassments would have been attended with very great difficulties; but, as in several other cases before mentioned, so here, the providence of God seems to have so far secured the credit of those who were appointed to be the penmen of the oracles of truth, that the defence of their original records may be undertaken upon good grounds, and supported by sufficient evidence. For we are now happily in possession of an ancient version of these two chapters, which appears to have been made from a Hebrew copy, which had none of the thirty-nine verses which are here supposed to have been interpolated, nor was similar to what we have at present in those places which are here supposed to have been altered. This version is found in the Vatican copy of the Seventy, which whoever reads and considers, will find the accounts there given regular, consistent, and probable. It will be proper, therefore, to examine the several parts where such alterations are supposed to have been made in the Hebrew text, in order to produce such other external or internal evidence, as shall be necessary to support the charge of interpolation, which

ought not to be laid merely upon the authority of any single version.

The first passage, which is not translated in the Vatican copy of the Greek version, is from the 11th to the 32d verse of the xviiith chapter, wherein we have an account:

1. Of David's being sent to the camp to visit his brethren. 2. Of his conversation with the men of Israel, relating to Goliath's challenge; and their informing him of the premium Saul had offered to any one that should accept it, and come off victorious. 3. Of Eliab's remarkable behaviour to his brother David, upon his making this inquiry. And 4. Of Saul's being made acquainted with what David had said upon this occasion.

It is obvious to remark upon this passage:

1. That, after David had been of so much service to the king, in causing the evil spirit to depart from him: after its being recorded how greatly Saul loved him, and that he had made him his armour-bearer; after the king had sent to Jesse to signify his intention of keeping his son with him; all of which are particularly mentioned in the latter part of the preceding chapter; the account of his keeping his father's sheep afterwards, and being sent to his brethren upon this occasion, must appear to be somewhat improbable. 2. That what is here said of the premium that Saul had offered to him who should conquer the Philistine, is not well consistent with the accounts afterwards given, of which we shall have occasion to take particular notice. 3. That Eliab's behaviour, as here represented, is not only remarkable but unaccountable and absurd. And 4. That the inquiries of a young man who is not said to have declared any intentions of accepting the challenge of the Philistine, would scarcely have been related to the king. But now if this passage be supposed to have been interpolated, we must see how the connexion stands upon its being omitted.

11 "When Saul and all Israel heard these words of the Philistine, they were dismayed, and greatly afraid."

32 "Then David said unto Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine."

No connexion can be more proper, and in this view David is represented as being at that time an attendant upon the king; and when we had been told just before (xvi. 21) that Saul had made him his armour-bearer,

we might justly expect to find him with him when the battle was set in array; xvii. 2. In this connexion David is also represented as fully answering the character before given of him: "A mighty valiant man, and a man of war," xvi. 18, and ready to fight with the giant upon the first proposal (for the account of the Philistine presenting himself forty days is in this passage here supposed to have been interpolated (xvii. 16). I shall leave it to the critical Hebrew reader to make what particular remarks he may think proper in respect to the style and manner of expression in these twenty verses; and let *Jesse go for an old man amongst men in the days of Saul*, &c.—Pilkington's Remarks upon several Passages of Scripture, p. 62, &c.

Ken.—Mr. Pilkington has filled fourteen pages with judicious remarks upon this supposed interpolation; to which pages I refer the reader; and shall only quote what is necessary to state the first and chief part; and to prepare for the confirmation, which will be here given, of the principal observation: not doubting, but if the chap. (1 Sam. xvii.) shall be thought interpolated from ver. 11 to ver. 32, the other parts there objected to will easily be given up also, on account of the absurdities which seem to attend them [see note of Pilkington above].

The authorities here brought to prove this great interpolation, are the internal evidence, arising from the *context*; and the external, arising from the Vatican copy of the Greek version. But how then reads the Alexandrian MS.? The "Remarks" acknowledge, that this MS. agrees here with the corrupted Hebrew; and therefore was probably translated (in this part) from some late Hebrew copy, which had been thus interpolated: see pp. 72, 75. Now that these two MSS. do contain different renderings in some places, I observed in pp. 398—404. And in this seventeenth chapter of Samuel, in verse 4, the Alex. MS. says (agreeably to the present Hebrew), that the height of Goliath was *six cubits and a span*, i. e., above ELEVEN feet; but the Vatican MS. (agreeably to Josephus*) that it was

* 'Tis necessary to show, that the Greek text of Josephus reads *πηνων ΤΕΣΣΑΡΩΝ*; because Hudson's *Latin version*, placed in the parallel column, in Hudson's edition (through a strange want of care, or through a strong spirit of conforming to the Hebrew text) reads *cubitum sex*. See lib. 6, cap. 9, sec. 1.

four cubits and a span, i. e., near EIGHT feet. And in verse 43, what the Vatican renders, *he cursed David by his gods*, the Alexandrian renders, *by his idols*. But, though the Heb. text might be consulted, and a few words differently rendered by the transcriber of one of these MSS., or by the transcribers of the MSS. from which these MSS. were taken; yet as these MSS. do contain in this chapter such Greek as is almost universally the same (in verb, noun, and particle), I presume, that they contain here the same translation, with the designed alteration of only a few words, and with the difference of the interpolated verses found in the Alexandrian MS.

But, after all, what if the Alex. MS., which now has these verses, should *itself* prove them interpolated? What, if the *very words of this very MS.* demonstrate, that these verses were not in some former Greek MS.? Certainly, if the Alex. MS. should be thus found, at last, not to contradict, but to confirm the Vatican, in its omission of these twenty verses; the concurrence of these authorities will render the argument much more forcible and convincing.

Let us then state the present question, which is, Whether the twenty verses, between verse 11 and verse 32, which are now in the Hebrew text, are interpolated. The Vatican MS. goes on, immediately from the end of the 11th verse (*—καὶ ἐφοβήθησαν σφοδρὰ*) to verse 32, which begins *καὶ εἶπε Δαυὶδ*; whereas the 12th verse in the Heb. begins, *not with a speech*, but with David's birth and parentage. If, then, the Alex. MS. begins its present 12th verse as the 32d verse begins, and as the 12th verse could not begin properly, I appeal to any man of judgment, *whether the transcriber was not certainly copying from a MS. in which the 32d verse succeeded the 11th verse*; and, if so, then *from a MS. which had not these intermediate verses*. Now, that this is in fact the case, will at once appear upon examining the Alexandrian copy; where the 12th ver. begins with *KAI ΕΙΠΕ ΔΑΥΙΔ*—exactly as the 32d verse begins, and as the 12th verse could not begin properly.

The case seems clearly to be, that the transcriber, having written what is now in the 11th verse, was beginning what is now the 32d verse; when, after writing *καὶ εἶπε Δαυὶδ*, he perceived that either the Hebrew or some other Greek copy, or the margin of

his own copy, had several intermediate verses. Upon which, without blotting out the significant word *ΕΙΠΕ*, he goes on to write the addition, thus fortunately leaving a decisive proof of his own great interpolation. If this addition was in the margin of that MS. from which the Alexandrian was transcribed, it might be inserted by that transcriber. But if it was inserted, either from the Hebrew, or from any other Greek copy, the transcriber of this MS. seems to have had too little learning for such a proceeding. If it was done by the writer of that *former* MS., then the interpolation may be 100 or 150 years older than the Alex. MS. Perhaps the earliest Christian writer who enlarges upon the strange circumstance of David's coming from the sheep to the army, is Chrysostom, in his homily upon David and Saul, so that it had then been long in some copies of the Greek version. The truth seems to be, that the addition of these twenty verses took its first rise from what Josephus had inserted, in his variation and embellishment of this history; but that many circumstances were afterwards added to his additions.

For (and it is extremely remarkable) though Josephus has some, he has not half the improbabilities which are found *at present* in the sacred history; as, for instance,—nothing of *the armies being fighting in the valley*, or *fighting at all*, when David was sent by his father; as in verse 19,—nothing of *the host going forth*, and *shouting for the battle*, at the time of David's arrival; as in verse 20, nothing of *all the men of Israel fleeing from Goliath*, as in verse 24; on the contrary, *the two armies* (it should seem) continued upon their *two mountains*,—nothing of *David's long conversation with the soldiers* (verses 25—27) in seasons so very improper, as whilst they were *shouting for the battle*, or whilst they were *fleeing from Goliath*; and *fleeing* from a man, after they had seen him, and heard him, *twice* in every day, *for forty days together* (verse 16); the two armies, all this very long while, leaning upon their arms, and looking very peaceably at one another,—nothing of Goliath's repeating his challenge *every morning and every evening*; as in verse 16. David ('tis said, ver. 23) happened to hear one of these challenges; but if he heard the *evening challenge*, it would have been then too late for the several transactions before, and the

long pursuit after, Goliath's death; and David could not well hear *the morning challenge*, because he could scarce have arrived so early, after travelling from Bethlehem to the army (about fifteen miles), and bringing with him *an ephah of parched corn, and ten loaves, and ten cheeses*, as in verses 17, 18,—nothing of encouraging any man to fight Goliath by *an offer of the king's daughter* (verse 25), which, as it seems from the subsequent history, had never been thought of; and which, had it been offered, would probably have been accepted by some man or other out of the whole army,—nothing of Eliab's reprimanding David, for *coming to see the battle*, as in verse 28; but for a very different reason: and, indeed, it is highly improbable that Eliab should treat him at all with contempt and scurrility, after having seen Samuel anoint him for the future king of Israel: see chap. xvi. 1, 13,—nothing of *a second conversation* between David and the soldiers, as in verses 30, 31,—nothing of *Saul and Abner's not knowing who was David's father*, at the time of his going forth against the Philistine; as in ver. 55,—nothing of David's being *introduced to the king by Abner*, in form, after killing the Philistine (ver. 67), at a time when the king and the captain of the host had no leisure for complimentary ceremony, but were set out (ver. 52) in *immediate and full pursuit of the Philistines*. Nor, lastly, is any notice taken here by Josephus of (what now begins the eighteenth chapter) *Jonathan's friendship for David*, which is related elsewhere, and in a different manner. On the contrary, as soon as Josephus has mentioned Goliath's death, and told us, that Saul and all Israel shouted, and fell at once upon the Philistines; and that, when the pursuit was ended, the head of Goliath was carried *by David into his own tent* (and he could have then *no tent of his own*, if he had not been then an officer in the army)—I say, as soon as Josephus has recorded these circumstances, he goes on to *Saul's envy and hatred of David, arising from the women's songs of congratulation*; exactly as these capital parts of the history are connected in the VATICAN MS. And with this circumstance I shall conclude these remarks, earnestly recommending the whole to the learned reader's attentive examination.

It must not, however, be forgot that the learned F. Houbigant has, in his Bible,

placed these twenty verses (from the 11th to the 32d) between hooks; as containing a passage, which comes in very improperly. And part of his note upon the place is this: *Hoc sublato, nihil restabit in contextu lacunosum, &c.* [see note of Houbigant below].

It will be objected, that the verses, here supposed to be interpolated, are *very many*—that it is not easy to conceive, *when* such an interpolation could have been introduced—and that, though several proofs have been given of interpolations in *the Greek version*, yet no one proof has been given of *any other passage interpolated in the Hebrew text*.

Now, as to the greatness of this interpolation, if the reader be surprised at this, I can acquaint him with another, that is much larger—consisting of 230 lines. This very wonderful interpolation begins at 2 Chron. ii. 7; and was made in an Hebrew MS. now in the British Museum, Harl. No. 5,506.

If it be inquired, as to this interpolation in Samuel, *when* it could possibly be introduced into the text? It may be observed, that *about the time of Josephus*, the Jews seem to have been fond of enlarging, and (as they vainly thought it) embellishing the sacred history, by inventing speeches, and prayers, and hymns, and also new articles of history, and these of considerable length: witness the several additions to the book of Esther; witness the long story, concerning *wine, women, and truth*, inserted amidst parts of the genuine history of Ezra and Nehemiah, and worked up into what is now called the first book of Esdras: witness the hymn of the three children in the fiery furnace, added to Daniel: and witness also the many additions in Josephus. Certainly then, some few remarks might be noted by the Jews, and some few of their historical additions, might be inserted, in the margin of their Hebrew copies; which might afterwards be taken into the text itself by injudicious transcribers.

The history of David's conquest of the mighty and insulting Philistine is certainly very engaging; and it gives a most amiable description of a brave young man, relying with firm confidence upon the aid of the *God of battle*, against a blaspheming enemy. 'Tis not therefore very strange, that some fanciful Rabbins should be particularly struck with the strange circumstances of the Philistine's daring to challenge all Israel,

and David's cutting off the giant's head with the giant's own sword. And then, finding that Josephus had said, that *David came from the sheep to the camp, and happened to hear the challenge*; the Rabbin might think it very natural, that David should be indignant against the giant, and talk valorously to the soldiers, and that the soldiers should mightily encourage David: and then (to be sure) this was the most lucky season to introduce the celebrated friendship of Jonathan for David; particularly, when (according to these additions) Jonathan had seen *Abner leading David in triumph to the king's presence*; every one admiring the young hero, as he proudly advanced, with the grim head of the Philistine in his hand. So that this multiform addition and fanciful embellishment of the Rabbin reminds one of the motley absurdity described by the poet in the famous lines—

Humano capiti cervicem pictor equinam
Jungere si velit, et varias inducere plumas,
&c.

The passage, supposed to be interpolated here, was in the Hebrew text before the time of Aquila; because there are preserved a few of the differences in those translations of it, which were made by Aquila, Theodotion and Symmachus. These verses, being thus acknowledged at that time, would doubtless be found in such copies, as the Jews then declared to be *genuine*, and which they delivered afterwards to Origen as such. And that Origen did refer to the Jews for such copies as *they held genuine*, he allows in his epistle to Africanus; for there he speaks of *soothing the Jews*, in order to get *pure copies* from them *κολακευειν Ιουδαιους και πειθειν, ινα μεταδωσιν ημιν των καθαρων και μηδεν πλασμα εχοντων*. — Kennicott's *Second Dissertation on the Hebrew Text*, page 419, &c.

Bishop Horsley.—12—31 These twenty verses are omitted in the Vatican copy of the version of the LXX. From this circumstance, corroborated in some degree by others in themselves of less weight, Dr. Kennicott condemns this whole passage of the history as an interpolation, and makes himself so sure of the conclusion, as to suggest that, in the next revival of our public translation, these twenty verses should be omitted. But I hope that whenever a revival of our public translation shall be undertaken, the advice of this learned critic

in this instance will not be followed. It appears, indeed, from many circumstances of the story, that David's combat with Goliath was many years prior in order of time to Saul's madness, and to David's introduction to him as a musician. First, David was quite a youth when he engaged Goliath (verses 33, 42); when he was introduced to Saul, as a musician, he was of full age (chap. xvi. 18). Secondly, his combat with Goliath was his first appearance in public life (verse 56) [יה הילל]; when he was introduced as a musician, he was a man of established character (chapter xvi. 18). Thirdly, his combat with Goliath was his first military exploit (verses 38, 39). He was a man of war when he was introduced as a musician (chap. xvi. 18). He was unknown both to Saul and Abner at the time when he fought Goliath. He had not, therefore, yet been in the office of Saul's armour-bearer, or resident in any capacity at the court. Now the just conclusion from these circumstances is, not that these twenty verses are an interpolation, but that the ten last verses of the preceding chapter, which relate Saul's madness, and David's introduction to the court upon that occasion, are misplaced. The true place for these ten verses seems to be between the 9th and the 10th of the eighteenth chapter. Let these ten verses be removed to that place, and this seventeenth chapter be connected immediately with the 13th verse of chap. xvi., and the whole disorder and inconsistency that appears in the narrative in its present arrangement will be removed.

15 *But David went and returned from Saul*; i. e., that whilst his brethren remained constantly with the army, David went, and came. It is not implied at this verse that David had previously resided at the court of Saul, and left the king upon the occasion of this war. This and the preceding verse are to be taken in connexion. And the fact asserted is, that David's three eldest brethren were in the army, but David was there only now and then, when his curiosity brought him.

Dr. A. Clarke.—The 12th verse, to the 31st inclusive, are wanting in the Septuagint; as also the 41st verse; and from the 54th to the end; with the *five* first verses of chap. xviii., and the 9th, 10th, 11th, 17th, 18th, and 19th of the same.

All these parts are found in the Codex

Alexandrinus; but it appears that the MS. from which the Codex Alexandrinus was copied, had them not. Dr. Kennicott has rendered it very probable that these portions are not a genuine part of the text.

Notwithstanding what Bishop Warburton and others have done to clear the chronology of the present printed Hebrew, it is impossible to make a clear consistent sense of the history, unless these verses are omitted. Let any one read the *eleventh* verse in connexion with the *thirty-second*, leave out the *forty-first*, and connect the *fifty-fourth* with the *sixth* of chap. xviii., and he will be perfectly convinced that there is nothing wanting to make the sense complete; to say nothing of the other omissions noted above. If the above be taken in as genuine, the ingenuity of man has hitherto failed to free the whole from apparent contradiction and absurdity. I must confess, that where every one else has failed, I have no hope of succeeding: I must, therefore, leave all further attempts to justify the chronology, and refer to those who have written *for* and *against* the genuineness of this part of the common Hebrew text.

In the *general dissertation* which Dr. Kennicott has prefixed to his edition of the Hebrew Bible, he gives additional evidence that the verses in question were not found originally in the Septuagint, and consequently not in the Hebrew copy used for that version. Several MSS. in the Royal Library at Paris either omit these verses, or have them with *asterisks* or notes of *dubiousness*. And the collation by Dr. Holmes and his continuators has brought further proof of the fact. From the whole, there is considerable evidence that these verses were not in the Septuagint in the time of Origen; and if they were not in the MSS. used by Origen, it is very probable they were not in that version *at first*; and if they were not in the Septuagint at first, it is very probable that they were not in the *Hebrew text* one hundred and fifty years before Christ; and if not *then* in the Hebrew text, it is very probable they were not in that text *originally*. — See “*Dissertation on Gen.*,” p. 9; and “*Remarks on Select Passages*,” p. 104.

I have only to remark here, that the *historical books* of the Old Testament have suffered more by the carelessness or infidelity of transcribers than any other parts of the

sacred volume; and of this the two Books of Samuel, the two Books of Kings, and the two Books of Chronicles, give the most decided and unequivocal proofs. Of this also the reader has already had considerable evidence; and he will find this greatly increased as he proceeds.

It seems to me that the Jewish copyists had not the same opinion of the *Divine inspiration* of those books as they had of those of the *law* and the *prophets*; and have therefore made no scruple to insert some of their own *traditions*, or the glosses of their doctors, in different parts; for as the whole must evidently appear to them as a *compilation* from their *public records*, they thought it no harm to make *different alterations* and *additions* from *popular statements* of the same facts, which they found in *general circulation*. This is notoriously the case in Josephus; this will account, and it does to me very satisfactorily, for many of the *various readings* now found in the Heb. text of the *historical books*. They were held in less *reverence*, and they were copied with less *care*, and emended with less *critical skill*, than the *pentateuch* and *prophets*; and on them the hands of careless, ignorant, and temerarious scribes, have too frequently been laid. To deny this, only betrays a portion of the same ignorance which was the parent of those disorders; and attempts to blink the question, though they may with some be an argument of *zeal*, yet, with all the sincere and truly enlightened friends of Divine revelation, will be considered to be as dangerous as they are absurd.

Where the rash or ignorant hand of man has fixed a *blot* on the Divine records, let them who in the providence of God are qualified for the task wipe it off; and while they have the thanks of all honest men, God will have the glory.

Houb.—*David autem filius hominis Ephratai.* Deest in Codice Rom. Græco quidquid in Hebræo legitur a versu 11 usque ad versum 32. Quod quidem videri potest ex aliis sacris monumentis huc allatum, non tamen in omnes codices introductum, quia non necessarium. Nam eo sublato, nihil restabit in contextu lacunosum; nec series abruptitur, si jungis versum undecimum, cum trigesimo secundo, ut apud editionem Romanam. Parum credibile est eundem scriptorem sacrum, qui antea narravit Davidem esse filium Isai, habuisse Isai filios

octo, primogenitum esse Eliab, alterum Abinadab, tertium Samma, et cætera id genus, hæc eadem mox iterasse; hæc enim non erant ejusmodi, ut iteranda esse viderentur. Ita explicatur, cur hæc Græci Intt. omiserint; quia nempe non omnium hæc essent codicum Hebræorum. Neque hæc tamen hod. ex codicibus delenda sunt, quanquam non necessaria; quia nimirum ex aliis sacris deprompta sunt monumentis, hicque interpolata. Nos hæc uncinis includimus, ut intelligatur hæc non esse ejusdem, cujus sunt reliqua, scriptoris, et ne accusetur hujus libri sacer scriptor, tanquam contextum suum iterationibus otiosis, neque ex re natis infercisset...

Dathe.—Pericopa, quæ sequitur inde versu 12 usque ad versum 32, tam parum cohæret cum eis, quæ de Davide sub finem præcedentis capitis narrata sunt, ut quivis lector facile intelligat, hæc cum illis nullo modo posse conciliari. Quis non miretur, armigerum Sauli belli tempore domum rediisse ad gregem pascendum? Nihil in antecedentibus dictum est de præmiis a Saulo propositis ei, qui cum Goliatho certamen inierit; et Goliatho a Davide interfecto hic nullum horum præmiorum accipit. Fratres Davidis eum reprehendunt, quod non domi manserit et prælii spectator esse voluerit; quasi vero armiger regis gregem potius pascere quam prælio interesse debeat: et quam mira est Davidis humanitas, qui reprehensiones tam iniquas æquo animo fert. Tandem, qui fit, ut David, qui antea Saulo tam familiaris fuerat, non eum ipse adeat et de spe ei proposita, qui cum Goliatho pugnare velit, interroget? Quibus argumentis ex rebus, quæ narrantur, desumtis accedunt alia, quæ fere extra omnem dubitationem ponunt, totam hanc pericopam esse interpolatam. Omissis his versibus undecimus cum tricesimo secundo optime cohæret, quod fieri vix posset, si partem historiæ veræ constituerent. Nihil dico de otiosa repetitione filiorum Isæi, qui jam antea fuerant nominati cap. xvi. 9, neque de stili diversitate, quam alii urgent. Id vero in questione critica maximi est momenti, quod desit hæc pericopa tota in codice Vaticano, et, quod valde probabile sit, eam quoque in codice Alexandrino defuisse. Incipit enim ille locus in cod. Alex. v. 12. καὶ εἶπε Δαυὶδ υἱὸς ἀνθρώπου Ἐφραθαίου, cum tamen verba textus tantum habent: וַיִּרְאֵם בֶּן אִישׁ אֶשְׁרֵי. Unde igitur aliud: καὶ εἶπε? Nimirum ab initio, uti in cod. Vat., legebantur post vers. 11

verba versus 32. καὶ εἶπε Δαυὶδ πρὸς Σαούλ. Sed scriba, postquam scripserat καὶ εἶπε, vidit vel in margine, vel in alio codice pericopam illam, quæ incipit: καὶ Δαυὶδ υἱὸς ἀνθρώπου Ἐφραθαίου. Igitur hanc quoque inseruit, relictis illis verbis: καὶ εἶπε, quæ haud obscure produnt, in illo codice, quem describebat, hanc pericopam lectam non fuisse. — Quid mirum igitur, viros doctos jam dudum de ejus ἀθενεῖα dubitasse? In his inprimis est Kennicottus, qui in dissert. ii. super ratione textus Hebr., p. 402 popularem suum Pilkingtonum citavit, qui prolixè probavit, h. l. esse interpolatum. Idem de eo judicarunt Hubigantius et Michaëlis in notis ad vers. Germ. et Eichhorn in introduct. ad Vet. Test., p. ii., p. 464. Neque vero solum hic locus paulo longior, sed etiam in sequentibus nonnulli breviores similem suspensionem præbent, de quibus ad singulos breviter lectores nostros admonebimus. Unum tantum addo de origine harum interpolationum. Assentior nimirum Cl. Eichhornio, qui (l. c., p. 494) existimat, eas non esse ex libris scriptis, sed ex traditionibus, quæ varia et vario modo de certamine illo Davidis cum Goliatho et fati ejus in aula Sauli referebant, quæ deinceps ab alio margini fortasse fuerunt adscriptæ et tandem textui insertæ. Antiquissimas tamen eas has interpolationes, apparet ex eo, quod jam Josephus eas in versione Græca legit; hinc mirum non est, eos in omnibus codd. Hebr. nostrorum temporum reperiri. Ut vero eo melius intelligatur, eas salvo reliquo contextu abesse posse, litteris minoribus eas curavi imprimendas, atque si in lectione omittantur, nemo hæsitabit, manifesto indicio eas ab alia manu esse insertas.

Maurer.—Sic Dathius, præeuntibus Kennicotto, Eichhornio, aliis, quibus consentit Gesenius Gr. ampl., p. 751. Negari non potest, narrationem pugnare non solum cum xvi. 14 sqq., sed etiam cum iis, quæ infra xvii. 55 sqq. exposita leguntur. Malim tamen hanc discrepantiam ex fontium, quibus scriptor utebatur, diversis relationibus quam ex interpolatione repetere. Non obstat, quod versibus 12—31 omissis undecimus cum tricesimo bene cohæret. Cf. simillimum exemplum Jos. x. 12—15. Coll. iv. 9; viii. 12, 13, 30 sqq. Nec major vis est וַיִּרְאֵם vs. 12, quæ non habet, quo referatur; hæc enim a scriptore per imprudentiam transscripta est. Ad versionem Græcam autem quod attinet, hujus in uno alteroque

codice ex mero emendandi studio omissam esse universam hanc pericopen, satis certo colligitur ex Josepho, qui, quæ hic narrantur, omnia exhibet. Atque sic etiam judicandum putō de loco xii. 12 coll. cum viii. 5, de locis infra sequentibus vs. 55, sqq. xviii. 1—5, 9—11, 17—19, 21, ex., quos ad unum omnes suspectos habent critici isti. Scriptori diversos commentarios, qui de eadem re alio et alio modo exponerent, ad manus fuisse, plane apparet ex cap. xxvi. coll. cum xxiii. 19—xxiv. 23.

Ver. 12.

וְדָוִד בֶּן־יִשָּׁי אֶפְרַתִּי הָיָה מִבֵּית
לֵחֶם יְהוּדָה וְשִׁמּוֹ יִשְׁי וְלוֹ שְׁמֹנֶה
בָּנִים וְהָיָה בִּימֵי שָׁאֻל זָקֵן בָּא
בַּאֲנָשִׁים :

הב' בפחח

[Alex.] καὶ εἶπεν Δαυὶδ υἱὸς ἀνθρώπου Ἐφραθαίου. οὗτος ἐκ Βηθλεὲμ Ἰούδα, καὶ ὄνομα αὐτῷ Ἰεσσαί, καὶ αὐτῷ ὅκτω υἱοί. καὶ ὁ ἀνὴρ ἐν ταῖς ἡμέραις Σαουλ πρεσβύτερος ἐγγλυθὼς ἐν ἀνδράσιν.

Au. Ver.—12 Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul.

Now David was the son of that Ephrathite of Beth-lehem-judah.

Houb.—היה מכנה לחם. Melius *יהה*, ille autem erat de Beth-lehem. Nam id, quod Vulgatus, de qua supra dictum est, non sapit Sacrum hujus libri scriptorem, qui quidem non solet ad ea, quæ ante dicta sunt, allegare lectores.....

And the man went among men for an old man in the days of Saul.

Houbigant.—Quique, Saule regnante, erat senex, perveneratque ad multos annos.

Syrus, בשנים, in annos ex scripturâ Codex Complut., quam etiam exsequitur Codex Complut., eâque legitimâ. Frustrâ argumentatur contra Lud. Cappellum Buxtorfius, nusquam legi בשנים. Nam, cum sæpius legatur cur, venire in annos non sit loquendi forma Hebraica, teste præsertim Syro Interprete.

Maurer.—Pro בָּנָיִם vs. 12 legendum videtur בָּנָיִם.

Ver. 18.

וְאֶת־אֲחִיָּהּ תַּפְנֹךְ לְשִׁלּוֹם וְאֶת־
עֶרְבָתָם תִּקַּח :

[Alex.] καὶ τοὺς ἀδελφούς σου ἐπισκέψῃ εἰς εἰρήνην, καὶ ὅσα ἂν χρήζῳσιν γνώσῃ.

Au. Ver.—18 And carry these ten cheeses [Heb., cheeses of milk] unto the captain of their thousand [Heb., captain of a thousand], and look how thy brethren fare, and take their pledge.

Bp. Patrick.—18 Look how thy brethren fare, and take their pledge.] Some think that they went to war, in those days, at their own charge, and were not paid by the king. Provision, therefore, beginning to fail, Jesse's sons had sent to him for a supply, and by a certain token. Which their father bids David take with him, to know if it were theirs. So some expound the word *pledge*. But others think that if they had borrowed money, or pawned anything for it, he ordered David to redeem it; or that he should bring something from them, that might certify him of their health. Others translate the word not *pledge* but *business*: and take the sense to be, Bring me word what they do; how they behave themselves; what company they keep, and whom they associate themselves withal.

Gesen.—וְאֶת־עֶרְבָתָם תִּקַּח, and bring from them a pledge, token.

Ver. 19.

Au. Ver.—Valley of Elah. See notes on verse 2.

Ver. 21.

וַתַּעַרְךָ יִשְׂרָאֵל וּפְלִשְׁתִּים מִעַרְכָּה
לְקִרְאָת מִעַרְכָּה :

[Alex.] καὶ παρετάξατο Ἰσραὴλ καὶ οἱ ἀλλόφυλοι παράταξιν ἐξεναντίας παρατάξεως.

Au. Ver.—21 For Israel and the Philistines had put the battle in array, army against army.

Houb.—והעך ישראל ופלשה. Lege יעך, et struxit acies Israel, vel יערכו; sic omnes veteres. Liqueat hujus verbi nominativum esse *Israel et Philistaos*, non autem ipsam pugnae aciem, המערכה; itaque non ferendum istud תעך in genere feminino.

Ver. 22.

וַיֵּשֶׁב דָּוִד אֶת־הַפָּלִים מִעָלָיו עַל־יָד
שׁוֹמֵר הַפָּלִים וְגו'

[Alex.] καὶ ἀφῆκεν Δαυὶδ τὰ σκεύη αὐτοῦ ἀφ' ἑαυτοῦ ἐπὶ χεῖρα φύλακος, κ τ λ.

Au. Ver.—22 And David left his carriage

[Heb., the vessels from upon him] in the hand of the keeper of the carriage, &c.

Ged.—And David left his charge with the store-keeper.

Dathe.—22 *David deposuit ea, quæ ferebat, apud custodem impedimentorum, &c.*

Houb.—*David sarcinis relictis ei qui custos erat sarcinarum.*

Ver. 23.

וְהָיָא וּמִדְבַּר עֲפִים וְהָפָה אִישׁ
הַפְּלִיִּים עוֹלָה גְלִית הַפְּלִשְׁתִּי שָׁמוּ מִגֵּר
מִפְּעֶרְזֹת פְּלִשְׁתִּים וְגו'
מִמִּצְרֹחַ קִי

[Alex.] καὶ αὐτοῦ λαλοῦντος μετ' αὐτῶν, ἰδοὺ ἀνὴρ Ἀμεισάιος ἀνέβαινεν, Γολιάθ ὁ Φιλισταίος ὄνομα αὐτῷ ἐκ Γέθ, ἐκ τῶν παρατάξεων τῶν ἀλλοφύλων, κ.τ.λ.

Au. Ver.—23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them.

Champion. See notes on ver. 4.

Armies.

Gesen.—מִצְרֹחַ f. (r. צָרַח) plur. מִצְרֹחִים, constr. מִצְרֹחֵהוּ.

1. *A row, pile, arranged in order.* 2. Plur. *ranks* of an army, *array, army* in battle-array, host, 1 Sam. xvii. 8, 10, 26, 45, al.

Prof. Lee.—מִצְרֹחַ, *Disposition, order, arrangement, &c.* — of battle, 1 Sam. iv. 16; xvii. 8, 22, 48.

Maurer.—מִצְרֹחַ. Gesenius, Winerus, alii מִצְרֹחַ vel *catervam hominum* esse dicunt vel *loca plana*, i. e., *castra in patenti et aperto campo sita*, coll. ^{עֲרֹבָה} ^{ערב}. Fortasse tamen pro מִצְרֹחַ efferendum est מִצְרֹחַ (a מִצְרֹחַ cum Kam. imp. cf. stat. constr. sg. מִצְרֹחַ), ut castra Philistæorum per contentum speluncæ dicantur. K'ri legendum præcipit מִצְרֹחֵהוּ.

Ver. 29.

— הֲלֹא דָבָר הָיָא :

[Alex.] οὐχὶ ῥῆμα ἔστιν;

Au. Ver.—29 And David said, What have I now done? *is there* not a cause?

Is there not a cause?

Pool.—Either, 1. Of my coming; my father sent me on an errand. Or rather, 2. Of my thus speaking: is there not reason in what I say? Is this giant invincible? is

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our God unable to oppose him, and subdue him?

Bishop Horsley.—*Is there not a cause? Rather, Was it more than a word?*

Dr. A. Clarke.—I believe the meaning is what several of the versions express: *I have spoken but a word.* And should a man be made an offender for a word?

Ver. 34—36.

וַיֹּאמֶר דָּוִד אֶל־שָׂאוּל רֵעָה הִנֵּה
עֲבָדְךָ לֹא־בָּא וְגָא הָאִרִי וְאִתִּי
הַדּוֹב וְנִשְׂאָה זֶה מִהָעֶדֶר : 35 וַיִּצְּאֵנִי
אֲחֵרָיו וְהַפְּתִיו וְהַצִּילֵנִי מִפִּי וַיִּקֶּם עָלַי
וְהַחֲזִיקֵנִי בְּזִקְלוֹ וְהַפְּתִיו וְהַמִּיתֵנִי :
גַּם אֶת־הָאִרִי גַם־הַדּוֹב הִפָּה עֲבָדְךָ 36
וְהִנֵּה הַפְּלִשְׁתִּי הָעֶגְלָה הִנֵּה כְּאֶתֶד
מִהֶם כִּי חָלַף מִעֲרֹכֶת אֲלֵהֶם הָיִים :

דגש החיו בדגש

ר' שפ' v. 34.

34 καὶ εἶπε Δαυὶδ πρὸς Σαούλ, ποιμαίνων ἦν ὁ δοῦλός σου τῷ πατρὶ αὐτοῦ ἐν τῷ ποιμνίῳ· καὶ ὅταν ἤρχετο ὁ λέων, καὶ ἡ ἄρκος, καὶ ἐλάμβανε πρόβατον ἐκ τῆς ἀγέλης, 35 καὶ ἐξεπορεύομην ὀπίσω αὐτοῦ καὶ ἐπάταξα αὐτόν, καὶ ἐξέσπασα ἐκ τοῦ στόματος αὐτοῦ· καὶ εἰ ἐπανίστατο ἐπ' ἐμέ, καὶ ἐκράτησα τοῦ φάρυγγος αὐτοῦ, καὶ ἐπάταξα, καὶ ἐθανάτωσα αὐτόν. 36 καὶ τὸν λεοντα καὶ τὴν ἄρκον ἔτυπεν ὁ δοῦλός σου, καὶ ἔσται ὁ ἀλλοφύλος ὁ ἀπερίτμυτος ὡς ἐν τούτων· οὐχὶ πορεύομαι καὶ πατάξω αὐτόν, καὶ ἀφελῶ σήμερον θνείδος ἐξ Ἰσραὴλ; διότι τίς ὁ ἀπερίτμυτος οὗτος, ὃς ὠνείδισε παράταξιν θεοῦ ζῶντος;

Au. Ver.—34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb [or, kid] out of the flock:

35 And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

Geddes, Booth.—34 And David said to Saul, Thy servant tended his father's flock, and if there came a lion or a bear, and took a lamb out of the flock, 35 Then I pursued him and smote him, and snatched it from his mouth: and if he arose against me, I caught him by his beard and smote him and slew him. 36 Both lions and bears hath

thy servant smitten, and this uncircumcised Philistine shall be like one of them : let me go then, and smite him, and take away the reproach from Israel; for who is that uncircumcised Philistine, that he should defy the hosts of the living God [LXX, Vulg.]?

Dr. A. Clarke.—35 The slaying of the lion and the bear mentioned here, must have taken place at two different times; perhaps the verse should be read thus: *I went out after him* (the lion), *and smote him*, &c. *And when he* (the bear) *rose up against me, I caught him by the beard, and slew him.*

Houb.—34 *Respondit Sauli David : servus tuus pascebat patris sui greges, veniebatque leo, vel ursus, et ovem caulis auferebat; 35 Ego exhibam, cædebam eum, prædamque ore ejus liberabam; qui cum me aggrediebatur, ego crinibus ejus apprehensis, percutiebam eum et enecabam. 36 Servus tuus leonem et ursum occidit; erit igitur iste Philistæus incircuncisus, sic tanquam unus ex eis, propterea quod agminibus Dei vivi fecit contumeliam.*

Dathe.—34 *Cum oves pascere apud patrem meum, inquit David, accidit, ut leo aut ursus veniret et auferret oviculam e grege; 35 Tum ego cum persecutus occidi et prædam ejus faucibus eripui. Quodsi me aggrediebatur, comprehensa ejus barba eum percussi et interfeci. 36 Sic de leone et urso victor ego discessi, &c.*

Maurer.—34 *וַיָּבֹא הָאִישׁ וַיִּזְכֹּר לְדָוִד.* Hæc verba, in quibus explicandis mire argutati sunt interpretes, præeunte Ewaldo Gr. crit., p. 597 sic explicanda censemus: *et venit leo, etiam cum urso.* Articulus notos istos et perpetuos gregis hostes designat. Cf. *ὁ λύκος*, Jo. x. 12. Quod leo nullam ferarum in societatem admittit (*quia*, ut ait Damir Arabs, *nullam videt sibi parem*), id interpretationi a nobis propositæ neutiquam obstat. Nam verba *venit leo cum urso* hic nihil aliud sibi velle, quam: nunc leonem nunc ursam venisse, et per se clarum est et ex sequentibus patet. Igitur facile carebis Michaëlis conjectura, pro *וַיִּזְכֹּר לְדָוִד* legi jubentis *וַיִּזְכֹּר*, *et venit ursus...* *וַיִּזְכֹּר*.—Lectorem *וַיִּזְכֹּר*, quæ ex ed. Jacobi Chajjim (1525), in qua primum comparuit, in omnes fere recentiores editiones irrepsit, merum errorem esse, vix est quod moneam.

Ver. 37.

Au. Ver.—The lion, &c., and the bear.
Ged., Booth.—Lions, &c., and bears.

Ver. 38.

וַיַּלְבִּישׁ שָׂאוּל אֶת־דָּוִד בְּמִדְּיוֹ וּבָרָ

καὶ ἐνέδυσσε Σαοὺλ τὸν Δαυὶδ μανδύαν, κ.τ.λ.

Au. Ver.—38 And Saul armed David with his armour [Heb., clothed David with his clothes], and he put an helmet of brass upon his head; also he armed him with a coat of mail.

Pool.—*With his armour*; either, 1. With Saul's own armour which he used to wear in battle; which seems not to agree with the extraordinary height of Saul's stature, 1 Sam. x. 23; nor is it like that Saul would disarm himself, when he was going forth to the battle, ver. 20, 21. Or 2. With armour taken out of his armory. Or rather, 3. *With his vestments, or garments.* For, 1. So the Hebrew word properly and usually signifies; and so this same word is translated, 1 Sam. xviii. 4. 2. His armour is distinguished from this, and is particularly described in the following words. He seems therefore to speak of some military vestments which were then used in war, and were contrived for defence; such as buff-coats now are.

Ver. 39.

וַיַּחַזְקֵה דָּוִד אֶת־חַרְבּוֹ מֵעַל לְמִדְּיוֹ
וַיֵּאָחַז לִלְבָּתָהּ כִּי לֹא־נִסְּתָה וַיֵּאָמֶר דָּוִד
אֶל־שָׂאוּל לֹא־אֶחָבֶל לִלְבָּתָהּ כִּי־בָּאָלָהּ כִּי
לֹא־נִסְּתִי וַיִּסְרַם דָּוִד מֵעַלָּיו :

καὶ ἔζωσε τὸν Δαυὶδ τὴν ῥομφαίαν αὐτοῦ ἐπάνω τοῦ μανδύου αὐτοῦ, καὶ ἐκοπίασε περιπατήσας ἅπαξ καὶ δὶς. καὶ εἶπε Δαυὶδ πρὸς Σαοὺλ. οὐ μὴ δύναμαι παρευθῆναι ἐν τοῦτοις, ὅτι οὐ πεπείραμαι. καὶ ἀφαιροῦσιν αὐτὰ ἀπ' αὐτοῦ.

Au. Ver.—30 And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him.

And he assayed to go, &c.

Bishop Horsley.—*Rather, and he was awkward in going; or, and he moved awkwardly, because he was not accustomed. And David said unto Saul, I cannot stir in these, for I have not been accustomed.*

He was awkward in going, or, he moved awkwardly. ἐκοπίασε περιπατήσαι, LXX [Alex.]. καὶ ἔσκαζεν ἀπειρος ὢν, Symmachus. καὶ ἔχωλαiven Δαβιδ ἐν τῷ βαδίσειν, Hexaplar versions. I refer the verb *וַיֵּאָחַז* to

the root **אָל**. See that root in Parkhurst's Lexicon.

Gesen.—Hiph. **הוֹאִיל**, *to will*, but used in two senses, viz. 1. Of one who *undertakes* that which he *wills*, however difficult, implying active volition, i. q. *to take upon oneself, to assay*; Sept. often *ἀρχομαι*, *to begin*. Seq. gerund. Gen. xviii. 27, 31; Josh. xvii. 12; Judg. i. 27, 35; 1 Sam. xvii. 39. Seq. verb. fin. *ἀσυνδέτως*, Deut. i. 5. **נִסֵּיתִי**, *for I have not yet tried them*.

Gesen., Thes.—Hiph. **הוֹאִיל**, *voluit*. Triplici modo dicitur. Ac 1) de eo, qui id quod vult *aggredditur*, et, licet arduum sit, *conatur* (vom thätigen Wollen, Angreifen, Unternehmen). LXX undecies *ἀρχομαι*. Deut. i. 5: **הוֹאִיל** כִּסְפֵּה בָּאָר אֶת־הַמִּוִּנְיָה הַזֹּאת *Moses aggressus est interpretari hanc legem*. 1 Sam. xvii. 39: **נִסֵּיתִי** וְנִאֵל לִנְכֹּחַ כִּי לֹא נָסִיתִי *conatus est ire, nam (antea) non tentaverat*.

Ged.—And over his armour [Saul] begirt him [LXX, so *Booth.*] with his own sword. Once and again [LXX, so *Booth.*], David essayed to walk in this armour; *but could not*, because he was unexperienced: he therefore said to Saul: “I cannot walk in these; as I am not experienced.”

Booth.—And over his armour he girded [LXX] his own sword. Once and again [LXX] David attempted to go, *but could not*; for he had not been accustomed to them. And David said to Saul, I cannot go with these, for I have not been accustomed to them, &c.

Ver. 40.

וַיִּקַּח מִקִּלְוֵי בָדָדוֹ וַיִּבְחַר־לֵוֹ חֲמִשָּׁה חֲלָקִי אֲבָנִים וּמִן־הַפֶּחַל וַיִּשֶׂם אֹתָם בְּכִלֵּי הָרֶעִים אֲשֶׁר־לֵוֹ וּבִילָקוּט וּמַלְעֵוֹ כִּיגִּוּ וַיִּגַּשׁ אֶל־הַפִּלִּשְׁתִּי :

καὶ ἔλαβε τὴν βακτηρίαν αὐτοῦ ἐν τῇ χειρὶ αὐτοῦ. καὶ ἐξελέξατο ἑαυτῷ πέντε λίθους λείους ἐκ τοῦ χεϊμάρρου, καὶ ἔθετο αὐτοὺς ἐν τῷ καδίῳ τῷ ποιμενικῷ τῷ ὄντι αὐτῷ εἰς συλλογήν, καὶ σφενδόνῃ αὐτοῦ ἐν τῇ χειρὶ αὐτοῦ. καὶ προσῆλθε πρὸς τὸν ἄνδρα τὸν ἀλλόφυλον.

Au. Ver.—40 And he took his staff in his hand, and chose him five smooth stones out of the brook [or, valley], and put them in a shepherd's bag [Heb., vessel] which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine.

Smooth stones.

Bp. Patrick.—Or rather *cleft stones*: not whole and entire, but broken. For the word

signifies *partitions*; and, therefore, denotes the stones to have been ragged; and sharp pointed were most fit for his purpose (see De Dieu).

Gesen.—**חֲלָקִי** adj. *smooth*. 1 Sam. xvii. 40 **חֲמִשָּׁה חֲלָקִי אֲבָנִים**, *five smooth of the stones*, i. e., five smooth stones. For this idiom comp. Is. xxix. 19; Hos. xiii. 2. See Lehrs., p. 678.

Prof. Lee.—**חֲלָקִי**, m. pl. constr. **חֲלָקִי**, *Smooth (pieces) of stones*, 1 Sam. xvii. 40, al.

non occ. Arab. **حَالِقٍ**, *acutus, radere aptus*.

Brook. See notes on Numb. xxiv. 26, vol. i., p. 610.

Which he had, &c.—*drew near to the Philistine.*

Ged., Booth.—Which he had with him; thus with a scrip and a sling in his hand, he drew near to the Philistine.

Ver. 43.

וַיֹּאמֶר הַפִּלִּשְׁתִּי אֶל־דָּוִד הַכֵּלָב אֲנִי כִּי־אַתָּה בֶּאֱיָאֲלִי בַּמַּחֲלֹות וְנִמְלָא הַפִּלִּשְׁתִּי אֶת־דָּוִד בְּאַלְקָיו :

καὶ εἶπεν ὁ ἀλλόφυλος πρὸς Δαυὶδ, Ὡσεὶ κύων ἐγὼ εἰμι, ὅτι σὺ ἔρχῃ ἐπ' ἐμέ ἐν ῥάβδῳ καὶ λίθοις; καὶ εἶπε Δαυὶδ, Οὐχί, ἀλλ' ἡ χεὶρῶν κυνός· καὶ καταράσαιο ὁ ἀλλόφυλος τὸν Δαυὶδ ἐν τοῖς θεοῖς αὐτοῦ.

Au. Ver.—43 And the Philistine said unto David, *Am I a dog*, that thou comest to me with staves? And the Philistine cursed David by his gods.

With staves.

Geddes, Booth.—With staves and with stones [LXX].

By his gods. So *Houb., Patrick.*

Dathe, Geddes, Boothroyd.—By his god [*Dagon*].

Ver. 46.

Au. Ver.—46 This day will the Lord deliver thee [Heb., shut thee up] into mine hand; and I will smite thee, and take thee head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, &c.

The carcasses.

Ged., Booth.—Thy carcase, and [LXX] the carcasses, &c.

Ver. 50.

Au. Ver.—50 So David prevailed over the Philistine with a sling and with a stone,

and smote the Philistine, and slew him; but *there was* no sword in the hand of David.

Pilkington, Dathe, Ged., and Booth. suppose that this verse is an interpolation.

Pilkington.—The next passage omitted in the Vatican copy is the 50th verse of chap. xvii., which is a sort of a recapitulation that is entirely needless; the sense is complete, and the connexion regular, without it. The connexion, in the Vatican copy, stands thus:

49 The *Philistine* fell upon his face to the earth.

51 And *David* ran and stood upon him, and took his sword, &c.

When this is mentioned, was it at all necessary, was it at all proper, to say, in the preceding verse, that there was no sword in the hand of *David*, after the particulars of his accoutrements had been given us in the 40th verse? and when we are told in the 39th, that after he had girded on his sword upon his armour, and had assayed to go, finding them inconvenient, he put them off from him?

Dathe.—Hic versus interrumpit seriem narrationis et aliis verbis modo dicit, quod in versu antecedenti jam dictum erat. Non legitur in cod. Vat.

Houbigant.—50 *Sic David vicit Philisthæum fundæ lapide, percussusque interfecit.* 51 *Nam quia gladium non habebat, ivit festinanter, &c.*

Hunc versum omisere Græci Intt. non tamen omittendum. Nam constat series, neque otiosa est, eo non sublato: vide versionem.

Ver. 52.

וַיִּקְרָא אֶל־יִשְׂרָאֵל וַיְהוּדָה וַיִּרְדּוּפִי אֶת־הַפְּלִשְׁתִּים עַד־בְּרֹאֵךְ צִיָּא וְעַד שְׁעָרֵי עֶקְרוֹן וַיִּפְּלֵי חֲלָלִי פְּלִשְׁתִּים בְּיָדִי שְׁעָרִים וְעַד־גֹּת וְעַד־עֶקְרוֹן :

καὶ ἀνίστανται ἄνδρες Ἰσραὴλ καὶ Ἰούδα, καὶ ἡλάλαξαν, καὶ κατεδίωξαν ὅπισω αὐτῶν ἕως εἰσόδου Γέθ, καὶ ἕως τῆς πόλεως Ἀσκάλωνος· καὶ ἔπεσον τραυματαῖαι τῶν ἀλλοφύλων ἐν τῇ ὁδῷ τῶν πυλῶν καὶ ἕως Γέθ, καὶ ἕως Ἀκκαρών.

Au. Ver.—52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

Ged.—52 And the men of Israel and of Judah arose and shouted, and pursued the Philistines unto the entrance of Gath [LXX, Josephus; so *Booth.*], and the gates of Ekron: and all the way to the gates, both of Gath and Ekron, lay slaughtered Philistines.

Ver. 54—58; CHAP. XVIII. 1—5.

Au. Ver.—54 And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

55 And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, *As* thy soul liveth, O king, I cannot tell.

56 And the king said, Enquire thou whose son the stripling is.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul, with the head of the Philistine in his hand.

58 And Saul said to him, Whose son *art* thou, *thou* young man? And David answered, *I am* the son of thy servant Jesse the Beth-lehemite.

CHAP. XVIII.

1 And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2 And Saul took him that day, and would let him go no more home to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stripped himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

5 And David went out whithersoever Saul sent him, and behaved [*or*, prospered] himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

Pilkington, Dathe, Ged., and Booth. suppose that these verses are an interpolation; they are wanting in the Vatican edition of the LXX.

Pilkington.—54 From the 54th verse of the 17th chapter to the 6th of the 18th, we have an account, 1st. That when Saul saw

David go forth against the Philistine, neither he, nor Abner, the captain of the host, knew who the young man was. 2dly. That Jonathan, Saul's son, instantaneously conceived a violent affection for him, loved him as his own soul, and stripped himself of all his armour, and his garments, to give them to David. And 3dly. That Saul set him over his men of war. Accounts, which, when examined, will neither appear probable, nor consistent with the other parts of this history. For 1st. I have already had occasion to observe, that David's first introduction to Saul is represented to have been upon account of his being a skilful musician: and that he had so far gained upon Saul's affections, that he had made him his armour-bearer, and advanced him to a post, that required his frequent attendance upon the king's person: and 2dly. That Saul knew whose son this youth was, because he had sent to Jesse, to let him know that his son had found favour in his sight. 3dly. That Saul should so readily permit a youth, that was unknown to him, to accept the challenge of Goliath, and risk the fate of all Israel upon his success, according to the terms the giant had proposed, xvii. 9, will either not easily gain credit, or will be looked upon as a remarkable instance of rashness and indiscretion in the king of Israel. 4thly. To suppose this to have been the first introduction of David to the king and court, must make the account here given of Jonathan's affection to him, and his manner of expressing it, appear very extraordinary. Admitting him to have been in the family before; an officer, in high esteem with the king; and who had, upon other occasions, shown himself to be "a mighty valiant man and prudent in matters, and a comely person, and one favoured of the Lord;" as he is represented xvi. 18, these shew the grounds of Jonathan's regard for him; and well account for that affection of his towards David, mentioned in other places, and in a different manner. See xix. 2 and xx. 17. 5thly. How are we to understand those words, "And Saul set him over the men of war?" To take them in their full extent, we must suppose the command to be taken away from Abner, and David made captain of the host. But, on the contrary, we find Abner at Saul's side, xx. 25, and mentioned as still being captain of the host, xxvi. 5. Besides, we are informed, that immediately

upon the return from the slaughter of the Philistine, Saul conceived a jealousy against David upon the women's ascribing more merit and honour to him, than they had done to the king, xviii. 8. Is it therefore to be imagined, that he would, at that time, invest him with so much power and authority? On the contrary, we are told, xviii. 13, that "Saul removed him from him, and made him captain over a thousand." And, on the whole, I am persuaded, that these nine verses have been interpolated; there are no trace of them in the Vatican copy of the Greek version; and, leaving them out, the connexion is entire, and the whole account altogether probable and consistent: xvii. 54, "And David took the head of the Philistine, and brought it to Jerusalem; and he put his armour in his tent. xviii. 6, And as they came, when David was returned from the slaughter of the Philistine, the women came out of all the cities of Israel, &c."—*Pilkington's Remarks upon Several Passages of Scripture*, p. 65, &c.

Dathe—54 Hic versus legitur quidem in cod. Vat., sed repugnat illorum temporum historiæ. Hierosolymam tunc Jebusitæ tenebant, et quem in finem David caput Goliathi in hanc urbem detulisset? Josephus (*Antiquitt*, lib. vi., cap. 9, sect. 5) ad evitandam illam repugnantiam rem sic narrat: Davidem caput Goliathi in tentorium suum reportasse, gladium autem Deo consecrasse.

58 Quis non hæreat in his versibus? Saulus Davidem, armigerum suum, qui sæpe eum cithara sua exhilaravit, non agnoscit; Abnero quoque, homini aulico, ignotus est. — Perquam ingeniosus sit, qui hujus ignorantiae causam probabilem (modo non ineptam, quam vulgo dari non ignoro) potest indicare. Non leguntur hi versus in cod. Vat.

XVIII. 5. Hebr. *viris belli*. Quod, nisi locus suspectus esset, de parte tantum exercitus esset explicandum. Nam Abner dux erat exercitus. Sed infra vers. 13 in loco genuino narratur, ducem mille militum Davidem a Saulo esse constitutum.

Houb.—55 *Cujus filius hic est?* Saül, id quærens, opinionem affert, se nondum nosse quis sit David, cum tamen antea narratum fuerit Davidem lyra cecinisse ejusque armigerum fuisse. Propterea multi credunt hæc, quæ hic de pugna Goliath narrantur, antea evenisse, quam David coram Saüle lyra caneret; itaque ordinem rei narratæ fuisse

perturbatum. Nos rei narratæ ordinem, ut est, relinquimus. Nam tollitur omnis difficultas, modo sumatur Saülem, cum hæc suscitabatur, spiritu eo malo, qui eum exagitabat, fuisse correptum et mente alienatum; quod ipsum significare Abner videtur, qui respondet asseveranter, nec sine juramento, se non nosse, cujus filius sit David; ne, si respondeat Davidem, esse illum filium Isai, quem accersivit Saül fecitque armigerum suum, monere Saülem videatur, ipsum eum, qui hæc sciscitetur, esse mente alienatum. Propterea etiam Abner non interrogat Davidem cujus sit filius, sed eum ad Saülem adducit, ut ipse de se et de suo patre respondeat, dissimulatorem agens, ut solent regum purpurati. Denique illi, qui ordinem, quem nunc habemus, intervertere volunt, pugnant cum versu 15 ubi narratur Davidem a Saüle discessisse, postquam fratres ejus ad bellum profecti essent. Nam si *discessit*, ergo aderat Saüli, antequam Goliath interficeret. Denique responderi potest, ut fecit Saurinus, non inquirere Saülem, quis sit David, sed *cujus filius*; quia ejus intererat scire, cujus familiæ esset is adolescens, cui filiam suam promiserat se uxorem daturum, si vinceret Philistæum.

Ver. 6.

וַיְהִי כְּבוֹאֶם דָּוִד מִהַצֹּת אֶת-
הַפִּלִּשְׁתִּי וַתֵּצֵאנָה הַנָּשִׁים מִכָּל-עִיר
יִשְׂרָאֵל לְשׁוֹר וְהַמְחִלּוֹת לְהִרְאֵת שָׂאוּל
הַמֶּלֶךְ בְּרַחֲמִים בְּשִׁמְחָה וּבְשָׁלִשִׁים :

לשיר קרי

καὶ ἐξῆλθον αἱ χορεύουσαι εἰς συνάντησιν
Δαυὶδ ἐκ πασῶν πόλεων Ἰσραὴλ ἐν τυμπάνοις,
καὶ ἐν χαρμοσύνῃ, καὶ ἐν κυμβάλοις.

Au. Ver.—6 And it came to pass as they came, when David was returned from the slaughter of the Philistine [*or*, Philistines], that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music [*Heb.*, three-stringed instruments].

And it came to pass as they came, when David was returned from the slaughter of the Philistine.

Dathe, Ged. and Booth. suppose that these words are an interpolation. They are wanting in *Cod. Vat.*

Dathe.—*Cod. Vat.* incipit ab his verbis: ותצאנה הנשים. Recte. Nam quæ inde ab

initio hujus capituli usque ad hæc verba leguntur, pugnant cum his, quæ sequuntur. Si Saulus ipse illo die, quo ex pugna redibant, invidiam erga Davidem concepisset, non tot in eum favoris et benevolentiae signa ostendisset.

Pool.—*When David was returned from the slaughter of the Philistine*; either, first, From some eminent victory obtained by him against the Philistines, though not particularly related, wherein also Saul might be present and concerned. Or rather, secondly, From the slaughter of Goliath, and the other Philistines with him. Against this it is objected, that this song was sung either after David was advanced and employed, as is related ver. 5, and therefore not immediately after that great victory; or, before he was so advanced; and then it would have raised Saul's jealousy and envy, and consequently hindered David's advancement. But it may be replied, that this song, though placed afterwards, was sung before David's advancement, related ver. 5. And that this did not hinder David's preferment, must be ascribed partly to Saul's policy, who, though he had an eye upon David, and designed to crush him upon a fit occasion; yet saw it necessary for his own reputation, and the encouragement of other men's valour, and for the satisfaction of Jonathan's passionate desire, and the just and general expectation of the whole army and people, to give him some considerable preferment for the present; and principally to God's providence overruling Saul, against his own inclination, and his mistaken interest. *Out of all cities of Israel*, i. e., out of all the neighbouring cities, by or through which the victorious army marched. *Singing and dancing*, according to the custom of those times and places; of which see *Exod. xv. 20*; *Judg. xi. 34*.

Singing and dancing.

Houb.—Recte Masora לשיר, *ad cantandum*. Sed post legendum במחלות, *cum choris*, ut Chald., qui גרביש. Ita etiam Syrus, גרביש, *cum sistris*. Nam לשיר desiderat verbi societatem, nec credere licet hæc, *exibant mulieres et chori*, esse *ἐν διὰ δύοιν*.

With joy.

Ged., Booth.—With flutes.

Gesen.—שִׂמְחָה f. (ר. שִׂמְחָה) *joy, gladness, rejoicing*, Ps. iv. 8; xlv. 16. Spec. a) The loud expression of joy, as songs of joy, shouts of rejoicing, Gen. xxxi. 27; Neh. xii. 43; 2 Chr. xxiii. 18; xxix. 30. b) *Fes-*

tivity, i. e., festive banquets, pleasures, Judg. xvi. 23, &c.

Instruments of music.

Ged., Booth.—With triangles.

Gesen.—שִׁשְׁשֵׁי. 1. *A third.* 2. *A triangle*, i. e., an instrument of music struck in concert with drums, as in modern military music. Plur. 1 Sam. xviii. 6.

Prof. Lee.—*A musical instrument*; according to some *a triangle*; others, *a harp with three strings*.

Dr. A. Clarke.—The original word (שִׁשְׁשֵׁי) signifies instruments with *three strings*; and is, I think, properly translated by the Vulgate, *cum sistris*, “with *sistrums*.” This instrument is well known as being used among the ancient Egyptians: it was made of brass, and had *three*, sometimes more, brass rods across; which, being loose in their holes, made a jingling noise when the instrument was shaken.

Ver. 7.

וַתִּשְׁמְעֵנָה הַנָּשִׁים הַמְּשַׁחֲזוֹת וַתֹּאמְרוּ-
הִפָּה שָׂאוֹל בָּאֵלָפִי וְדָוִד רִבְבָּלְתָּיו :

בְּאֵלֶיךָ קָרִי

καὶ ἐξηρχον αἱ γυναῖκες, καὶ ἔλεγον, Ἐπά-
ταξε Σαουλ ἐν χιλιάσιν αὐτοῦ, καὶ Δαυὶδ ἐν
μυριάσιν αὐτοῦ.

Au. Ver.—7 And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands.

Answered one another.

Dathe, Ged.—Sung alternately, responsively.

Saul hath slain his thousands.

Dr. A. Clarke.—As it cannot literally be true that Saul had slain thousands, and David ten thousands; it would be well to translate the passage thus: *Saul hath smitten or fought against thousands; David against tens of thousands*. “Though Saul has been victorious in all his battles; yet he has not had such *great odds* against him as David has had: Saul, indeed, has been *opposed by thousands*; David, by *ten thousands*.” We may here remark that the Philistines had drawn out their whole forces at this time; and when Goliath was slain, they were totally discomfited by the Israelites, led on chiefly by David.

Houb., Dathe, Ged., Booth.—Saul hath smitten his thousands, &c.

Ver. 8—12.

וַיִּתֵּחַר לְשָׂאוֹל מֵאֶד וַיַּרְעַע בְּעֵינָיו
הַדָּבָר הַזֶּה וַיֹּאמֶר נִחְמֵי לְדָוִד רִבְבֹּת
וְלִי נִחְמֵי הָאֵלֶּפִים וְעוֹד לוֹ אֶף
הַמְּלִיכָה : 9 וַיְהִי שָׂאוֹל עֹנֵן אֶת־דָּוִד
מִהַיּוֹם הַהוּא וַתִּקְלָצָה : 10 וַיְהִי
מִמָּחֳרָת וַתַּעֲלֶה רִיחַ אֱלֹהִים וַרְעָה וְ
אֶל־שָׂאוֹל וַיַּחַנְכָּה בְּתוֹךְ־הַחַיִּית וְדָוִד
מִנְּנוֹן בִּידֹו כִּיֹּם וַיִּחַן וַתִּחַן בְּיַד־
שָׂאוֹל : 11 וַיִּשְׁלַל שָׂאוֹל אֶת־הַחַיִּית וַיֹּאמֶר
אֶפְרָה בְּדָוִד וּבִקְרִי וַיִּסָּב דָּוִד מִפָּנָיו
פַּעַמַּיִם : 12 וַיִּהְיֶה שָׂאוֹל מִלִּפְנֵי דָוִד כִּי־
הָיָה וַיְהִי עָצוֹ וַיִּמָּעַם שָׂאוֹל סָר :

וְיָרִין v. 9.

8 καὶ ποιηρὸν ἐφάνη τὸ ῥῆμα ἐν ὀφθαλμοῖς
Σαουλ περὶ τοῦ λόγου τούτου, καὶ εἶπε, Τῷ
Δαυὶδ ἔδωκαν τὰς μυριάδας, καὶ ἐμοὶ ἔδωκαν
τὰς χιλιάδας. 12 καὶ ἐφοβήθη Σαουλ ἀπὸ
προσώπου Δαυὶδ.

Au. Ver.—8 And Saul was very wroth, and the saying displeased him [Heb., was evil in his eyes]; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more but the kingdom?

9 And Saul eyed David from that day and forward.

10 And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and *there was* a javelin in Saul's hand.

11 And Saul cast the javelin; for he said, I will smite David even to the wall *with it*. And David avoided out of his presence twice.

12 And Saul was afraid of David, because the LORD was with him, and was departed from Saul.

Ver. 8.

Pool.—What greater honour can they give him but that of the kingdom? Or thus, *And moreover*, this will not rest here, they will *certainly* give him the *kingdom*; they will translate the crown from me to him. Or thus, *And moreover*, the *kingdom* *certainly* belongs to *him*, i. e., I now perceive that this is the favourite of God, and of the people; this is that man after God's own

heart, to whom Samuel told me that God would transfer my kingdom.

Houb.—Superest ut ei regnum tribuant.

Dathe.—Modo regnum ei superest.

Ver. 9, 10, 11.

Ken., Pilkington, Dathe, Ged., Booth. suppose that these verses are an interpolation.

Pilkington.—In the 9th verse of the 18th chapter, we are told, that Saul eyed David from that day and forward, expressed by the word עָיַן, nowhere else used in the Hebrew language, in that sense. In the 10th and 11th, that an evil spirit came upon Saul, and enabled him to prophesy: that while David was playing, to dispossess the evil spirit, Saul cast a javelin at him to smite him to the wall: and that David avoided out of his presence twice. And in the 12th, that the Lord was with David, and was departed from Saul. Now, either there was an ancient Hebrew copy, wherein there were no such expressions as these; or, they were omitted by the translator or transcriber of the Greek in the Vatican copy: for there the connexion stands thus, xviii. 8, "And Saul said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands. 12 And Saul was afraid of David. 13 Therefore Saul removed him from him; and made him captain over a thousand, &c."

Here the connexion is clear; and Saul's conduct represented to be such as might naturally be expected. But there would be some difficulty in endeavouring to make it appear consistent, should we suppose that Saul, after he had made two attempts to David, should immediately give him the command of a thousand men, or advance him to any post of honour. The truth seems to be, that Saul had yet thrown no javelin at him; nor did it, till after some other attempts to destroy him had proved ineffectual [see xix. 9]: and that the ancient and original Hebrew copies contained no more than what we find translated in the Vatican.

Dathe.—*Eque suspecta sunt, quæ inde ab his verbis המלכה ועד לו איך usque ad finem ver. 11 leguntur.* Impetus Sauli in Davidem telo in eum projecto summum vitæ periculum Davidi haud obscure prodebat, propter quod etiam salutis suæ prospicit ex narratione genuina, quæ infra cap. xix. 9 legitur. Sed

secundum historiam hujus loci David hæc non curat, manet in aula Sauli, tanquam si nihil sibi ab ejus odio esset metuendum. — Sed omissis his versibus, qui quoque in cod. Vat. non leguntur, sequentia optime cohærent.

Bp. Horsley supposes that the ten last verses of chapter xvi. should be inserted between verses 9 and 10 of this chapter.

Ver. 10.

On the morrow.

Bp. Horsley.—On the morrow of what day? The difficulty of answering this question would not be increased by the proposed insertion of the ten last verses of chap. xvi.

He prophesied.

Pool.—*He prophesied, or, he feigned himself to be a prophet,* for so the Hebrew verbs in *Hiithpael* oft signify, i. e., he used uncouth gestures, and signs, and speeches, as the prophets, or sons of the prophets used to do; for which they were by the ignorant and ungodly sort reputed madmen, 2 Kings ix. 11. And it may seem probable that Saul did now speak of Divine things politically, that thereby he might lull David asleep, and kill him before he suspected any danger.

Bp. Patrick.—*He prophesied in the midst of the house.*] Before the whole court. This prophesying is generally understood only of his imitating the motions, actions, and gestures of the prophets; which sometimes were very different from those of other men (see 2 Kings ix. 11); but I do not see why this word should not retain the signification here which it hath in other places, that he sung Divine songs; which perhaps he the rather did, that David might suspect no danger from him. Abarbinel thinks, that his mind being disturbed with various roving thoughts about his own condition, and about David, he foretold that David should be heir of his kingdom.

Bp. Horsley.—וַיִּחְזַק. — "per ædes baccharetur," Castalio; literally, "he played the prophet;" i. e., he was frantic. נָבֵא, in Kal, "to prophesy." In *Hiithpael*, "to imitate the prophetic ecstasy;" which imitation may be either voluntary, as in the case of imposture, or involuntary, as in the case of possession. The latter is the case here; and the verb is well rendered by Castalio by the Latin "bacchari." Sometimes the verb in *Hiithpael* may signify no more than to join

in the worship of the prophets. See chap. x. 10, 11, and xix. 20, 21.

Dr. A. Clarke.—*He prophesied in the midst of the house.*] He was *beside himself*; made *prayers, supplications*, and incoherent *imprecations*: “God preserve my life,” “Destroy my enemies,” or such like prayers, might frequently escape from him in his agitated state. The Arabic intimates that he was actually possessed by an evil spirit, and that through it he uttered a sort of demoniacal predictions.

But let us examine the original more closely: it is said that Saul prophesied in the midst of his house; that is, he *prayed* in his family, while David was playing on the harp; and then suddenly threw his javelin, intending to have killed David. Let it be observed that the word *ויהנב* is the third person singular of the future *hithpaal*; the sign of which is not only to do an action on or for one's self, but also to *feign* or *pretend* to do it. The meaning seems to be, Saul *pretended* to be *praying* in his family, the better to conceal his murderous intentions, and render David unsuspecting; who was, probably, at this time performing the musical part of the family worship. This view of the subject makes the whole case natural and plain.

Ged.—Was phrensy-struck.

Dathe.—10 *Postridie morbo suo melancholico vexatus furebat in ædibus suis.*

Houb.—*Postridie irruit in Saülẽ spiritus Dei malus, ita ut mediis in ædibus mente excederet.*

ויהנב. Nos, *ita ut mente excederet*, quomodo Chaldæus *וואשנטי, et insanivit.* Non licuit convertere *prophetaret*: nam *Hithpaal* *ויהנב* aliud est, quam *Kal* *נבא, propheta*, hoc quidem loco, quia in malam partem hic venit, cum contra *propheta* non usurpetur, nisi in bonam.

Ver. 12.

Because the Lord was with him, and was departed from Saul.

Ken., Pilkington, Booth. omit these words. They are wanting in LXX Vat. See note of Pilkington above.

Ver. 13.

— וַיֵּצֵא וַיָּבֵא לִפְנֵי הָעָם :

— καὶ ἐξεπορεύετο καὶ εἰσπορεύετο ἔμ-
προσθεν τοῦ λαοῦ.

Au. Ver.—13 Therefore Saul removed
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him from him, and made him his captain over a thousand; and he went out and came in before the people.

Bp. Patrick.—*He went out and came in.*] As the leader of that thousand men.

Ged.—Saul, therefore, removed him from his own person; and made him captain of a thousand men; whom, in every warlike expedition, he was to lead out and in.

Booth.—Hence Saul removed him from himself, and made him captain over a thousand people, whom he conducted out and in.

Dathe.—13 *Propterea quoque eum a se removit et præfectum mille militum fecit, quorum dux fuit in variis expeditionibus.*

Ver. 17—21.

17 וַיֹּאמֶר שָׁאוּל אֶל-דָּוִד הֲנָהּ בָּתִּי
הַגְּדוּלָּה מִכָּב אֲתָהּ אֶתְּוֹלֶהָ לְאִשָּׁה אֶצְ
הַיְהוָה לִי לְבִדְחִיל וְהִלָּחֵם מִלְחָמוֹת
יְהוָה וְשָׁאוּל אָמַר אֶל-יְהוָה יְדִי בִּי
וְהַחֲיִיבוּ יַד-פְּלִשְׁתִּים 18 וַיֹּאמֶר דָּוִד
אֶל-שָׁאוּל מִי אֲנֹכִי וּמִי חַיִּי מִשְׁפָּחָת
אָבִי בִּישְׂרָאֵל כִּי-יֵאָהֳיָה חֶהָן לְמֶלֶךְ:
19 וַיְהִי בַּעַת כֵּת אֲתֶּם-מִכָּב בֶּת-שָׁאוּל
לְדָוִד וְהָיָה נְתֻנָּה לְעַדְרֵיָאֵל הַמְּחֻלָּה
לְאִשָּׁה: 20 וַתֵּאָהֱב מִיָּכָל בֶּת-שָׁאוּל
אֶת-דָּוִד וַיַּגִּדוּ לְשָׁאוּל וַיֵּשֶׁר הַדָּבָר
בְּעֵינָיו: 21 וַיֹּאמֶר שָׁאוּל אֶתְנַנֶּה לָּו
וְהַחֲיִילֹ לְמוֹחֵשׁ וְהַחֲיִיבוּ יַד-פְּלִשְׁתִּים
וַיֹּאמֶר שָׁאוּל אֶל-דָּוִד בְּשֵׁתִים תִּתְּחַתֶּן
בִּי הַיּוֹם:

20 καὶ ἠγάπησε Μελχὼλ ἡ θυγάτηρ Σαούλ
τὸν Δανίδ· καὶ ἀπηγγέλη τῷ Σαούλ, καὶ
ἠθύνηθη ἐν τοῖς ὀφθαλμοῖς αὐτοῦ. 21 καὶ
εἶπε Σαούλ, Δώσω αὐτὴν αὐτῷ, καὶ ἔσται αὐτῷ
εἰς σκάνδαλον· καὶ ἦν ἐπὶ Σαούλ χεὶρ ἄλλο-
φύλων.

Au. Ver.—17 And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife: only be thou valiant [Heb., a son of valour] for me, and fight the Lord's battles. For Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him.

18 And David said unto Saul, Who am I? and what is my life, or my father's family in Israel, that I should be son in law to the king?

19 But it came to pass at the time when

Merab Saul's daughter should have been given to David, that she was given unto Adriel the Meholathite to wife.

20 And Michal Saul's daughter loved David: and they told Saul, and the thing pleased him [Heb., was right in his eyes].

21 And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law in *the one of the twain*.

17, 18, 19, *Pilkington, Dathe, Geddes, Booth.*, suppose that these verses are an interpolation.

Pilkington.—The next paragraph omitted in the Vatican copy, is contained in the 17th, 18th, and 19th verses of this chapter. In which we have an account, 1st, Of a proposal made by Saul to David to give him his eldest daughter Merab to wife: and at the same time, encouraging him to valour, in hopes that he might fall by the hands of the Philistines; 2dly, Of David's modestly declining the honour of being the king's son-in-law; and, 3dly, That when this marriage seemed, on all parts, to be concluded upon, Merab was given to Adriel the Meholathite to wife. The inconsistencies that must arise from supposing this, and the other passages we have been examining, to be any part of the original text, will be evident to every attentive reader. For 1st, we are told, xvii. 25, that when Goliath had given a defiance to the men of Israel, Saul had offered to give his daughter, with great riches, to any one who should kill him, and take away the reproach from Israel: and this is represented as one of the motives that induced David to undertake to fight with the Philistine. We might therefore justly have expected an account of the celebration of those nuptials, soon after David was returned victorious from the slaughter of him. Here, no notice is taken of David's having any such expectations, but, that when Saul offered him his daughter, upon motives unknown to David, the young man was greatly surprised at the proposal. 2dly, We are authentically informed, xviii. 20, that Michal, Saul's youngest daughter, fell in love with David; and that when the king was informed of it, he consented to the match, upon condition of David's undertaking an enterprise attended with the utmost danger, and wherein he fully ex-

pected that he must be cut off. 3dly, We are again authentically informed, 2 Sam. xxi. 8, that Michal, Saul's youngest daughter, after she had been married to David, was given to Adriel the Meholathite, by whom she has five sons. Is it probable, therefore, that Merab was given to the same person to wife? There are no foundations for such charges of inconsistencies and improbabilities in the text of the Vatican copy. There, we have no mention of Saul's offering his daughter to the man who should kill the champion of the Philistines: no mention of his offering of his eldest daughter to David afterwards, and upon other motives: and no mention of Merab's being given to Adriel to wife. Rejecting, therefore, these three verses as no part of the original text, the connexion stands thus, and the account is thus given:

XVIII. 16 "All Israel and Judah loved David, because he went out and came in before them.

20 "And Michal, Saul's daughter, loved David; and they told Saul: and the thing pleased him.

21 "And Saul said, I will give him her, that she may be a snare unto him: and that the hands of the Philistines may be against him."

The Hebrew proceeds, "Wherefore Saul said unto David, Thou shalt this day be my son-in-law in *the twain*." Which words seem to have been added, to give countenance to the other before-mentioned interpolated passage, inserted between the 16th and 20th verses.

Dathe.—Hi tres versus non solum, quoniam in cod. Vat. omittuntur, suspecti sunt, sed etiam propter factum ipsum, quod narratur. Offert nempe ex fide hujus scriptoris Saulus filiam suam Merabam Davidi ipse sine ambagibus, et in versu 20 genuinæ historiæ alteram filiam Michalam per certos homines a se subornatos offert dubia adhuc conditione. De Meraba obtinenda David non dubitat, sed de Michala petenda vix audet spem concipere. Quis hæc conciliet?

Ver. 18.

And what is my life, or my father's family in Israel?

Bp. Horsley.—Rather, "and what is the condition of my father's family in Israel?" See Houbigant.

Houb.—Nos, *vel quæ conditio familiæ*

credere. יי h. l. ut sexcenties alias post negationem significat *sed* vel potius *nam* hoc sensu: nullam dotem rex desiderat, *sed* (*nam*) centum Philistæorum præputia desiderat. Quod in nonnullis libris legitur אַם יי nihil est nisi scoli correctio.

CHAP. XVIII. 26—30. XIX. 1.

26 וַיֵּגֵדוּ עֲבָדָיו לְדָוִד אֶת־הַדְּבָרִים
הָאֵלֶּה וַיֵּשֶׁר הַדָּבָר בְּעֵינֵי דָוִד לְהַתְחַנְּנוֹ
בַּמֶּלֶךְ וְלֹא־מָלֵא הַיָּמִים : 27 וַיָּקָם
דָּוִד וַיֵּלֶךְ וְהוּא וְהַנָּשִׁי וַיָּהָד בַּפֶּלֶשְׁתִּים
מֵאֲחֵתִים אִישׁ וַיָּבֵא דָוִד אֶת־עַרְלֹתֵיהֶם
וַיִּמְלֵאֵם לַמֶּלֶךְ לְהַתְחַנְּנוֹ בַּמֶּלֶךְ וַיִּמְנֹחַ
לִזְוֹ שָׁאוּל אֶת־מִיכָל בָּתּוּ לְאִשָּׁה :
28 וַיֵּרָא שָׁאוּל וַיִּדְעַע כִּי יִהְיֶה עִם־דָּוִד
וּמִיכָל בַּת־שָׁאוּל אֶהְיֶה־הוּא : 29 וַיֵּאמֶר
שָׁאוּל לְרָא מִפְּנֵי דָוִד עֹד וַיְהִי שָׁאוּל
אֵיבָב אֶת־דָּוִד פֶּלֶי־הַיָּמִים : 30 וַיִּצְאֻ
שְׁנֵי פִלְשְׁתִּים וַיְהִי מִדֵּי צֹאֲתָם שָׁבַל
דָּוִד מִכָּל עֲבָדֵי שָׁאוּל וַיִּקָּר שְׁמוֹ מָאוֹד :

CHAP. XIX. 1.

וַיִּדְבֹּר שָׁאוּל אֶל־יוֹנָתָן בְּנֵוֹ וְאֶל־
כָּל־עֲבָדָיו לְהַמִּית אֶת־דָּוִד וְגו'
ס' פחח בס' v. 28.

26 καὶ ἀπαγγέλλουσιν οἱ παῖδες Σαουλ τῷ
Δαυὶδ τὰ ῥήματα ταῦτα, καὶ ἡθύνθη ὁ λόγος
ἐν ὀφθαλμοῖς Δαυὶδ ἐπιγαμβρῆσαι τῷ βασιλεῖ.
27 καὶ ἀνέστη Δαυὶδ, καὶ ἐπορεύθη αὐτὸς καὶ
οἱ ἄνδρες αὐτοῦ, καὶ ἐπάταξεν ἐν τοῖς ἄλλοφύ-
λοις ἑκατὸν ἄνδρας· καὶ ἀνήνεγκε τὰς ἀκρο-
βυστίας αὐτῶν, καὶ ἐπιγαμβρεύεται τῷ βασιλεῖ,
καὶ διδώσιν αὐτῷ τὴν Μελχὼλ θυγατέρα αὐτοῦ
αὐτῷ εἰς γυναῖκα. 28 καὶ εἶδε Σαουλ ὅτι
Κύριος μετὰ Δαυὶδ, καὶ πᾶς Ἰσραὴλ ἡγάπα
αὐτόν. 29 καὶ προσέθετο εὐλαβεῖσθαι ἀπὸ
Δαυὶδ ἔτι.

ΚΕΦ. ΙΘ'. XIX.

1 καὶ ἐλάλησε Σαουλ πρὸς Ἰωνάθαν τὸν
υἱὸν αὐτοῦ, καὶ πρὸς πάντας τοὺς παῖδας αὐτοῦ
θανατώσαι τὸν Δαυὶδ.

Au. Ver.—26 And when his servants told
David these words, it pleased David well to
be the king's son-in-law: and the days were
not expired [Heb., fulfilled].

27 Wherefore David arose and went, he
and his men, and slew of the Philistines
two hundred men; and David brought their
foreskins, and they gave them in full tale to
the king, that he might be the king's son-in-

law. And Saul gave him Michal his
daughter to wife.

28 And Saul saw and knew that the Lord
was with David, and that Michal Saul's
daughter loved him.

29 And Saul was yet the more afraid of
David; and Saul became David's enemy
continually.

30 Then the princes of the Philistines
went forth: and it came to pass, after they
went forth, that David behaved himself
more wisely than all the servants of Saul;
so that his name was much set by [Heb.,
precious].

CHAP. XIX.

1 And Saul spake to Jonathan his son,
and to all his servants, that they should kill
David.

26, 27, —law: and the days were not ex-
pired. 27 Wherefore David arose, &c.

Bishop Horsley.—Rather, 26 — “law.
27 And before the time was expired, David
arose.” So the LXX, Vulgate, Castalio.
A time it seems was set, within which David
was to perform the condition.

27 Two hundred men.

Ken., Booth.—One [LXX, Vat.] hundred.

28 And that Michal Saul's daughter loved
him.

Pilkington, Geddes, Boothroyd.—And that
Michal, his own daughter, and all Israel
[LXX] loved him.

Pilkington.—26 From the last words, in
the 21st verse, there is a reference, in the
margin of our larger Bibles, to ver. 26,
where the words referred to are, *And the
days were not expired*. From whence we
learn, that, as our translators have given us
a version of the whole of what is contained
in the present Hebrew text; so those who
inserted this reference concluded, that in
this 26th verse there was a reference to
something similar to what is mentioned in
the case of Jacob, with Leah and Rachel,
Gen. xxix. 27, where Laban says, after he
had fraudulently given to Jacob his eldest
daughter, “Fulfil her week, and we will
give thee the other also:” and, that the days
were not expired, wherein Saul could pro-
perly give his second daughter to David,
after the promise of the elder. But, besides
taking notice, that the meaning of the
words in this 26th verse, may be interpreted
in a different manner, and that they have
been so, by the critics and commentators,
we may observe, that they are not at all

translated in the Vatican copy; which we have hitherto looked upon as the genuine translation of this part of David's history. However, whether that be universally allowed, or no, it is very remarkable that the omissions and alterations therein, are of such a nature, as fully to clear the whole passage from all manner of inconsistencies, improbabilities, difficulties, and obscurities.

27 The message Saul sent to David, to signify to him upon what conditions he would consent to his marriage with his daughter Michal, was xviii. 25, "The king desireth not any dowry, but *an hundred* foreskins of the Philistines." Now the Hebrew text tells us, ver. 27, "That David arose and went, he and his men, and slew of the Philistines *two hundred* men: and David brought their foreskins, and they gave them in full tale unto the king." And this is rendered *verbatim* in the Syriac and Arabic versions, in the Vulgar Latin, and the Chaldee Paraphrase. The number of the Philistines that David and his men slew is not mentioned in the Alexandrian copy of the Greek version: but in the Vatican it is said to be *one hundred*, according to the terms Saul had prescribed. And, when David mentioned this affair to Ishbosheth, by his messengers, 2 Sam. iii. 14, the Hebrew, the Greek, the Latin, and the Chaldee agree in telling us that he said, "Deliver me my wife Michal, whom I espoused to me for *an hundred* foreskins of the Philistines." The Syriac and Arabic versions in this place say *two hundred*. If therefore, we suppose these to be faithful versions of the Hebrew copies the translators had before them, we must be convinced that, in ancient times, some Hebrew copies differed from others: that the Alexandrian and Vatican versions were made from two different copies: and that the Syriac and Arabic are not always conformable either to the LXX version or to the present Hebrew text. And in such cases as these, what was most probably the account in the original text of Scripture, we may indeed pass our own judgments, but must not take upon us to determine.

28, 29, The Hebrew of the 28th and 29th verses of this chapter, as indeed of all the passages before mentioned, is rightly rendered in our version, "And Saul saw and knew that the Lord was with David, and that Michal, Saul's daughter, loved him:

and Saul was yet the more afraid of David." And thus it is rendered by the Latin, Syriac, Arabic, and Chaldee translators. But in the Greek version, according to both the Alexandrian and Vatican copies, we are given to understand, either that the translators found in the copies before them, "And that all Israel loved David," instead of, "And that Michal, Saul's daughter, loved David," or that they varied from their copies in this particular. Now there does not appear to be any reason that should tempt them to make such an alteration. Michal's love to David had, indeed, before been mentioned, ver. 20, but such a repetition could not be looked upon as any great impropriety: and it is there said that it pleased Saul well; but then we are told that it pleased him because he thought it would give him an opportunity to have David destroyed by the hands of the Philistines. Michal's love to David might further raise Saul's jealousy, as it would increase David's popularity, and engage Michal to do all she could to preserve him: but yet if we read here, that Saul now perceived, that "all Israel loved him," we cannot but see the cause of Saul's jealousy greatly and justly heightened; as his sentiments towards David must now be generally known among the people: and therefore, upon this authority, we may be induced to think that the sacred historian did really mention both the former cause, and this aggravation of his jealousy: which prompted him to a more speedy and determined resolution to destroy him. But, though the Alexandrian and Vatican copies agree in this particular, yet they immediately again vary; and the Alexandrian, in other respects, gives a version of the three last verses of this chapter conformable to our English one: whereas the Vatican represents the conclusion of this chapter, and its connexion with the following one in this manner:—

XVIII. 28 "And Saul saw, and knew, that the Lord was with David, and that all Israel loved him. 29 And Saul was yet the more afraid of David. XIX. 1 And Saul spake unto Jonathan his son, and to all his servants, that they should kill David, &c."

I have been the more particular in examining the difference there is between the present *Hebrew* text and this ancient version, in the several parts of these two chapters, because from hence, it is but too apparent, that either the Hebrew text was originally

inconsistent; or, that the printed text is not conformable to what the original was; for, it would be, I think, but with ill success, that any one should go about to defend the truth, consistency, or probability of the whole of the present Hebrew. To suppose it then to be the original, is laying ourselves under a difficulty we are not able to remove; if we would vindicate the character of the writer of this account of David, as that of an able and faithful historian: and, to suppose it to have been altered, or interpolated, without good grounds, would be altogether unjustifiable, but this is not supposed but upon good grounds. We are yet in possession of the copy of a version that is generally thought to have been written about twelve hundred years ago: and whether that copy in the Vatican be the version itself, or taken from a former copy, 'tis in vain to inquire: on either supposition, it was written, according to the date generally asserted unto it, before any of the Hebrew MS. copies we have at present discovered, were subsisting: and which were made the standard by the Masorites. An ancient copy might be different from the modern ones, the Vatican copy, if it is a faithful version, was taken from an Hebrew text, in all respects consistent: and can there well be an argument depending upon *probability* only, that can be better supported, in the proof of any interpolations whatever, than this which we have introduced, in order to prove, that the original and ancient *Hebrew* copies were, in these chapters, altogether as consistent as the version in the Vatican copy appears to be; and for that very reason, because that is a version of the original and genuine text? When, or by whom, such variations might be introduced into the text as we find at present, it may be impossible, for ever, to discover. It was before some of the Greek versions were taken: for we find a translation of all those passages that are here supposed to have been interpolated in the Alexandrian MS. which hath advocates, who plead as high a claim of antiquity and authority for it, as is claimed for the Vatican. And its antiquity may be as great: and yet that version taken from a faulty Hebrew copy: neither the Alexandrian, nor Vatican copy, are probably originals of the versions: the Hebrew text was in the same state it is now when the other Greek versions we have in the Aldine or Complutensian editions were

made: and also in those copies which the Latin, Chaldee, and Arabic translators had before them: it was in the same state when the points and the keris were added, which is evident from the keris being found upon chapter xvii. 23 and xviii. 1, 9. This is, occasionally, an additional argument to confirm what is said in § 5, that the points are no original part of the language; and that they and the keris were added together not till such time as the Hebrew text was much in the same state as we have it from the Masorites. And if it may be supposed, if it be allowed to be probable, that there were more ancient copies of the Hebrew that were conformable to what we find in the Vatican version; it may justly be concluded that they were conformable to the original autograph; and the consequence will be a sufficient vindication of the original sacred text from the charge of inaccuracy, inconsistency, improbability, or contradiction in this part of David's history.

Thus, I apprehend, I have laid before the reader a sufficient number of proofs to support the truth of the several parts of my first general remark, viz., "that the present Masorite copy of the Old Testament is in many places different from the original text; that some letters and some words, some sentences and some paragraphs have been changed, some added, and some omitted."

And yet, at the same time, I have vindicated the original Scriptures from the charge of any want of correctness in the several passages here mentioned, by pointing out the causes of the present errors of the text.

Houb.—לֹא. Notatur id verbum superno puncto in codicibus nam mendosum לֹא, pro לִיר, ut timeret. melius autem לִיר, et addidit, quod in margine codicum legitur quam לִיר quod in columnâ ipsâ et in impressis.

Ver. 4.

— כִּי לֹא חָטָא לְךָ וְגו'

Au. Ver.—4 — Because he hath not sinned against thee, &c.

Houb.—לֹא חָטָא, Non peccavit. Melius לֹא duo Codices Orat. nam לֹא sermonis recti est, לֹא interrogantis, præfixo ה.

Ver. 8.

Au. Ver.—With a great slaughter.

Ged., Booth.—With a very [LXX, and one MS.] great slaughter.

Ver. 9.

Au. Ver.—The evil spirit.*Ged., Booth.*—An evil spirit.

Ver. 10, 11.

וַיִּדְרֹךְ נָס וַיִּמְלֹךְ בְּלִילָהּ הָיָא : 10

וַיִּשְׁלַח שְׂאוֹל מִלְאָכָיִם אֶל־בֵּית דָּוִד וְגו' 11

10 — καὶ Δαυὶδ ἀνεχώρησε καὶ διεσώθη. 11 καὶ ἐγενήθη ἐν τῇ νυκτὶ ἐκείνῃ, καὶ ἀπέστειλε Σαουλ ἀγγέλους εἰς οἶκον Δαυὶδ, κ.τ.λ.

Au. Ver.—10 And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

11 Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain.

10 *And David fled, and escaped that night, &c.**Geddes, Boothroyd.*—But David fled and escaped. 11 Saul also, on that night, sent messengers to David's house, &c.11 *Messengers.**Houb.*—כלאים. Nos, ministros. Nam nuntios hic non quadrat, ut neque lictores, quanquam ita Vulgatus. Significat כלאים in genere ministrum, sive res aliqua nuntianda est, sive administranda.

Ver. 13.

וַתֵּלֶךְ מִיכָל אֶת־הַתְּרָפִים וַתִּשֶׂם אֶל־הַמִּטָּה וְאֵת פְּבִיר הָעֵצִים שָׂמָה מִרְאֲשֶׁתָּיו וַתָּכֶס בְּבִגְדָהּ :

καὶ ἔλαβεν ἡ Μελχὼλ τὰ κενεσάφια, καὶ ἔθετο ἐπὶ τὴν κλίνην, καὶ ἦπαρ τῶν αἰγῶν ἔθετο πρὸς κεφαλῆς αὐτοῦ, καὶ ἐκάλυψεν αὐτὰ ἱματίῳ.

Au. Ver.—13 And Michal took an image [Heb., teraphim], and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth.*Pool.*—An image, Heb., teraphim, which was an image made in human shape. Put a pillow of goats' hair for his bolster, or, put great goats' hair upon his bolster, i.e., upon the head and face of the image, which lay upon his bolster, that it might have some kind of resemblance of David's head and hair, at least in a sick man's bed, where there useth to be but a glimmering light. Goats is here put for goats' hair, as it manifestly is*Exod. xxv. 4; xxvi. 7; xxxv. 26.* It is acknowledged by learned writers, that in those eastern countries goats had much longer hair than ours have, and were shorn like sheep, and that their hair was not unlike to a man's or woman's hair; as may also be gathered from Cant. iv. 1, *Thy hair is as a flock of goats*, i.e., as the hair of a flock of goats. And as there was goats' hair of several colours, so it is most probable she took that colour which was likeliest the colour of David's hair. And she took this rather than the hair of another man, because the procuring and ordering of that would have taken up some time; whereas she had goats' hair of all sorts at hand, as being used in spinning or weaving, &c. Or the sense may be this, according to our translation, that she put a pillow of the softest part of goats' hair under the head of the image, as they used to put under the heads of sick men; whereby also the head of the image sinking into the pillow might be less discerned, especially when it was either wholly or in part covered with a cloth.*Bp. Patrick.*—Michal took an image.] In the Hebrew, a teraphim. But it doth not signify such as were made for a superstitious use (which David would not have suffered in his house), but a simple image of a man's head; such as we now use for blocks, whereon to comb our perukes. Abarbinel thinks (whom Abendana follows) that women were wont in those days to make such figures in the likeness of their husbands; that when they were absent from them, they might have them in their image, to look upon them, as still present with them. Of which sort of teraphim (which were images in the likeness of men) was this of Michal's, who, dearly loving her husband, had got one made in his likeness. But, whatsoever becomes of this, the conceit that teraphim were little puppets (as I may call them), which the high-priest had in his breast-plate (called urim and thummim) is plainly destroyed. For this place shows that teraphim was a large image representing a man: and therefore fitter for a bed, than for a breast-plate.*Put a pillow of goat's hair for his bolster.]* It is hard to determine what the word *cebir* signifies, which we translate *pillow*; for there is great variety of opinions among interpreters about it. But Bochartus hath

with much probability resolved that it signifies *great*. And the meaning is, she put a great deal of goats' hair upon his bolster; for though the word *goats* is only mentioned in the Hebrew, yet the word *hair* must be supplied, as a great many other places of Scripture testify (see his Hierozoicon, par. i., lib. ii., cap. 51, p. 623). For in those countries goats had long hair, which was shorn, as the wool of sheep is, and served for many uses; and it is not unlike man's hair, as he there observes. It was also of divers colours, so that she might choose some fine goats' hair (which was ready at hand, being used to be spun) of the same colour with David's.

Bp. Horsley.—וַיִּשְׂכֶּה בְּרֹאשׁוֹ וַיִּשְׂכֶּה בְּרֹאשׁוֹ, "and the network of goat's-hair; שכח מראשו, they placed about its pillows."

The network of goats'-hair, i.e., the mosquito curtains. See Parkhurst, בר, iv., and ראש, xii.

With a cloth; rather, with a coverlid [so *Gesen.*].

Ged.—13 And Michal took the theraphs, and laid them in David's bed, and putting the liver of a goat at their heads, she covered them with the *bed-clothes*.

The theraphs: certain sacred images, equivalent, in some respects, to the *penates*, or household gods of the Greeks and Romans. The Israelites had a strange propensity to this sort of superstition; in spite of the laws made against it by Moses: and the women seem to have been particularly fond of it. Comp. Gen. xxxi. 19; and Jud. xvii. 5.

The liver of a goat. I follow the reading of the Septuagint and Josephus. It was, probably, a quick liver; or perhaps the liver, lights, and heart together; an entire *pluck*; which by its motion might make Saul's messengers imagine there was some one in the bed. It is customary in the East to sleep with the head covered. The common rendering is, *a pillow of goats' hair*.—*Ged.*

Booth.—13 And Michal took the theraphs, and put them in David's bed, and put a net of goats' hair at their head, and covered them with a cloth.

Bagster's Bible.—*A pillow, &c.* Rather, "the net-work of goats' hair at its (the *teraphim's*) pillow;" for the בר (whence the Chaldee and Syriac כְּבִירָה, a *honeycomb*, from its *net-like* form) seems to have been a kind of *mosquito-net*, which, says Dr. Shaw

("Travels," p. 221), is "a close curtain of gauze or fine linen, used all over the East, by people of better fashion, to keep out the flies." That they had such anciently cannot be doubted. Thus when Judith had beheaded Holofernes in his bed (ch. xiii. 9, 15), "she pulled down the *canopy* (or the *mosquito-net*, το κωνωπειον, from κωνωψ, a *gnat*, or *mosquito*, whence our word *canopy*), wherein he did lie in his drunkenness, from the pillars." So Horace (Epod. ix. v. 15), speaks of the *canopy* as used by the Roman soldiers serving under Cleopatra, queen of Egypt.

Gesen.—בְּנֵי m. something *braided* or *plaited*, from ר. בָּנָה i. q. *a quilt, mattress*. 1 Sam. xix. 13, 16 בְּנֵי הַיָּדִים *a mattress of goats' hair*. Comp. בְּנֵי.

בְּנֵי plur. f. (denom. fr. ראש) i. q. בְּרֹאשָׁה, pp. *at the head*, place at the head, comp. בְּרֹאשָׁה. Put in the accus. as adv. *at the head* of any one; c. suff. בְּרֹאשָׁתִּי, *at his head*, 1 K. xix. 6; 1 Sam. xxvi. 7, 11, 16; also *under the head* of any one, 1 Sam. xix. 13, 16; Gen. xxviii. 11, 18.

בְּנֵי 1. *A covering, cloth*, in which anything is wrapped, Num. iv. 6—13; also for a bed, *a coverlet*, 1 Sam. xix. 13; 1 K. i. 1.

Prof. Lee.—בְּנֵי, m. pl. non occ. Cogn.

בְּנֵי, *textit.* Arab. كَفَر, id. Cogn. كَفَل, *stragulum*. *A sort of cushion, or pillow*, covered or cased with goat's skin, 1 Sam. xix. 13, 16. See Montfauc. Hexapla, Aq. μορφώματα, καὶ τὸ ἥπαρ τῶν αἰγῶν καὶ στρογγύλωμα τριχόν. Two versions, manifestly of the same passage. See Schleusn. Lex., LXX, Vet. Test. under ἥπαρ, and στρογγύλωμα.

Dathe.—13 Michala vero penates posuit in lecto, quorum capiti pilos caprinos applicavit, et pallio obtexit.

Ver. 15.

וַיִּשְׁלַח שָׁאוּל אֶת־הַפִּלְאָאִים לְרָאוֹת אֶת־דָּוִד וְגִבּוֹרָתוֹ

καὶ ἀποστέλλει ἐπὶ τὸν Δαυὶδ, κ.τ.λ.

Au. Ver.—15 And Saul sent the messengers *again* to see David, saying, Bring him up to me in the bed, that I may slay him.

Pool.—*Again to see David*, or only, *to see David*, which they did not before, but went away satisfied (as it was fit they should) with her report and testimony of his sickness.

Ver. 16.

וַיָּבֹאוּ הַמַּלְאָכִים וַיַּחֲזִקוּ הַתְּרָפִים
אֶל-הַמֶּטֶה וַיִּכְבֵּר הַעֲזִים מִבְּרֹאשֵׁיהֶם :

καὶ ἔρχονται οἱ ἄγγελοι, καὶ ἰδοὺ τὰ κενο-
τάφια ἐπὶ τῆς κλίνης, καὶ ἦπαρ τῶν αἰγῶν πρὸς
κεφαλῆς αὐτοῦ.

Au. Ver.—16 And when the messengers
were come in, behold, *there was an image in*
the bed, with a pillow of goats' hair for his
bolster.

An image, &c. See notes on ver. 13.

Bp. Horsley.—16 Rather, “the teraphim
in the bed, with network of goats' hair about
its pillows.”

Ver. 18, 19.

18 וַיֵּרֶד בָּרַח וַיִּמְלֹט וַיָּבֹא אֶל-
שְׁמוּאֵל הַכֹּהֵן וַיַּגִּד-לּוֹ אֵת כָּל-אֲשֶׁר
עָשָׂה-לּוֹ שָׁאוּל וַיִּלְחָד הוּא וּשְׁמוּאֵל
וַיֵּשְׁבוּ בְּנָוִית : 19 וַיַּגִּד לְשָׁאוּל לֵאמֹר
הִנֵּה דָוִד בְּנָוִית בְּרָמָה :

v. 18. בניית קרי

v. 19. בניית קרי

18 καὶ Δαυὶδ ἔφυγε καὶ διεσώθη, καὶ παρα-
γίνεται πρὸς Σαμουὴλ εἰς Ἀρμαθαίμ, καὶ ἀπα-
γγέλλει αὐτῷ πάντα ὅσα ἐποίησεν αὐτῷ Σαούλ·
καὶ ἐπορεύθη Σαμουὴλ καὶ Δαυὶδ, καὶ ἐκάθισαν
ἐν Ναυὰθ ἐν Ῥαμᾷ. 19 καὶ ἀπαγγέλλει τῷ
Σαούλ, λέγοντες, ἰδοὺ Δαυὶδ ἐν Ναυὰθ ἐν
Ῥαμᾷ.

Au. Ver.—18 So David fled, and escaped,
and came to Samuel to Ramah, and told him
all that Saul had done to him. And he and
Samuel went and dwelt in Naioth.

19 And it was told Saul, saying, Behold,
David is at Naioth in Ramah.

In Ramah.

Pool.—Or, *near Ramah*; the Hebrew
preposition *beth*, *in*, being oft put for *near*, as
it is apparently used, Numb. xxxiii. 37, 38;
Josh. v. 13; Jer. xx. 2; xxxii. 7. *Naioth*
was either a house or college in the town of
Ramah, or a village in the territory of
Ramah, or near to the town of Ramah; in
which there was a college of the prophets,
amongst whom Samuel thought David might
be secure.

Bp. Patrick.—*At Naioth in Ramah.*] It
is a probable opinion of Conrad. Pellicanus,
that *Naioth* signifies the *habitation* or *college*
where the prophets dwelt in Ramah.

Ged., Booth.—*Naioth* of Ramah.

At Naioth. Naioth seems to have been a
sort of conventual school, in the neighbour-

hood of Rama, where young men were
taught to prophesy; hence some modern
translators render the word *Naioth* appella-
tively; *the cells.*—*Ged.*

Gesen.—נָיִוְת, also Cheth. נָיִוְת (habitations),
Naioth, pr. name of a place near Ramah,
1 Sam. xix. 18, 19, 22, 23; xx. 1. R. נָיִוְת.

Dathe.—18 Tunc utrique ad tuguria pro-
phetarum, quæ prope Ramam erant, sese
recepunt.

Tuguria. Sub his נָיִוְת s. נָיִוְת, quæ οἱ ó et
Vulgatus male ut nomen proprium loci
verterunt, Nam alias de casis pastoritiis
dicuntur, tuguria intelligo, in quibus pro-
phetæ illi, qui Samuelis disciplina utebantur,
conjunctim habitabant. Nam discipulos illos
prophetarum una habitasse, plane apparet ex
2 Reg. vi. 1 sqq., ubi de Elisæ discipulis
idem narratur. — Cæterum placet conjectura
Michaëlis, Samuelem et Davidem se prop-
terea ad hæc loca recepisse, quod se in his
tanquam in asylo quodam tutos putarint a
persecutionibus Sauli. Nam ratio probabilis
non apparet, cur Samuel Davidem non potius
in ædibus suis, quas Ramæ habebat, ex-
ceperit.

Ver. 20.

וַיִּשְׁלַח שָׁאוּל מַלְאָכִים לְקַחַת אֶת-
דָּוִד וַיִּבְרָא אֶת-לִהְתֵּת חַנְבִּיָּאִים נִפְאִים
וּשְׁמוּאֵל עָמַד נֶאֱבַד עֲלֵיהֶם וַתְּהִי עַל-
מַלְאָכֵי שָׁאוּל רִחַם יְיָהִים וַיַּתְּנֵבְאוּ גַם-
הֶקְדָּה :

καὶ ἀπέστειλε Σαούλ ἀγγέλους λαβεῖν τὸν
Δαυὶδ, καὶ εἶδον τὴν ἐκκλησίαν τῶν προφητῶν,
καὶ Σαμουὴλ εἰστήκει καθεστῆκως ἐπ' αὐτῶν.
καὶ ἐγενήθη ἐπὶ τοὺς ἀγγέλους τοῦ Σαούλ
πνεῦμα θεοῦ, καὶ προφητεύουσιν.

Au. Ver.—20 And Saul sent messengers
to take David: and when they saw the
company of the prophets prophesying, and
Samuel standing *as* appointed over them,
the Spirit of God was upon the messengers
of Saul, and they also prophesied.

Company.

Maurer.—20 לִהְתֵּת חַנְבִּיָּאִים. Veteres fere
omnes ἐκκλησία τῶν προφητῶν habent. Vi-
dentur igitur legisse נִפְאִים, quod recipien-
dum puto. Vulgaris lectio scribarum ne-
gigentia orta videtur ex præcedenti לִהְתֵּת.

Gesen.—לִהְתֵּת f. only 1 Sam. xix. 20, prob.
by transposit. i. q. נִפְאִים, *an assembly, com-
pany.* So also נִפְאִים, 2 Sam. xx. 14, Cheth.
—Others make it from a doubtful root נִפְאִים,

Eth. **אֲזַח** : to grow old, whence **נֶזֶךְ**, presbyter, prince; q. d. *a senate*.

Prof. Lee.—**נֶזֶךְ**, f. constr. once, 1 Sam. xix. 20, transposed, for **קְהִלָּה**, *congregation*, as some think, i. e. f. of **קָהָל**. Others, after de Dieu, *senate*, or *presbytery*, from the Æth. **נֶזֶךְ** : *princeps*, &c. Aquila, *θμιλον*. Symm. *συστροφῆν*. Theod. *σύστημα*. LXX, *ἐκκλησίαν*.

They saw.

Houb.—**וַיֵּרָא**, *et vidit legendum* **וַיֵּרָא**, *et viderunt* ut liquet; nec aliter omnes videres.

20, 21, &c. *And they also prophesied.* See notes on x. 5, page 387.

Houb.—*Prophetaverunt etiam illi.* Nos hoc loco utimur verbo *prophetaverunt*, quia in bonam partem venit. Nam ministri illi, quos miserat Saul, prophetant eodem modo, quo illi, qui cum Samuele versabantur, quos non dubium est egisse prophetas, non autem furiosos, ut erat Saul, cum spiritu malo agitabatur. Eodem modo ipse Saul prophetavit, postquam ad eos Samuelis prophetas appropinquasset. Neque enim tum fuit spiritu malo correptus, sed eodem, quo prophetæ Samuelis. Cæterum **הִיִּתְּפָהֵל** in Hithpahel indicat et prophetiam et habitum oris et corporis prophetæ, cum propheta non modo vaticinaretur, aut Dei laudes caneret, sed etiam, Deo afflante, non haberet vultum nec colorem eundem, nec jam mortale quiddam sonaret, sed supra hominem extolli videretur.

Ver. 22.

וַיֵּלֶךְ בְּסִיחָהוּא בְּנֵי־רָמָה וַיִּבֶא עַד־בְּוֹר הַקָּדוֹל אֲשֶׁר בְּעֵבֶר נִישְׂאֵל וַיֵּאמֶר אֵיפָה שְׂמוּאֵל וַיֹּדֶעַ נֵאֱמָר הִנֵּה בְּנֵי־רָמָה :

בְּנֵי רָמָה

καὶ ἐθυμώθη ὁργῇ Σαούλ, καὶ ἐπορεύθη καὶ αὐτὸς εἰς Ἀρμαθαῖμ, καὶ ἔρχεται ἕως τοῦ φρέατος τοῦ ἄλω τοῦ ἐν τῷ Σεφί, καὶ ἠρώτησε καὶ εἶπε. ποῦ Σαμουὴλ καὶ Δαβὶδ; καὶ εἶπαν, ἰδοὺ ἐν Ναὺθ ἐν Παμῶ.

Au. Ver.—22 Then went he also to Ramah, and came to a great well that is in Sechu: and he asked and said, Where are Samuel and David? And one said, Behold, they be at Naioth in Ramah.

Ged., Booth.—22 And Saul's anger was kindled [LXX], and he also went to Ramah; and came to the great well that, &c.

Naioth in Ramah. See notes on verses 18, 19.

Ver. 24.

וַיִּפְשֹׁט בְּסִיחָהוּא בְּנֵי־רָמָה וַיִּפֹּל עָרֹם כְּלִי־הַיּוֹם הַהוּא וְכָל־הַלַּיְלָה עַל־פָּנָיו וַיֵּאמְרוּ הַגִּם שְׂאֵל בְּנֵי־אָם :

καὶ ἐξεδύσατο τὰ ἱμάτια αὐτοῦ, καὶ ἐπροφῆτευσεν ἐνώπιον αὐτῶν, καὶ ἔπεσε γυμνὸς ὅλην τὴν ἡμέραν ἐκείνην καὶ ὅλην τὴν νύκτα. διὰ τοῦτο ἔλεγον, εἰ καὶ Σαούλ ἐν προφήταις;

Au. Ver.—24 And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay [Heb., fell] down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets?

His garments.

Ged., Booth.—His upper garments.

Pool.—*His clothes*, to wit, his military or royal garments; which he did, either that he might suit himself and his habit to the rest of the company; or because his mind being altogether taken up with Divine things, he did not understand or heed what he did. *Also*: this implies that the messengers which he sent, who probably were military persons, had done so before him. *Naked*, i. e., stripped of his upper garments, as was said before, and as the word *naked* is oft used, as Isa. xx. 2; Micah i. 8. See also 2 Sam. vi. 20; John xxi. 7. And it is here repeated to signify how long he lay in that posture.

Bp. Patrick.—*He stripped off his clothes also.* [His royal robes (as R. Solomon and other Jewish doctors expound it), appearing like an ordinary man; or perhaps in the prophetic habit. Or it may be meant only of his upper garment [so *Dathe*], whatsoever it was. For when the Germans are said by some to have appeared naked, Tacitus interprets it, *rejecta veste superiore*, "throwing off their upper garment." But the first I take to be the truest account; and, as Procopius Gazeus here notes, *habitus ille regni ablationem significabat*; "this throwing off his royal habit signifies the taking away his kingdom from him."

And prophesied before Samuel in like manner. [This seems to denote, that his messengers had also stripped themselves when they prophesied. And Abarbinel will have it, that they all still foretold the crown should be set upon the head of David.

Lay down naked.] As a man in an ecstasy, that had not the use of his senses. But by *naked* is meant only, as before, stripped of his royal robe.

Is Saul also among the prophets?] This gave occasion to renew the proverbial saying, which had been in use long before (see x. 12).

Dathe.—24 *Quod etiam ibi præsente Samuele deposita veste superiore et humi prolapsus toto illo die totaque nocte continuavit. Tunc proverbium illud repetitum est: Num Saulus quoque inter prophetas?*

Hebr. נָדָם, *nudus* dicitur etiam de eo, qui vestem superiorem deposuit, Jes. xx. 2; Mich. i. 8. Sic in N. T. γυμνός, Matth. xxv. 36.—Ceterum in his non miraculum subesse puto. Coetus hominum carmina adhibitis instrumentis musicis cantantium (cf. obs. ad cap. x. 5) facile hanc vim in aliorum animos habere potuit, ut missis omnibus aliis in similes affectus abriperentur. Vid. S. R. Niemeyer in Characterist., p. iv., p. 104.

CHAP. XX. 1.

Au. Ver.—Naiioth in Ramah. See notes on xix. 18, 19.

Ver. 5.

Houb.—לאכול, *Ad comedendum*, barbare, ut alibi non semel. Tres codices hoc loco לאכל, forma consuetâ.

Ver. 6.

—נִשְׁאַלְךָ נִשְׁאַל מִמֶּנִּי דָּוִד לְרֹגֶץ בֵּית־לֶחֶם עִירוֹ בִּיָּרֵבֶה הַיָּמִים שָׁם לְכָל־הַמִּשְׁפָּחָה :

— παραιτούμενος παρητήσατο ἀπ' ἐμοῦ Δαυὶδ δραμεῖν ἕως εἰς Βηθλεὲμ τὴν πόλιν αὐτοῦ, ὅτι θυσία τῶν ἡμερῶν ἐκεῖ ὄλη τῇ φυλῇ.

Au. Ver.—6 If thy father at all miss me, then say, David earnestly asked *leave* of me, that he might run to Beth-lehem his city: for *there* is a yearly sacrifice [or, feast] there for all the family.

Bethlehem.

Booth.—בֵּית לֶחֶם. The various reading [בית, two MSS.], I conceive to be necessary; or some other equivalent term. That בית is used in reference to place, see ch. xvii. 52, and comp. verse 28.

A yearly sacrifice. So *Dathe*, *Ged.*, *Booth.*

Bp. Horsley.—Rather, “a stated sacrifice.”

Pool.—*A yearly sacrifice*; or, *a yearly feast*, as the Hebrew word is sometimes used.

Ver. 9.

וַיֹּאמֶר יְהוֹנָתָן חֲלִילָה לָּךְ פִּי וְאִם יָדַע יָדַע כִּי־חֲלִילָה הָרָעָה מֵעַם אָבִי לְבֹא עָלֶיךָ וְלֹא אֶתָּה אֲנִיד לָּךְ :

καὶ εἶπεν Ἰωνάθαν, μηδαμῶς σοι, ὅτι ἐὰν γνώσκων γὰρ ὅτι συντετέλεσται ἡ κακία παρὰ τοῦ πατρὸς μου τοῦ ἐλθεῖν ἐπὶ σέ, καὶ ἐὰν μὴ ᾖ εἰς τὰς πόλεις σου, ἐγὼ ἀπαγγελῶ σοι.

Au. Ver.—9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

For if I knew, &c. So Booth.

Bp. Horsley.—Rather, “for if I know for a certainty that it is determined on the part of my father to bring evil upon thee, and I tell it thee not”—“Suspensa est sententia ut solet esse in ejusmodi juramentis.”—Houbigant ad locum.

Ged.—9 “God forbid!” said Jonathan: “Nay, if I knew, for certain, that my father were determined to bring evil upon thee, I would assuredly tell it to thee.”

Dathe.—9 Absit, inquit Jonathan, si certo cognovero, patrem meum intendere tuum interitum, quin te de eo faciam certiore.

Maurer.—9 וְלֹא אֲנִיד לָּךְ פִּי אִם יָדַע יָדַע אֲנִיד לָּךְ, *Absit a te, ut, si cognovero — id tibi non indicem.* Sic vulgo interpretantur hunc locum. Consentiant Gesenius, Winerus. Sed quum structura: *absit a te, ut ego faciam exemplo careat, haud scio an rectius dativum commodi habeam prius* וְלֹא. Cf. vs. 2, ubi simpliciter ponitur וְלֹא.

Ver. 10.

וַיֹּאמֶר דָּוִד אֶל־יְהוֹנָתָן מִי יָגִיד לִי אֲנִי מִה־יַּעֲנֶךָ אֲבִיךָ הַשָּׂה :

καὶ εἶπε Δαυὶδ πρὸς Ἰωνάθαν, τίς ἀπαγγέλη μοι, ἐὰν ἀποκριθῇ ὁ πατήρ σου σκληρῶς;

Au. Ver.—10 Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly?

Ged.—“But who,” said David to Jonathan, “will inform me of *what shall happen*; and whether thy father answer thee roughly?”

Booth.—10 Then said David to Jonathan, Who shall tell me whether thy father answer thee roughly?

Houb.—*Dixit Jonathæ David; numquid me faciet certiore si quid pater tuus tibi de me acerbe loquetur?*

אי כיה. Aiunt novi interpretes esse מי, si,

quod non est ita nisi alterum si antecessit. Legendum **מה** **א**, *quid*, vel *si quid*, quod legere videntur Syr. et Chald. qui **אמא**, si forte.

Dathe.—10 *Quis vero, inquit David; mihi indicabit, si quid duri tibi responderit pater tuus?*

Maurer.—Vulgo: *quis mihi indicabit, si quid duri tibi responderit pater tuus?* Sed bene Winerus: “**מה** **א**, inquit, esset aut si *quid*; itaque nos hunc sensum esse statuimus: *quis indicabit mihi (quid pater tuus in me decreverit), aut (si tu ipse velles mihi indicare vs. 9) quid duri putas eum tibi respondensurum, in te decreturum esse?* Scilicet vs. 9 dixerat Jonathas, *se Davidi nunciaturum, si quid duri in ipsum decrevisset pater*. Itaque **מי** non potest nisi hunc sensum habere: *quis a te missus?* qua tu ratione istum nuntium ad me deferendum curabis? in verbis autem **קשה אבדך מדינך**, si de acerbitate Sauli in Davidem dicerentur, vana inesset repetitio eorum, quæ vs. 9 continentur.”

Ver. 12—17.

12 וַיֹּאמֶר יְהוֹנָתָן אֶל־דָּוִד יְהוָה אֱלֹהֵי
יִשְׂרָאֵל כִּי־אֶחָדךָ אֶת־אָבִי צָעַת וּמָחָר
הַשְׁלִשִׁית יִהְיֶה־שָׂבוֹב אֶל־דָּוִד וְלֹא־אֶזְכָּר
אֲשֶׁלְּךָ אֵלַי וְנָלִיתִי אֶת־אֲזִנֶּךָ :
13 כִּהְיֵעָשָׂה יְהוָה לִיהוֹנָתָן וְכִהְיִסֶּה
כִּי־יִשָּׁב אֶל־אָבִי אֶת־הָרָעָה עָלֶיךָ
וְנָלִיתִי אֶת־אֲזִנֶּךָ וְשִׁלַּחְתִּיךָ וְהִלַּכְתָּ
לְשָׁלוֹם וַיְהִי יְהוָה עִמָּךְ כַּאֲשֶׁר הָיָה
עִם־אָבִי : 14 וְלֹא אֶסְעִירְכִּי חַי וְלֹא־
תַעֲשֶׂה עִמָּדִי חֶסֶד יְהוָה וְלֹא אֶמְוִית :
15 וְלֹא־תִכְרִית אֶת־חֶסֶדְךָ מֵעַם בֵּיתִי
עַד־עוֹלָם וְלֹא בְּהִכָּרְתָּ יְהוָה אֶת־אֲבִי
דָּוִד אִישׁ מֵעַל פְּנֵי הַמִּדְבָּר : 16 וַיִּכְרַת
יְהוֹנָתָן עִם־בָּרִית דָּוִד וּבִקֵּשׁ יְהוָה מִיָּד
אָבִי דָּוִד : 17 וַיֹּסֶף יְהוֹנָתָן לְהַשְׁמִיעַ
אֶת־דָּוִד בְּאֶהֱבָתוֹ אֹתוֹ כִּי־אֶהֱבֶת נַפְשׁוֹ
אֶהְבּוֹ :

12 καὶ εἶπεν Ἰωνάθαν πρὸς Δαβὶδ, Κύριος ὁ Θεὸς Ἰσραὴλ οἶδεν, ὅτι ἀνακρινῶ τὸν πατέρα μου ὡς ἂν ὁ καιρὸς τρισῶς, καὶ ἰδοὺ ἀγαθὸν ἦ περὶ Δαβὶδ, καὶ οὐ μὴ ἀποστείλω πρὸς σέ εἰς ἀγρόν, 13 τότε ποιῆσαι ὁ Θεὸς τῷ Ἰωνάθαν καὶ τότε προσθήη, ὅτι ἀνοίσω τὰ κακὰ ἐπὶ σέ, καὶ ἀποκαλύψω τὸ ὄπιόν σου, καὶ ἐξαπο-

στελῶ σε καὶ ἀπελεύσῃ εἰς εἰρήνην, καὶ ἔσται Κύριος μετὰ σοῦ καθὼς ἦν μετὰ τοῦ πατρός μου. 14 καὶ ἂν μὲν ἔτι μου ζῶντος, καὶ ποιήσεις ἔλεος μετ' ἐμοῦ· καὶ ἂν θανάτῳ ἀποθάνω, 15 οὐκ ἐξαρῆεις ἔλεός σου ἀπὸ τοῦ οἴκου μου ἕως τοῦ αἵωνος· καὶ εἰ μὴ, ἐν τῷ ἐξαίρειν Κύριον τοὺς ἐχθροὺς Δαβὶδ ἕκαστον ἀπὸ τοῦ προσώπου τῆς γῆς, εὔρεθῆναι τὸ ὄνομα τοῦ Ἰωνάθαν ἀπὸ τοῦ οἴκου Δαβὶδ, καὶ ἐκζητῆσαι Κύριος ἐχθροὺς τοῦ Δαβὶδ. 17 καὶ προσέθετο ἔτι Ἰωνάθαν ὁμοσαι τῷ Δαβὶδ, ὅτι ἡγάπησε ψυχὴν ἀγαπῶντος αὐτόν.

Au. Ver.—12 And Jonathan said unto David, O LORD God of Israel, when I have sounded [Heb., searched] my father about to-morrow any time, or the third day, and, behold, if there be good toward David, and I then send not unto thee, and shew it thee [Heb., uncover thine ear];

13 The LORD do so and much more to Jonathan: but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath been with my father.

14 And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not:

15 But also thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth.

16 So Jonathan made [Heb., cut] a covenant with the house of David, saying, Let the LORD even require it at the hand of David's enemies.

17 And Jonathan caused David to swear again, because he loved him [or, by his love toward him]: for he loved him as he loved his own soul.

Ken.—12 The following words must surprise all, who read them with attention—And Jonathan said unto David: O LORD God of Israel, when I have sounded my father, &c. But excellent sense is restored, if, by inserting the word **ו** (*vinit*) agreeably to two Hebrew MSS. we read thus—As Jehovah the God of Israel LIVETH! When I have sounded my father; if there be good, and I then send not unto thee, and shew it thee, &c.

Dr. A. Clarke.—12 There is, most evidently, something wanting in this verse. The Septuagint has, *The Lord God of Israel doth know*. The Syriac and Arabic, *The Lord God of Israel is witness* [so Houb.,

Dathe, Ged., Booth.] Either of these makes a good sense. But two of Dr. Kennicott's MSS. supply the word *וַיִּ*, "liveth;" and the text reads thus, *As the Lord God of Israel LIVETH* [so *Bp. Horsley*], *when I have sounded my father,—if there be good; and I then send not unto thee, and shew it thee, the Lord do so and much more to Jonathan.* This makes a still better sense.

Pool.—12 *O Lord God of Israel*, do thou hear and judge between us. It is an abrupt speech, which is usual in great passions.

14 Or, *And wilt thou not, if I shall then be alive* (to wit, when *the Lord shall be with thee, as he hath been with my father*, as he now said, i. e., when God shall have advanced thee to the kingdom, as he did him), *yea, wilt thou not* (the same particle twice repeated for asseveration, i. e., I am well assured that thou wilt) *show me the kindness of the Lord*; i. e., either such kindness as the Lord hath showed to thee, in preserving thy life in the midst of so many and such great dangers; or that kindness to which thou hast engaged thyself, in the covenant sworn between thee and me in God's presence. *That I die not*; that thou do not kill me or mine, as princes of another line use to kill the nearest relations of the former line, from whom the kingdom was translated to them.

16 The covenant which before was personal, he now extends to the whole house of David, expecting a reciprocal enlargement of it on David's side, which doubtless he obtained. *Let the Lord even require it at the hand of David's enemies*; if either I or any of my house shall break this covenant, and shall prove enemies to David, or to his house, let the Lord, the witness of this covenant, severely punish the violators of it, whoever they are. Others thus, *Let the Lord require and punish the breach of this covenant in David, if he break it.* But because it was ominous and reproachful to suppose such a thing of David, by a figure called *euphemismus*, he names David's *enemies* for David; as they also expound 1 Sam. xxv. 22. But the former sense seems more probable, because this verse contains only Jonathan's stipulation or covenant with David and his house, which being expressed in the former part of it, is in this latter part confirmed by the usual form of imprecation; and the restipulation or covenant of David to Jonathan and his

house is mentioned in the next verse. Yet may that other sense stand well enough; taking these words for Jonathan's adjuration of David to be kind to him, confirmed with an imprecation in case he do otherwise; as if he should say, I adjure thee, as thou hopest to escape such a mischief (which I had rather might befall thine enemies than thee), that thou deal not so ungratefully with me or my house: which adjuration of Jonathan David seconds by an oath in the next verse, at the request of Jonathan. 17 *And Jonathan caused David to swear again.* Heb., *And Jonathan added or proceeded to make David swear*, i. e., having himself sworn to David, or adjured David, in the foregoing verse, he here requires David's oath to him, by way of restipulation or confirmation. *Because he loved him*; because he had a true friendship for David, he desired that the covenant might be inviolably observed through all their generations.

Bp. Patrick.—12 The first words seem to be an exclamation: and the rest, as if he had said, Shall I who love thee so much, be thought capable of breaking my word with thee? All these verses are full of passion, and the words are broken, concise, and interrupted; as the words of lovers are wont to be, especially when they are disturbed.

14 *And thou shalt not only while yet I live shew me the kindness of the Lord.*] The kindness promised him before the Lord, or the greatest kindness. The words in the Hebrew run plainly thus, "And wilt thou not, if I be then alive (viz., when God had advanced him to the throne, as he did his father), wilt thou not show me the loving-kindness of the Lord?" He made no doubt, but rather strongly affirmed his belief of it.

That I die not.] After the manner of those kings, who were wont to cut off the children of their predecessors: under whose throne they were advanced.

16 They had made a league of personal friendship, a little after the slaughter of Goliath: and now they make a friendship between their families: and Jonathan wished that God would requite it, if any of his family proved David's enemies. This he renewed afterward, and added further articles to the league, that Jonathan should be next to himself (xxiii. 18).

17 *Jonathan caused David to swear again,*

because he loved him.] Or he made him swear again by the love he bare to him.

He loved him as—his own soul.] The greatness of his love to him made him think he could never do enough to secure his friendship to all generations.

Bp. Horsley.—12 “And Jonathan said unto David, as Jehovah God of Israel liveth [two MSS.], I will surely sound my father [כִּנְיָה] at a convenient season [מִדְּרַגְשִׁית] the day after to-morrow, and behold it is either well with David or not; then I will send unto thee, and give thee information.

13 “So Jehovah do to Jonathan, and much more, if it please my father to do thee mischief, I will accordingly give thee information, &c.”

Jonathan engages for two things: to give David notice if any immediate mischief is intended, and to give him notice if it should be intended at any time hereafter. That the affirmative form of asseveration is used after the execration: “So Jehovah do to me, and more.” See 1 Kings xix. 2.

14 [וְלֹא] And it shall not be [אִם עָרַנִּי הָיָה] so long as I may chance to live, [וְלֹא חָצְצָה] עַד־יָבֹא הָסֵר יְהוָה, that thou shalt not religiously show me kindness, that I die not.

Kindness of Jehovah, i. e., religious kindness, to which thou art bound by the tenor of thy oath.

15 *But also thou*; rather, *And thou*—.

16 This sixteenth verse may be understood as the close of Jonathan's adjuration, and should be thus rendered: “But let Jonathan be cut off with the house of David, and Jehovah require it at the hand of David's enemies.” He desires to be considered as united to David's family, that his fortunes may thrive or decline with those of David's house, and his calamities be revenged upon David's enemies.

Ged.—12 And Jonathan said to David: “Witness the LORD [LXX, Syr., Arab.], the God of Israel; if, when I have sounded my father, some time to-morrow or next day, I perceive in him a good will toward David, I then send thee not word of it, may the LORD do so and so, nay more than that, to Jonathan; 13 And if my father be disposed to do thee harm, I will likewise inform thee; and send thee away in safety. But when the LORD shall be with thee, as he hath been with my father, 14 Thou must, if I be then alive, show me god-like kindness, that I die not: 15 Nor must thou

ever withdraw thy kindness from my family; not even when the LORD shall have cut off from the face of the earth all the enemies of David: 16 But if Jonathan ever cut off any of David's family, may God repay it on David's enemies!”—17 Again Jonathan swore to David, from his love to him: for he loved him as himself.

Booth.—12 And Jonathan said to David, Jehovah, the God of Israel, be witness [LXX, Syr., Arab.], if when I have sounded my father some time to-morrow or the next day, and, behold, there be good-will towards David, and I then send not to thee, and show it thee; 13 Jehovah do so and much more also to Jonathan; but if it please my father to do thee evil, then I will show it to thee, and send thee away, that thou mayest go in peace. But when Jehovah shall be with thee as he hath been with my father, 14 Then thou, if I be yet alive [so the versions], shalt show me the kindness of Jehovah, that I die not: 15 Nor shalt thou ever withdraw thy kindness from my house: no, not when Jehovah hath cut off all the enemies of David, from the face of the earth. 16 But should Jonathan cut off any of the house of David, may Jehovah require it at the hand of David's enemies. 17 Again Jonathan swore to David, because he loved him: for he loved him as he loved himself.

Houb.—12 *Tum Jonathas Davidi; testis est, inquit, Dominus Deus Israel, ut ego patrem meum cras et usque ad diei tertiæ vesperam sum exploraturus, et ut, si de Davide bona verba erunt, ego ad te sum missurus, teque certiores facturus.* 13 *Ita Dominus Jonathæ sit propitius. Si patri meo statutum est, ut pereas, ego id tibi declarabo, dimittamque te, ut cum pace abeas; erit autem Dominus tecum, sicut cum patre meo fuit.* 14 *Tu vero, si ego superstes ero, præstabis mihi eandem, quam Dominus, benevolentiam.* 15 *Sin autem moriar, non subtrahes a domo mea benevolentiam tuam in posterum, et ne tum quidem, cum Dominus Davidis inimicos ex terra omnes eripuerit.* 16 *Fecit igitur Jonathas cum domo Davidis fœdus, dixitque; faciat Dominus, ut non impune ferant inimici David.* 17 *Insuper et Jonathas postulavit a Davide jusjurandum, pro suo in eum amore, quia illum amabat sic tanquam animam suam.*

12 יהוה אלהי ישראל, Dominus Deus Israel. Nemo non videt, hæc verba nihil habere

quod regant, aut a quo regantur. Supplet Clericus, *testis esto* : male nisi ita, ut verbum עד, quod prope ידו satis simile excidit, in contextum revocetur. Nam quis dixerit esse Hebr. linguæ, omittere *testis esto*, ubi hoc sit ad sententiam necessarium? Non omissum id fuisse a sacro scriptore testis est Syrus interpres, apud quem legitur נסדר, *testis erit*; testes etiam Græci Intt. qui οἶδεν. novit, ex scriptura ידע, cum alii codices haberent עד, alii ידע. Sed accommodatius ad seriem עד, *testis est (quod explorabo patrem)*...

14 ולא אם ערני חי. Arias, *et non si adhuc me vivente (et non facies)*. Latine hæc reddens, quæ Hebraice hic leguntur; quæ si quis intelliget, *erit mihi magnus Apollo*. Itaque non legunt istud prius ולא Græci Interpretes, ut nec Vulgatus. Non etiam Syrus: nam legit ולי, *et o utinam*. Planum est attente legenti, oppositionem esse sententiæ ולא ערני חי, *adhuc vixero*, et in ואמרו, *moriar*, et Jonathan sic dicere, *si vivam, mihi parces; si moriar, parces meæ familie*. Itaque legendum, sine ולא, hoc modo: ואם ערני, *si ego superstes*, et similiter sine ולא, in fine versus, ואמרו, *quod si moriar*, ut sententia hæc altera inchoetur... ולא הכריח, *non tolles (benevolentiam) tuam a domo mea*; nisi legis ואמרו, *quod si non ita erit, sed moriar*; vel, ut Græci Interpretes ואם כיה ואמרו, *quod si morte moriar*, ut constet sententiæ oppositio supradicta; et delendum est punctum majus ante הכריח, quia sententia continuatur, quæ in ואם כיה, *quod si moriar*, incepta est. Vide versionem.

16 ובקש ידוה. Legendum יבקש, *requirat Dominus*, Jonatha loquente; nam hæc sunt verba fœderis ipsius, quod facit, hoc versu, cum Davide Jonathas, et series plana est. Verum hæc varie et perturbate legebant veteres, quos vide, si juvat, in Polyglottis.

Dathe.—12 Ille sic inquit: Jovam, Deum Israël, testor: a) me cras aut perendie exploraturum esse patrem meum, et si intellexero, cum bene erga te esse animatum, me missurum esse, qui te de eo faciat certiores. 13 Sed eundem Jovam testor, si malum tibi intendat pater meus, id quoque me velle tibi indicare, teque secure esse dimissurum. Adsit tibi Jova, quemadmodum patri meo adfuit.

14 Tunc si in viris adhuc fuero, favorem ex jurejurando mihi exhibebis. b) Si vero mortuus fuero, 15 Non subtrahes benevolentiam tuam meis unquam, ne tunc quidem, quando Jova omnes hostes tuos e medio sustulerit. 16 Sic fœdus pepigit Jonathan cum familia

Davidis, pœnas repetat Jova, inquit, ab omnibus Davidis hostibus. c) — 17 Deinde denuo jurejurando Davidi confirmavit, d) pro magno suo in eum amore, amabat enim eum tanquam se ipsum, 18 Eique dixit, &c.

a) οἱ ὁ supplent οἶδεν, et Syrus: *testis est*.

b) In hoc versu videtur errore scribarum ולא irrepsisse. Non legerunt hoc Græci interpretes et Vulgatus. Syrus legit: ולי, *o utinam!* Sed sic sequentia non bene cohererent. Manifesta est oppositio ערני חי et ואמרו et Jonathan dixisse videtur: Si vivam, mihi parces; si moriar, parces meæ familie. Cf. *Hubigantius*.

c) Hunc versum non intelligo. Locus haud dubie corruptus, ut alia in tota hac pericopa, ex versionibus tam parum tuto, quam ex conjectura restituenda.

d) Neque hujus versus verba priora sana videntur. Pro infinitivo Hiphil הִלְשִׁיכִי, *ad-jurare* puto legendum esse infinitivum in Niphal הִשְׁכַּח, partim, quoniam præcedit וַיִּשָּׁח, *addidit*, h. e., iterum Jonathan jurejurando affirmavit, sc. se facturum esse, quod Davidi antea promiserat; partim propter sequentia: *pro amore suo in eum amabat eum ut se ipsum*. Quæ sane non cohererent cum priore membro, si hoc vertatur: Jonathan jurejurando obstrinxit Davidem, ut illa, quæ ab eo petierat, promitteret, *pro amore suo in eum*, etc. Quis enim ab altero jusjurandum exiget amore in eum permotus?

Maurer. — 12 וַיִּהְיֶה אֵתָּה יְהוָה, sc. me perdat. בַּצֵּת קֶדֶר הַיָּשִׁיט, *crastino die hac hora aut* (per asyndeton G. Gr. ampl. p. 842) *perendie*. בַּצֵּת קֶדֶר non est *tempore crastino* (Win.), sed. i. q. בַּצֵּת הַיָּשִׁיט, Jos. xi. 6. — 13 כִּי יִשְׁפָּט יְהוָה בֵּינֵינוּ. Hanc jurandi formulam Gesenius ad vs. 12, referendam censet, nescio qua ductus ratione. Construe: *deus me perdat, per deum, quando ... id ego tibi indicabo*, cet. Ad verba autem אֵתָּה יְהוָה אֵתָּה אֵתָּה, quod attinet, primum tenendum est, אֵתָּה intransitive sumi, deinde: locum habere constructionem ad sensum: *si placuerit patri meo = si decreverit pater meus in te malum*. Possit etiam in mentem alicui venire, cogitando supplendum esse לקביא; *si placuerit patri meo inferre malum*, coll. vs. 9: כִּי בִהְיוֹתָ הָרָצָה פִּימָם אֲנִי לְגוֹא אֶלְךָ. Sed prior ratio analogiæ grammaticæ magis convenit; cf. ad Jos. xxii. 17. — 14, 15, Difficillimus locus, in quo explicando superioris ætatis interpretes vires suas frustra tentarunt. Neque his felicior fuit Ewaldus, qui in Gr. crit., p. 663, nodum hoc modo solvere conatus

est: *nec, si vivam, misericordiam dei in me exercebis, ne moriar* (propr. “und nicht, wenn ich noch leben sollte, nicht darfst du mit mir die Gnade Gottes üben, dass ich nicht sterbe”), i. e., nec ex mera misericordia vivum me servabis. Huic enim interpretationi præter alia id potissimum obstat, quod *אם עורני חי ולא אָמית*, item verba *וְלֹא—וְלֹא תַעֲשֶׂה עִמִּי הָסֵר יְהוָה* et *וְלֹא—וְלֹא תַעֲשֶׂה עִמִּי הָסֵר יְהוָה* manifeste sibi invicem opposita sunt, unde intelligitur, verba *אָמית* et *אָמית* non ad antecedentia sed ad consequentia referenda esse, ita ut verba *וְלֹא אָמית* et *וְלֹא אָמית* exacte respondeant verbis *אם עורני חי* et *אם עורני חי* hoc modo:

*וְלֹא אָמית עורני חי וְלֹא תַעֲשֶׂה עִמִּי
וְלֹא אָמית וְלֹא תַעֲשֶׂה עִמִּי*

Atque his jam viam munivimus ad veram et lectionem et interpretationem. Nunc enim apparet, pro *וְלֹא—וְלֹא* ab initio commatis 14, legendum esse *וְלֹא—וְלֹא*, ut hic prodeat sensus: *et utinam, si vivam, benevolentiam mihi exhibeas, nec, si moriar, benevolentiam tuam meis unquam subtrahas!* propr. *und möchtest du, wenn ich noch lebe, möchtest du üben an mir Liebe Gottes, und nicht, sterb ich, nicht abziehen deine Liebe von meinem Hause in Ewigkeit!* De singulis hæc teneant lectores. Ac primum quidem verba *אָמית עורני חי וְלֹא תַעֲשֶׂה עִמִּי הָסֵר יְהוָה* non eum sensum habere, quem Ew. iis tribuit, sed simpliciter significare: talem alicui benevolentiam adhibere, qualem Deus adhibere solet, i. e., veram, perpetuam (cf. 2 Sam. ix. 3 cum vs. 7); deinde, pro *וְלֹא אָמית* et *וְלֹא אָמית* nequaquam desiderari posse *וְלֹא אָמית*, nam, quum præcedat optandi particula, non nisi mera negatione opus est; denique *אָמית* esse pro *אָמית*, omnia particula conditionali, quæ sæpius deficit et h. l. ex præcedenti *אם עורני חי* facili negotio potest suppleri. Veteres liberius exprimunt sensum: si vivam, mihi parces; si moriar, parces meæ familiæ. LXX: *καὶ ἐὰν μὲν ζῇ μοι ζώντος καὶ ποιήσεις ἔλεος μετ' ἐμοῦ. καὶ ἐὰν θανάτῳ ἀποθάνω, (15) οὐκ ἐξαλείψεις τὸν οἶκόν σου ἀπὸ τοῦ οἴκου μου ὥς τοῦ αἰῶνος*. Sed Syr. legisse videtur *וְלֹא אָמית*. Ne tunc quidem, quando sustulerit Jova, cet. — 16 “Hunc versum non intelligo. Locus haud dubie corruptus, ut alia in tota hac pericopa, ex versionibus tam parum tuto quam ex conjectura restituenda.” Dathius. Nihil video difficultatis. Sensus hic est: *Sic fecit Jonathan fœdus cum familia Davidis; atque ita pœnas repetat Jova, inquebat, ab hostibus Davidis*. Scilicet post

וְלֹא אָמית omissum est *וְלֹא אָמית*, ut infra xxii. 8; 2 Chron. vii. 18. Cf. similia exempla Jos. vi. 1; Jud. xix. 30; G. Gr. ampl., p. 851. Ad וְלֹא אָמית, quod est Præt. relativum subaudiendum *אָמית*, qua ellipsi nihil est frequentius. Verbis autem: *atque ita puniat Jova Davidis hostes facti fœderis confirmatio continetur; declarat enim his verbis, Davidis hostes etiam suos esse futuros.* — Hæc quoque Dathius sollicitare conatus est sine ulla ratione. Sensus tam planus est, quam qui planissimus. Porro *Jonathan obtestatur est Davidem* (sc. ut ea faceret, de quibus vs. 18 sqq. agitur) *per amorem erga eum, amabat enim eum tanquam se ipsum*.

Ver. 19.

*וְשָׁלַשְׁתָּ הַיָּמִים הַהֵם וְבָאתָ אֶל־הַמָּקוֹם
אֲשֶׁר־נִסְתַּרְתָּ שָׁם בְּיוֹם הַמַּעֲשֶׂה וְיִשְׁבְּתָּ
אֶצֶל הָאֵל הָאֵל :*

καὶ τρισσεύσεις καὶ ἐπισκέψῃ καὶ ἦξεις εἰς τὸν τόπον σου, οὗ κρυβῆς ἐν τῇ ἡμέρᾳ τῇ ἐργασίᾳ, καὶ καθίσῃ παρὰ τὸ Ἐργάβ ἐκέينو.

Au. Ver.—19 And when thou hast stayed three days, then thou shalt go down quickly [or, diligently; Heb., greatly], and come to the place where thou didst hide thyself when the business was in hand [Heb., in the day of the business], and shalt remain by the stone Ezel [or, that sheweth the way].

Pool.—When thou hast stayed three days; either at Beth-lehem with thy friends, verse 6, or elsewhere, as thou shalt see fit. *When the business was in hand, Heb., in the day of business; or, of the business.* And these words are to be joined, either, 1. With the words next foregoing; and so they note the time when *David hid himself* there; which was, when *the same business* which now they were treating about was in agitation formerly, to wit, to discover Saul's mind and purpose towards him, chap. xix. 2, 3. Or, 2. With the more remote words; and so they note the time when David should come to the place appointed, and formerly used to hide himself in upon a like occasion, to wit, in the day when the *business* here spoken of was to be done, i. e., when the discovery of Saul's mind was to be made. *By the stone Ezel, or, by the stone of going, or travelling, i. e., by that stone which directs travellers in the way, to wit, in some cave, or convenient place, which was near that stone.*

Bp. Patrick.—19 When thou hast stayed

three days, then thou shalt go down quickly.]

It is commonly interpreted, of staying so long with his kindred at Beth-lehem, or some other place of retirement. But in the Hebrew the words are, "thou shalt three times (or three days) go down to a very low place:" and the meaning seems to be, that if Jonathan did not come the first day, he should take it for granted he knew nothing; and come again the second; and if he brought him no news then, come the third.

Come to the place where thou didst hide thyself when the business was in hand.] When they were discoursing of this very matter ; how to discover Saul's affection towards David. Or, when he did David's business with his father, and interceded so effectually for him, that Saul promised not to kill him.

Remain by the stone Ezel.] It is thought to be a stone that showed men their way, where several roads met: because the word imports *going* or *travelling*.

Ged., Booth.—19 And, on the third day, still more wilt thou be missed [Chald., Syr., Arab., so *Datthe*]. Go, then, to the same place where thou concealest thyself on the day of *thine* escape [ביום השחרות *a conjectural reading*]; and remain by that [LXX, Syr.] stone.

On the day of thine escape; i.e., as I conjecture, on the day, when, at Jonathan's desire, he first concealed himself in the fields. Comp. chap. xix. 2 and following.

Houb.—19 *Die autem tertio facies ut citò venias ad eum locum, in quem te die profesto abdideris, sedebisque apud lapidem Ezel.*

Et descendes valde; ita Arias,
 male; nam adverbium מֵרָחֹק recusat verbi יר
 societatem. Vulgatus, *festinus*, ex scrip-
 tionem מֵרָחֹק, optima, quam nos sequimur.
 Chaldæus, Syrus, et Arabs pro הָרָחֹק, exse-
 quuntur, הָרָחֹק, *desideraberis*, ut supra; *desi-*
deraberis multum die tertio, Saül admirante,
 quomobrem dies tres totos absis a mensa
 regia, quam etiam et scriptiorem et sen-
 tentiam sequi licet. הָרָחֹק, *Ezel*, nomen
 lapidis, qui notatur. Syrus et Græci Intt.
 legunt הָרָחֹק, *hunc*: nam Syrus הָרָחֹק; Græci Intt.
 ἔξωθεν.

Dathe.—18 *Eique dixit; Cras est novilunium, et tu desideraberis sede tua vacante,*
19 *Idque multo magis tertio die.* a) *Eo igitur die, quo res peragetur, veni in hunc locum, ibique te abde et morare prope istum lapidem.* b)

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a) Pro תָּרַד מֵאֵר, *Descendes valde*, Chaldaeus, Syrus, et Arabs legerunt תִּשְׁקַד מֵאֵר, *multum desideraberis*. Quorum lectionem in versione expressi.

b) Hebr. **אֶזֶל הָאֶבֶן לִפְנֵי**. LXX et Syrus
vertunt tanquam si legissent **ἐπὶ παρὰ τῷ**
λίθῳ ἐκείνῳ. Alii ut nomen proprium. Sic
Vulgatus : *juxta lapidem, cui nomen est Ezel.*

Maurer.—וְשִׁלְשֶׁת הַיָּמִים, *Et tertio die descendente vehementer*, i. e., "*festinus*." Vulg. Prius verbum adverbii vices sustinet. Dathius cum Chald., Syr., et Ar. legi מִיָּמֵי הַיָּמִים וְשִׁלְשֶׁת הַיָּמִים, *et die tertio multum desideraberis*, qua lectione facile carebis. וְיָמֵי הַיָּמִים הַיָּמִים נִתְּתָה. Dathius: *eo die, quo res peragetur, veni in hunc locum, ibique te abde*. Hoc est miscere ac turbare omnia. Redde: *et veni in locum, ubi absconditus eras die facinoris* (xix. 2).

Ver. 21.

וְהָיָה אֲשֶׁלְךָ אֶת־הַנֶּעֱרָר לְךָ מִצָּרָה
 אֶת־הַחֲמִישִׁים אֶת־אֶחָד לְפָנֶיךָ וּגְבוּ
 καὶ ἴδου ἀποστella τὸ παιδάριον, λέγων,
 δεῦρο εὐρέ μοι τὴν σχίζαν. ἐὰν εἶπω λέγων
 τῷ παιδαρίῳ, κ.τ.λ.

Au. Ver.—21 And, behold, I will send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, &c.

Saying, Go find.

Howb.—אמרו את הנזרך, *Mittam puerum, Vade.* Incredible est sic locutum fuisse Jonathan, cum præsertim post dicat, אמר, *si dicendo dicero, non omisso verbum dixero.* Sed quia bis continenter legitur אמר, ubi semel legi satis est, facile judicatur, unum אמר fuisse loco suo dimotum, et legendum, אסיפה את הנזר ואמרך, *mittam puerum, et dicam, Vade (collige sagittas).*

Ver. 25.

וַיָּשֶׁבֶת הָאֱלֹהִים עַל-מֹשֶׁה וְעַל-בְּנֵי יִשְׂרָאֵל
בְּפָעֵם אֶל-מֹשֶׁה הַקָּדִים וַיִּקְרָם וַיְהַזְכְּקוּ
וַיָּשֶׁבֶת אֲבִנֵּר מִצֵּד שְׂאִיל וַיִּפְקֹד מְקוֹמֹם
דָּוִד :

καὶ ἐκάθισεν ἐπὶ τὴν καθέδραν αὐτοῦ, ὡς
 ἄπαξ, καὶ ἄπαξ, ἐπὶ τῆς καθέδρας παρὰ τοίχον,
 καὶ προέφθασε τὸν Ἰωάνθαν, καὶ ἐκάθισεν
 Ἀβεννήρη ἐκ πλαγίων Σαοῦλ, καὶ ἐπεσκέπη ὁ
 τύπος Δαὶδ.

Au. Ver.—25 And the king sat upon his seat, as at other times, *even* upon a seat by the wall : and Jonathan arose, and Abner

3 M

sat by Saul's side, and David's place was empty.

And Jonathan arose, &c.

Ged., Boolh.—And Jonathan sat on one side [Syr.], and Abner sat on the other side of Saul; but David's place was empty.

Houb.—25 *Sedebat rex, ut solebat, sua in sede, quæ parieti adiacebat, surrexitque Jonathas ut discumberet; discubuit autem Abner ex latere Saülis, vacuusque erat Davidis locus.*

וַיָּקָם יֹחָנָתָן וַיֵּשֶׁב אַבְנֵר, *Et surrexit Jonathas, et sedit Abner (ad latus regis).* Contra veritatem videtur esse, ut Abner mensæ regiæ assederit, Jonathas autem steterit. Præterea וַיָּקָם non tam habet *et stetit*, quam *et surrexit*, quo in verbo sententia initium sæpe habet, ut post addatur, quid quisque egerit, postquam surrexit. Id vero in Jonatha nunc additur, si verbum וַיֵּשֶׁב in Jonatha usurpetur, et si sic legas cum Syro Intt. וַיָּקָם יֹחָנָתָן וַיֵּשֶׁב אַבְנֵר, *et surrexit Jonathas et accubuit. Abner autem...* Quanquam in hanc potius partem propendeo, ut olim bis scriptum fuerit וַיֵּשֶׁב, hoc modo: וַיָּקָם יֹחָנָתָן וַיֵּשֶׁב אַבְנֵר, *surrexitque Jonathas et assedit; assidebat autem Abner (ad latus regis).* Ita ut, cum nemo ad latus Jonathæ sederet, appareret Davidem abesse.

Dathe.—24 *Novilunio rex consedit ad epulas 25 in loco suo consueto ad parietem, a) deinde b) Jonathan ei ad dextram, Abner ad sinistram accubuerunt. Sic sedes Davidis vacabat.*

a) Ut in loco honoratiori, ex more orientalium; cf. Harmari Observatt. Orient., p. ii., p. 66.

b) Pro וַיָּקָם legendum est וַיֵּשֶׁב, aut saltem hoc supplendum est contextu sic postulante, cum non probabile sit, filium regis stetisse, sedente Abnero. Sic quoque Josephus narrat, lib. iv., cap. 14, Jonathanem Saulo ad dextram, Abnerum ad sinistram sedisse. Syrus refert illud וַיֵּשֶׁב, quod in textu habemus, ad Jonathanem: *et surrexit Jonathan et accubuit, et Abner ad latus Sauli*, sc. accubuit. Is igitur legit וַיֵּשֶׁב. Aliam lectionem exhibent οἱ ὅς, καὶ προσέφθασεν τὸν Ἰωνάθαν, sc. Saulus. Legerunt וַיָּקָם pro וַיֵּשֶׁב sensu quoque aptissimo. Sic enim dicitur: Saulum tantum antecessisse Jonathanem, sive hunc proxime post eum consedissee.

Maurer.—[אֵל מִיֵּשֶׁב הָיָה] h. e., in præcipua ac quam maxime honorifica sede וַיָּקָם יֹחָנָתָן וַיֵּשֶׁב אַבְנֵר. Ex impeditioribus hic locus est. Plerique interpretes, in his Gesenius (Chrest.),

sequuntur Syrum, qui voc. וַיֵּשֶׁב ad Jonathanem referens et voci אַבְנֵר copulam præmittens verba sic reddit: *et surrexit Jonathan et accubuit, et Abner ad latus Sauli*, sc. accubuit. Non male. Sed quis fortasse latius hic patet, ut וַיָּקָם יֹחָנָתָן nihil aliud sit quam: *tum venit*, i. e., proxime post Saulum consedit Jonathan, cf. Gen. xli. 29, 30, 54. Potest etiam lapsus scriptoris subesse, cf. vs. 34 ab init. Mira est Schulzii interpretatio: *surrexit*, "quasi præ sagiret animus patris insaniam," coll. vs. 33.

Ver. 26.

וְלֹא-דָבַר שְׂאוּל מֵאַחַר כִּי הָיָה כִּי אָמַל מִקֶּרֶךְ הָיָה בְּלִיָּתִי טָהוֹר הָיָה כִּי-לֹא טָהוֹר:

καὶ οὐκ ἐλάλησε Σαούλ ἐν τῇ ἡμέρᾳ ἐκείνῃ, ὅτι ἐῤῥηκε σύμππτωμα φαίνεται, μὴ καθαρὸς εἶναι, ὅτι οὐ κεκαθάρισται.

Au. Ver.—26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he is not clean; surely he is not clean.

Something hath befallen him, &c.

Booth.—Something may have befallen him; or he may not be clean; because he hath not purified himself [LXX].

Houb.—26 *Saul eo die nihil conquestus est; nam cogitabat hoc casu evenire; quia forte, cum immundus esset, non se se mundasset.*

כִּי לֹא טָהוֹר. *Quia non mundus est.* Mox dictum est, *forte non est mundus*; nunc additur, *quia non est mundus*; nemini lectori placere id potest. Itaque legendum, aut נִטְהַר, cum Græcis Interpretibus, qui κεκαθάρισται, *mundatus fuit*, vel טָהַר, *mundavit se*. Sensere veteres orationis vitium, quod propriâ quisque interpretatione correxerunt.

Ver. 27.

וַיְהִי כַּמֶּחֶקֶת הַחֹדֶשׁ הַשְּׁנִי וַיִּפְקֹד מִקְּהִים דָּגָד וְגו'

καὶ ἐγενήθη τῇ ἐπαύριον τοῦ μηνὸς τῇ ἡμέρᾳ τῇ δευτέρᾳ, καὶ ἐπεσκέπη ὁ τύπος τοῦ Δαυὶδ κ.τ.λ.

Au. Ver.—27 And it came to pass on the morrow, which was the second day of the month, that David's place was empty, &c.

Pool.—Which was the second day of the month, or, on the morrow of the new moon, being the second day; either, 1. Of the

three days appointed, ver. 5, 19. Or, 2. Of the feast. Or, 3. Of the month.

Maurer.—מִכְתָּרָה הַחֹדֶשׁ הַשְּׁנִי; i. e., *novilunii secundi die secundo*, cf. verba ultima hujus commatis, et vs. 34, coll. Exod. xix. 1.

Ver. 28.

וַיַּעַן יְהוֹנָתָן אֶת־שָׁאֹל נְשָׂאֵל נְשָׂאֵל
דָּוִד מִעֲמָדִי עַד־בֵּית לָחֶם :

καὶ ἀπεκρίθη Ἰωνάθαν τῷ Σαούλ, καὶ εἶπεν αὐτῷ, Παρήτῃται παρ' ἐμοῦ Δαυὶδ ἕως εἰς Βηθλεέμ τὴν πόλιν αὐτοῦ πορευθῆναι.

Au. Ver.—28 And Jonathan answered Saul, David earnestly asked leave of me to go to Bethlehem :

Houb.—נשאל דוד וגו', *Quæsit David a me ad Bethlehem*. Desideratur verbum לָרֹץ ut curreret (a me ad) quod verbum non abest ver. 6 eâdem in sententiâ. Atque id legere videntur Chald., Arab. Omiserit scriba verbum לָרֹץ ex similitudine ejus nonnullâ cum verbo דוד antecedenti. Etsi in oratione familiari quædam verba reticentur, tamen orationem hic deficere non debere, monet ver. 6 ubi eadem non deficit.

Ver. 30.

וַיַּחֲרִיף שָׁאֹל בִּיהוֹנָתָן וַיֹּאמֶר לוֹ
בְּזִנְעוֹת הַפְּרִדָּה הָלֹא יָדַעְתִּי כִּי
בָחַר אָמְרָה לְבִן־יִשְׂרָאֵל לְבָשְׂתָהּ וּלְבָשְׂתָהּ
עֲרֹגַת אִמָּהּ :

καὶ ἐθυμώθη ὁργῇ Σαούλ ἐπὶ Ἰωνάθαν σφόδρα, καὶ εἶπεν αὐτῷ, Ὡς κορασίων αὐτομολούντων, οὐ γὰρ οἶδα ὅτι μέτοχος εἶ σὺ τῷ νίῳ Ἰεσσαί εἰς αἰσχύνῃ σου, καὶ εἰς αἰσχύνῃ ἀποκαλύψεως μητρὸς σου;

Au. Ver.—30 Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman [or, Thou perverse rebel; Heb., Son of perverse rebellion], do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

Pool.—*Thou son of the perverse rebellious woman*; this base temper of thine thou hadst not from me, but from thy mother; of whose perverseness I have had so much experience. Or, *thou son of perverse rebellion*, i. e., thou perverse and rebellious son. Or, *thou most perverse rebel*; for, in the Hebrew language, the word *son*, thus used, is an aggravation of a man's crime, and

notes one who is extraordinarily addicted to it. *To the confusion of thy mother's nakedness*; men will conclude, that thy mother was a whore, and thou a bastard; and that thou hast no royal blood in thy veins, that canst so tamely give up thy crown to so contemptible a person.

Bp. Patrick.—30 *Thou son of the perverse rebellious woman.*] Or, as it is in the Hebrew, "thou son of perverse rebellion." That is, a very perverse rebel.

Dr. A. Clarke.—*Thou son of the perverse rebellious woman.*] This clause is variously translated and understood. The Hebrew might be translated, *Son of an unjust rebellion*; that is, "Thou art a rebel against thy own father." The Vulgate, *Fili mulieris virum ultro rapientis*; "Son of the woman who, of her own accord, forces the man." The Septuagint is equally curious, *Υἱε κορασίων αὐτομολούντων* "Son of the damsels who came of their own accord." Were these the meaning of the Hebrew, then the bitter reflection must refer to some *secret* transaction between Saul and Jonathan's mother.

Gesen.—בְּזִנְעוֹת הַפְּרִדָּה, *son of perverse contumacy*, i. e., of a perverse and obstinate mother; comp. Job xxx. 8.

Maurer.—*Propr. fili per versæ mulieris* (cf. de forma E. Gr. crit. p. 402) *contumaciæ*, i. e., *mulieris perversæ et contumacis* = *o perverse et obstinati animi fili*!! —*te diligere filium Isai*. Nonnulli codd. pro בְּנֵן habent בְּנֵךְ. Sed quum qui diligit aliquem, ad eum tendat, equidem in constructione cum *nihil miri video*.

Ver. 34.

וַיָּקָם יְהוֹנָתָן מֵעַם הַשְּׁלָחוֹ בְּחִירָאָה
וַיִּלְאֵאֵל בְּזִי־הַחֹדֶשׁ הַשְּׁנִי לָחֶם כִּי
נִעְצָב אֶל־דָּוִד כִּי הִקְלִמוּ אָבִיו :

καὶ ἀνεπήδησεν Ἰωνάθαν ἀπὸ τῆς τραπέζης ἐν ὁργῇ θυμοῦ, καὶ οὐκ ἔφαγεν ἐν τῇ δευτέρᾳ τοῦ μηνὸς ἄρτον, ὅτι ἐθραύσθη ἐπὶ τὸν Δαυὶδ, ὅτι συνετέλεσεν ἐπ' αὐτὸν ὁ πατήρ αὐτοῦ.

Au. Ver.—34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

Dr. A. Clarke.—*Jonathan arose—in fierce anger.*] We should probably understand this rather of Jonathan's *grief* than of his *anger*,

the latter cause explaining the former: *for he was grieved for David.* He was grieved for his *father*—he was grieved for his *friend*.

Because his father had done him shame.

Bp. Patrick.—Here are two reasons why he fasted: first, because he was extremely afflicted for David; and, secondly, his father had put Jonathan to shame, by his foul language, and by throwing a javelin at him, for so the words run clearly in the Hebrew; “for he was grieved for David, and because” [so *Pool*, *Ged.*, *Booth.*, *Dathe*], &c., the copulative *and* being wanting, as in many other places.

Ged.—34 So Jonathan arose from the table, in great indignation; and ate no victuals on the second day of the new moon feast: for he was grieved, both on account of David; and because his father had affronted him.

Dathe.—34 *Propterea gravi ira commotus a mensa surrexit, neque illo secundo mensis die cibum sumsit, tum quod Davidis vicem doletet, tum quod a patre suo esset ignominia affectus.*

Ver. 36.

וְהָיָה יִצְחָק הַחֲצִי
לְהַעֲבֹדוֹ :

— καὶ τὸ παιδάριον ἔδραμε, καὶ αὐτὸς ἡκόντισεν τῇ σχίζῃ, καὶ παρήγαγεν αὐτὴν.

Au. Ver.—36 And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him [Heb., to pass over him].

And as the lad.

Booth.—הנער. The י seems here necessary; and we must read also החצים [so *Houb.*]; for this word cannot be in regimen.

Ver. 37.

וַיִּבֹּא הַפֶּעַר עַד-מְקוֹם הַחֲצִי אֲשֶׁר
יָרָה יְהוֹנָתָן וְגו' :

καὶ ἦλθε τὸ παιδάριον ἕως τοῦ τόπου τῆς σχίζῆς οὗ ἡκόντιζεν Ἰωάνθαν, κ.τ.λ.

Au. Ver.—37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is not the arrow beyond thee?*

Pool.—*To the place*, i. e., near to the place. Or, *and the lad went*, or *was going on to the place* [so *Ged.*]; for the words following show that he was not yet come thither. The Hebrew verb *bo*, which pro-

perly signifies *to come*, sometimes signifies *to go*; as here, and Ruth iii. 7; Jonah i. 3.

Dathe.—37 *Cum vero ad dimidium a) illius loci, ad quem Jonathan jaculatus fuerat, venisset, hic ei acclamavit: Sagittæ sunt ultra te.*

a) Pro חצי recte, uti arbitror, Michaëlis conjectavit, legendum esse חצי, *dimidium*. Nam si puer jam ad locum, ubi sagittæ erant, pervenisset, Jonathan ei acclamare non potuisset, sagittas ultra eum esse.

Maurer.—Sic Dathius, qui consentientem habet Schulzium. Sed quis non videt, verba ista non esse ad vivum resecanda, sed omnino significare, puerum ad locum illum appropinquasse.

Ver. 40.

Au. Ver.—40 And Jonathan gave his artillery [Heb., instruments] unto his lad, &c.

Dr. Adam Clarke.—Jonathan gave his artillery.] I believe this to be the only place in our language where the word *artillery* is not applied to *cannon* or *ordnance*. The original (כלי) signifies simply *instruments*, and here means the bow, quiver, and arrows.

Ver. 41.

הַפֶּעַר בָּא וְדָדָה קָם מֵאַחַל הַגִּבּוֹ
וַיִּפֹּל לְאַפּוֹ אַרְצָה וַיִּשְׁתַּחֲוֶה שְׁלֹשׁ
פְּעָמִים וַיִּשָּׁקוּ אִישׁ אֶת-רֵגְלוֹ הַיְּמָנִי
לְאִישׁ אֶת-רֵגְלוֹ הַיְּמָנִי :

καὶ ὡς εἰσηλθε τὸ παιδάριον, καὶ Δαυὶδ ἀνέστη ἀπὸ τοῦ Ἀργάβ, καὶ ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ, καὶ προσεκύνησεν αὐτῷ τρίς, καὶ κατεφίλησεν ἕκαστος τὸν πλησίον αὐτοῦ, καὶ ἔκλαυσεν ἕκαστος τῷ πλησίον αὐτοῦ, ἕως συντελείας μεγάλης.

Au. Ver.—41 And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept with one another, until David exceeded.

David arose out of a place toward the south, &c.

Ged.—David arose from behind the stone. From behind the stone. The present text has from the side of the south. But as I suspect it to be corrupted, I have given what is evidently the meaning.

Until David exceeded. So *Pool*, *Patrick*, *Clarke*, *Dathe*, *Maurer*.

Dr. A. Clarke.—Until David exceeded.]

David's distress must, in the nature of things, be the *greatest*. Besides his friend Jonathan, whom he was now about to lose for ever, he lost his wife, relatives, country; and, what was most afflictive, the altars of his God, and the ordinances of religion.

Maurer.—צָדִיק הָנִדִּיל, sc. לָנֶכֶח, *donec David vehementius fletet*, cf. xii. 24, al.

Geddes, Booth.—Wept one with another with great lamentation.

I have followed a conjectural reading of Houbigant's.—*Ged.*

Booth.—Houbigant proposes to read וְיָדָהּ for וְיָדָהּ; but I am not satisfied with this emendation. Why should we not adopt the usual phrase: בְּנִי גִדִּיל. Comp. 2 Samuel xiii. 36, and 2 Kings xx. 3.

Houb.—*Et invicem flevērunt; ita ut fletus esset magnus.*

וְיָדָהּ דַּוִּד וְיָדָהּ *Seu veritas, donec David augetur, seu donec David cresceret, nihil suberit sententiæ. Nam si, augetur, deest fletum verbi casus; si, cresceret, deest flendo. Græci Interpretes ὥς συντελείας μεγάλης, usque ad consummationem magnam, ex scriptione vel ἡ, vel ἡ, utraque non bona. Nos וְיָדָהּ, fletum, legimus, pro וְיָדָהּ, David, ex qua scriptura sententia hæc optima nascitur, donec esset fletus magnus: nam וְיָדָהּ sæpe neutram in partem sumitur. Syrus, sed David abundantius, comparisonem inducens fletuum Jonathæ ac Davidis parum honestam, et Jonatha parum dignam, ut David plus flevit, quam Jonathas, mutuis in amplexibus.*

Ver. 42.

Au. Ver.—42 And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the LORD [or, the Lord be witness of that which, &c.], saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

The Lord be between me and thee, &c.

Dathe, Ged., Booth.—Saying Jehovah be witness between me and thee, and, &c.

CHAP. XXI. Heb. Ver. 2; Au. Ver. 1.

וַיָּבִיִּיר אַחִימֶלֶךְ לֶחֶם לְדָוִד וְלִבְנָיָהּ —

— καὶ ἐξέστη Ἀβιμέλεχ τῇ ἀπαντήσει αὐτοῦ, κ.τ.λ.

Au. Ver.—1 Then came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said

unto him, Why art thou alone, and no man with thee?

Was afraid. So Dathe, Gesen.

Ged., Booth.—Was astonished.

Heb. Ver. 3; Au. Ver. 2.

וַיֹּאמֶר הַנְּעָרִים יוֹדְעֵי אֱלֹהִים —

פָּלְגִי אֲלֵמֶנִי :

— καὶ τοῖς παιδαρίοις διαμεμαρτύρημαι ἐν τῷ τόπῳ τῷ λεγομένῳ, θεοῦ πίστις φελλανὶ μαεμωνί.

Au. Ver.—2 — and I have appointed my servants to such and such a place.

Bp. Horsley.—Read, with LXX, Vulgate, Symmachus, and Houbigant, יוֹדְעֵי.

Booth.—מֵעֵמֶל אֶל מֵעֵמֶל. This verb is obviously irregular. It ought to be יוֹדְעֵי; yet none of the MSS. correct it. The *ó* and *Vulg.* seem to have read יוֹדְעֵי for יוֹדְעֵי. Instead of אֶל read אֶת, for this verb in Hiphil always governs the accusative.

Houb.—וְיָדָהּ וְיָדָהּ Arias, *et pueros scire feci ad locum*, horride ac prave, prava ex scriptura quam grammatica ipsa quasi digito monstrabat. Nam verbum *Hiphil* יוֹדְעֵי comitem recusat præpositionem אֶל, et scribendum fuisset אֶת מֵעֵמֶל אֶת מֵעֵמֶל, *pueris indicavi locum*. Itaque legendum, cum *Vulgato* יוֹדְעֵי, vel יוֹדְעֵי, *condixi*, ex radice יָדָהּ, *pueros condixi*, vel *allegavi ad locum*, seu jussi ut convenirent ad locum.

Dathe.—*Igitur famulis meis certum aliquem locum assignavi.*

Sc. ubi me expectent. Pro יוֹדְעֵי fortasse legendum est יוֹדְעֵי. Sic *Vulgatus* legisse videtur, qui vertit *condixi*. Etiam *oi ó* Ain ante *Daleth* legisse videntur, sed ab *ד* derivasse; habent enim *διαμεμαρτύρημαι*.

Maurer.—Sine ulla idonea ratione *Dathius* receptam lectionem sollicitare conatus est.

Verte: et famulos meos ad certum quemdam locum venire jussi (indixi in certum cet.)

יוֹדְעֵי Po.

Heb. Ver. 5; Au. Ver. 4.

וַיֹּאמֶר אֵלָיו אֱלֹהִים הָיָה יוֹדְעֵי —

— οὐκ εἶσθαι ἀπὸ βέβηλοι ὑπὸ τὴν χεῖρά μου, κ.τ.λ.

Au. Ver.—4 And the priest answered David, and said, *There is no common bread under mine hand, &c.*

Houb.—*Non est panis profanus sub manu mea.* Supra ver. 3, legitur ἵνα sine אֶל. Similiter ver. 8, et credo equidem το ἵνα esse

το καὶ a Scribâ mendose iteratum. Certe nullum aliud reperio, neque in glossariis, neque in concordantiis exemplum, τοῦ ἁγίου ἁ subjecti.

Heb. Ver. 6; Au. Ver. 5.

וַיַּעַן דָּוִד אֶת־הַכֵּלִים וַיֹּאמֶר לֹא כִי
אִם־אֱשָׁה עֲצָרָה־לָּנוּ כְּתָמֶל שְׁלֹשׁ
בַּצֵּאֲתֵי וַיְהִי כִלְי־הַנְּעָרִים לְדֹשׁ וְחֹהָ
בְּרָךְ הוּא וְאֵת כִּי־הָיִים יִקְדָּשׁ בְּכָלִי :

καὶ ἀπεκρίθη Δαυὶδ τῷ ἱερεῖ, καὶ εἶπεν αὐτῷ, ἀλλὰ ἀπὸ γυναικὸς ἀπεσχίμεθα ἐχθές καὶ τρίτην ἡμέραν ἐν τῷ ἐξελθεῖν με εἰς ὁδὸν γέγονε πάντα τὰ παιδία ἡγνισμένα, καὶ αὐτὴ ἡ ὁδὸς βέβηλος, διότι ἁγιασθήσεται σήμερον διὰ τὰ σκεύη μου.

Au. Ver.—5 And David answered the priest, and said unto him, Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessel [or, especially when this day there is *other* sanctified in the vessel].

Pool.—The vessels, i. e., either, 1. Their garments, or other utensils for their journey. Or, 2. Their bodies, for of them the question was, ver. 4; and having now said that women had been kept from them, he infers that therefore their bodies were holy, their members were undefiled. Thus the word vessel is used 1 Thess. iv. 4, and in other authors, both Greek and Latin. The bread is in a manner common, Heb., and this (to wit, the bread; which is easily supplied out of the former verse, because that was the thing about which the present discourse was, and against the giving whereof the priest started an objection, ver. 4, to which David here giveth an answer) is in a manner, or, after a sort, common, i. e., considering the time, and our necessity, this may be asked in a manner like common bread, and so is used by others. For though for a season, whilst it is to stand before the Lord, it be so holy, that the priest himself might not eat it, yet afterwards it is eaten by the priest, and by his whole family, as their common food; and so it may be by us, in our circumstances. Though it were sanctified this day in the vessel: if it were but newly put into the vessel, it must give place to the great law of necessity and charity, because God

will have mercy preferred before sacrifice. Or thus, especially, when, or, the rather because this day there is other (i. e., new bread) sanctified in the vessel, i. e., put into the vessel which was made to receive this bread, Exod. xxv. 29, and thereby sanctified or consecrated to God; and therefore the former shew-bread is now to be removed, and employed for the common use of the priest and his family.

Bp. Patrick.—The vessels.] That is, their bodies: so the word *keli* here signifies, as σκεῦος doth in 1 Tim. iv. 4.

Are holy.] That is, separated from women.

The bread is in a manner common.] He adds, that he need not scruple to give them the hallowed bread; for it was not so holy as when it was upon the table of the Lord: but became, in a manner, or in some part, common bread; being now the food not only of the priest, but of his whole family.

Though it were sanctified this day in the vessel.] The marginal translation is more plain, “especially when there was other that day sanctified in the vessel.” He means, new bread was set upon the table of the Lord; so that no wrong was done to him. By the vessel is meant the dish on which the bread was placed, mentioned Exod. xxv. 29.

Bishop Horsley.—And the vessels of the young men are holy, and the bread, &c.] The passage is certainly obscure. But this is certain, that David never uttered the nonsense which this translation puts into his mouth. Castalio gives the probable meaning of the place: —“Suntque corpora famulorum casta. Quod si profectio ipsa profana fuerit, at hodie quidem lustrabitur in corporibus.” This version he explains in a note, in these words: —“Si forte mei famuli, tum quum profecti sunt, fuerant cum uxoribus, at hodie quidem parierunt, quoniam hic dies tertius est, quod temporis spatium lustrandis corporibus est destinatum.” Queen Elizabeth’s translators render the passage to the same effect. They render וַיַּעַן by “how much more,” which were better rendered by “nevertheless,” or “yet for certain.” Otherwise their translation differs not from Castalio. The alteration, in our public translation, like many others, for the worse, was made, as I suspect, upon the authority of no better critic than Le Clerc.

כִּלְי־הַנְּעָרִים, the body, more especially a particular member of the body: as the cor-

responding σκευος is used in the New Testament. See that word in Parkhurst's Greek Lexicon.

יָקַשׁ, *lustrabitur*, impersonally, sanctification shall be made in their vessels.

Ged.—David answered the priest, and said to him: From women, truly, we have been restrained from my out-coming, these three days past, and the young men were then clean. If on this journey, any profanation have befallen them, they shall be purified.

Booth.—And David answered the priest, and said, From women truly, we have been restrained these three days since I came out; and all [LXX] the young men were holy; but if by the way they have become unclean, they may all, this day, be hallowed.

Houb.—5 *David Sacerdoti respondit; nos quidem diem jam tertium, ex quo profectus sum, ab uxoribus absumus, et sarcinæ puerorum mundæ erant. Quod si quid immunditiæ per iter accidit, hoc ipso die sarcinæ mundæ erunt.*

5 יָקַשׁ בָּנָי, *Sanctificabitur in vasis, sive sarcinis*: quod quidem dupliciter intelligi potest, vel in sarcinis ipsis ac involucris, vel quatenus ad vasa; nisi etiam, *dies sanctificabit vasa*. Quæ quomodocunque accipias, alluditur ad legem de immunditiis, in qua lege vasa, quæ immunditiem contraxerant, immunda erant usque ad *vesperam*, neque adeo plus quam diem totum. Clericus sic interpretatur, *is vero panis est instar communis et præterea vasibus hodie alius consecrabitur*; deinde in Commentario “supplevimus panis, quia nullus alioquin est loci sensus.” Addit etiam *alius*, utrumque per fas et nefas, præsertim tamen ultimum; nam si אִיִּם de pane propositionis intelligitur, et si יָקַשׁ de pane etiam accipitur, idem panis utrobique intelligendus, non autem *alius*, in verbo יָקַשׁ. Forsan pro יָדָה legendum יָדָה, *si fuit (iter pollutum)*. Veteres hoc loco nihil expediunt: vide eos.

Dathe.—6 *Tum David sacerdoti, Imo vero, inquit, a mulieribus tribus diebus antequam proficiscerer, separati fuimus, impedimenta quoque famulorum sacra sunt, etsi quoque iter ipsum profanum sit, a) tamen per illa sanctificatur.*

a) H. e., profani negotii causa susceptum est, tamen omnia vasa s. impedimenta, in quibus panes servantur, sancta sunt.

Maurer.—יָקַשׁ בָּנָי [יָקַשׁ בָּנָי] tamen certo scio, eam (viam) hodie sanctificari per vasa sancta. Cf. xiv. 30.

Ver. 7.

Au. Ver.—7 Now a certain man of the servants of Saul was there that day, detained before the LORD; and his name was Doeg, an Edomite, the chiefest of the herdmen that belonged to Saul.

An Edomite.

Ged.—LXX, *Aramite* or *Syrian*. The easy change of one letter in the original makes the difference.

Ver. 9.

Au. Ver.—Valley of Elah.

Dathe, Ged.—Turpentine-tree vale. See notes on Gen. xxxv. 4, vol. i., p. 65.

In valle teribinthorum.—*Dathe.*

Heb., 12; *Au. Ver.*, 11.

וַיֹּאמְרוּ עֲבָדֵי אַכִּישׁ אֵלָיו הֲלוֹא־יָדָה
דָּוִד מֶלֶךְ הָאָרֶץ הֲלוֹא לָזָה יַעֲנֵנוּ
בְּמַחֲלוֹת לֵאמֹר הֲבָה שְׂאוֹל בְּאַלְפֵינוּ
וְדָוִד בְּרֶבֶבָתָיו :

בְּאִפְסוֹ קָרִי בְּרִבְבֵּתָיו קָרִי

καὶ εἶπον οἱ παῖδες Ἀχίους πρὸς αὐτόν, οὐχὶ οὗτος Δαυὶδ ὁ βασιλεὺς τῆς γῆς; οὐχὶ τοῦτοφ' ἐξῆρχον αἱ χορεύουσσαι, λέγουσαι, ἐπάταξε Σαουλ ἐν χιλιάσιν αὐτοῦ, καὶ Δαυὶδ ἐν μυριάσιν αὐτοῦ;

Au. Ver.—11 And the servants of Achish said unto him, *Is* not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?

Unto him.

Maurer.—אֵלָיו, *De eo, Davide*, ut Gen. xx. 2 al. Sed fortasse commodius ad Achishum refertur.

Pool.—*The king of the land, or, of this land*, i. e., of the land of Canaan. They call him *king*, either more generally for the governor, as that word is used Deut. xxxiii. 5, for the most eminent captain and commander, and, as it were, the king of the Israelitish armies; or rather, more specially, *the king*, to wit, the king elect, the person designed to be king; for by this time the fame of Saul's rejection, and David's destination to the kingdom, was got abroad among the Israelites, and from them probably to the Philistines' ears.

Bp. Patrick.—*The king of the land.*] Either they meant a chief commander in Israel, who was respected as the king: or they had heard of his being designed to be

king instead of Saul, which made him persecute him.

In dances. So Pool, Gesen.

Ged.—In alternate choruses.

Prof. Lee.—חֲדָוּהָ, femin. constr. plur. חֲדָוּוֹת.—ר. חָדָל, sign. iii., p. 188 above. *Dance, dancing*; which is extemporaneous usually in the East; the most dignified person leading, occasionally with tabrets, &c., the rest following, and imitating the leader's steps, &c. See Harmer's *Observ.* lii., p. 423, vol. ii., edit. 1816; *Exod.* xv. 20; 1 Sam. xviii. 6; Ps. xxx. 12; cxlix. 3; cl. 4; Jer. xxxi. 4, 13; Cant. vii. 1. Occasionally in circles, as with the Eastern Dervishes, *Exod.* xxxii. 19. During the dance, a song was uttered by the leader, and responded to by the followers, as in *Exod.* xv. 20; 1 Sam. xxi. 12; xxix. 5.

And David.

Ged., Booth.—But David.

Heb., 14; Au. Ver., 13.

וַיִּשְׁנֵן אֶת־מַעְמֹל בְּעֵינָיָהֶם וַיַּחֲלֹל
בִּידָם וַיִּתְּנוּ עַל־דִּלְתוֹת הַשַּׁעַר וַיִּפְּדוּ
רִירָא אֶל־זָקְנוֹ :

καὶ ἡλλοίωσε τὸ πρόσωπον αὐτοῦ ἐνώπιον αὐτοῦ, καὶ προσεποιήσατο ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ ἐτυμπάνισεν ἐπὶ ταῖς θύραις τῆς πόλεως, καὶ παρεφέρετο ἐν ταῖς χερσὶν αὐτοῦ, καὶ ἐπιπτεν ἐπὶ τὰς θύρας τῆς πόλης, καὶ τὰ σιέλα αὐτοῦ κατέρχοντο ἐπὶ τὸν πάγονα αὐτοῦ.

Au. Ver.—13 And he changed his behaviour before them, and feigned himself mad in their hands, and scabbled [*or, made marks*] on the doors of the gate, and let his spittle fall down upon his beard.

Dr. A. Clarke.—*And he changed his behaviour.* Some imagine David was so terrified at the danger to which he was now exposed, that he was thrown into a kind of *frenzy*, accompanied with *epileptic fits*. This opinion is countenanced by the Septuagint, who render the passage thus: Ἰδοὺ ἰδετε ἀνδρα ἐπιληπτον, "Behold, ye see an epileptic man. Why have ye introduced him to me?" Μη ελαττουμαι ἐπιληπτων ἐγώ; "Have I any need of epileptics, that ye have brought him to have his fits before me (ἐπιληπτευσθαι πρὸς με)?" It is worthy of remark, that the *spittle falling upon the beard*, i. e., *slavering or frothing at the mouth*, is a genuine concomitant of an epileptic fit.

If this translation be allowed, it will set

the conduct of David in a clearer point of view than the present translation does. But others think the whole was a feigned conduct, and that he acted the part of a lunatic or madman in order to get out of the hands of Achish and his courtiers. Many vindicate this conduct of David; but if *mocking be catching*, according to the proverb, he who *feigns himself to be mad* may, through the just judgment of God, *become so*. I dare not be the apologist of *insincerity* or *lying*. Those who wish to look farther into this subject may consult Dr. Chandler, Mr. Saurin, and Ortlob, in the first volume of *Dissertations*, at the end of the Dutch edition of the *Critici Sacri*.

Maurer.—אֶת־מַעְמֹל וַיִּשְׁנֵן, *Et mutavit saporem, h. e., mentem, i. e., insipidum se fecit, mente captum se simulavit. Eadem phrasis legitur Ps. xxxiv. 1. Ceterum verba proprie sic habent: et mutavit eum, saporem suum, de qua constructione vid. ad Deut. xxxiv. 10.*

Gesen.—הָלַל Hithpo. 1. *To be foolish*; hence *to be mad*, Jer. xxv. 16; li. 7; Nah. ii. 5, וַיַּחֲלֹל הָרֶכֶב, *the chariots are mad, i. e., rage, are driven furiously.* Jer. l. 38 וַיַּחֲלֹל הָאֱלֹהִים, *they are mad in (after) idols.* 2. *To feign oneself mad*, 1 Sam. xxi. 14. So *Dathe* and most commentators.

Scrabbled.

Gesen., Ged., Booth.—Made marks.

I. הָקָה in Kal not used, i. q. הָקָה No. I. *to mark, to delineate*; comp. הָקָה No. III.

Piel, *to mark, to make marks*; 1 Sam. xxi. 14 of David feigning madness, וַיַּחֲלֹל הַשַּׁעַר, *he made marks, scrawled, on the doors of the gate, in the manner of mischievous boys.*—*Gesen.*

CHAP. XXII. 2.

וְכָל־אִישׁ אֲשֶׁר־לָו נָשָׂא וְגו' —

Au. Ver.—2 And every one that was in debt [Heb., had a creditor], &c.

Houb., Booth.—נָשָׂא, read נָשָׂא [twenty MSS.].

Gesen.—II. נָשָׂא i. q. נָשָׂא No. 2, *to lend on usury, to loan*, seq. 3 Neh. v. 7. Hence נָשָׂא Is. xxiv. 2, and simpl. נָשָׂא 1 Sam. xxii. 2, *a creditor*.

Ver. 3.

וַיִּצְאֵהוּ אֶבְיָר וְאֶמְלִי אֶתְנָם וְגו' —

— γυνέσθωσαν δὲ ὁ πατήρ μου καὶ ἡ μήτηρ μου παρὰ σοὶ, κ.τ.λ.

Au. Ver.—3 And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me.

Come forth and be with you.

Booth.—Dwell [LXX, Arab., one MS. שב] with you.

Ver. 4.

— וַיֵּשְׁבוּ עִמּוֹ כָּל-יְמֵי חַיֹּת-דָּוִד
בְּמִצְפֵּה:

— και κατέκουν μετ' αὐτοῦ πάσας τὰς ἡμέρας, ὅντος τοῦ Δαυὶδ ἐν τῇ περὶοχῇ.

Au. Ver.—4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

In the hold.

Pool.—*In the hold*; either, 1. In Mizpeh of Moab, which was a very strong hold. But it is apparent he speaks of some hold where his father and mother were exposed to fear and danger from Saul, which they were not in the king of Moab's royal city. Or, 2. In the cave of Adullam mentioned above, ver. 1. Or, 3. In holes; the singular number being put for the plural, as is frequent; i. e., as long as David was forced to go from place to place, and from hold to hold, to secure himself; for it concerned David to secure his father, and he did doubtless secure him for all that time; and not only whilst he was in the hold of Mizpeh, or of Adullam, which was but a little while.

Houb.—Recte במצודה, quanquam opinio esse possit legendum, cum Syro במצפה, quia urbs Maspha fuit ante nominata.

Ver. 6.

וַיֵּשְׁמַע שָׁאוּל בִּי נֹדַע דָּוִד וַיִּנְשָׂא
אֶשְׁרֵי אֱהֹוָה וְשָׁאוּל יוֹשֵׁב בְּכַנְעָה תַּחְתִּי-
הָאֵשֶׁל בְּרָמָה וַחֲנִיתוֹ בְּיָדוֹ וְכָל-עַבְדָּיו
נִצְבִּים עָלָיו:

και ηκουσε Σαουλ, οτι γνωσται Δαυιδ, και οι ανδρες οι μετ' αὐτου· και Σαουλ ἐκάθητο ἐν τῷ βουνῷ ὑπὸ τὴν ἄρουραν τὴν ἐν Παμᾷ, και τὸ δόρυ ἐν τῇ χειρὶ αὐτου, και πάντες οἱ παῖδες αὐτου παρειστήκεισαν αὐτῷ.

Au. Ver.—6 When Saul heard that David was discovered, and the men that were with him (now Saul abode in Gibeah under a tree in Ramah [or, grove in a high place], having his spear in his hand, and all his servants were standing about him).

VOL. II.

Pool.—*In Ramah*, i. e., in the territory of Gibeah, in or near (for so the Hebrew particle is oftused, as hath been showed) *Ramah*. Or, in the town of Gibeah—in a high place; for so the word *Ramah* unquestionably signifies; and so it is here rendered by some, both ancient and modern, interpreters. *Having his spear in his hand*; either as an ensign of majesty [so *Bp. Patrick*], for in old times kings carried a spear instead of a sceptre; as Justin and others note; or as an instrument of self-defence or cruelty, as occasion required.

Bp. Patrick.—*In Ramah*.] Or, in a high place, as *Ramah* signifies. Otherwise the first words must be interpreted *near Gibeah*, or in the territories of Gibeah.

Ged.—6 When Saul (who was then sitting under a tamarisk, on the hill of Gibeah, with his javelin in his hand), &c.

Booth.—6 When Saul heard that David was discovered, and the men that were with him (now Saul was sitting on a hill, in Gibeah, under a tamarisk tree, having his spear in his hand, and all his servants were standing about him).

Gesen.—אֵשֶׁל (Kimchi אֵשֶׁל) i. q. Arab. ^{كش} ائيل, a tamarisk, myrica, *Tamarix orientalis*, Linn. 1 Sam. xxii. 6 בְּחַתְּ אֵשֶׁל, under a tamarisk-tree, xxxi. 13, where in the parall. passage 1 Chr. x. 12 it is בְּחַתְּ הָאֵצָה, under a terabinth or tree generally.—Then perh. any large tree (like אֵצָה, אֵצֶן), and collect. trees, a wood, grove, Gen. xxi. 33. An accurate description of the tree אֵשֶׁל is given by J. E. Faber, in Fab. and Reiskii Opusc. med. ex Monumm. Arabum, p. 137; comp. also R. K. Porter's Travels ii., p. 311.

Prof. Lee.—אֵשֶׁל, m. I. Properly, A species of the Tamarisk tree. *Tamarix orientalis*, Linn. It is well described by Golius, and after him by Castell, sub voce אֵשֶׁל; and again by Abulwalid as given by Gesenius. Thes., p. 159. II. A name for any tree, generally. So Abulwalid, l. c.

وَرَبَّمَا كَانَ اسْمًا عَامًّا لِلشَّجَرِ كُلِّهِ. Hence, אֵשֶׁל, 1 Sam. xxii. 6, is explained, 1 Chron. x. 12, by הָאֵצָה, the turpentine-tree. See too, Gen. xxi. 33, where a plantation is probably meant.

Ver. 7.

וַיִּנְאֲמֶר שָׁאוּל לְעַבְדָּיו הִנֵּנִי עָלָיו

3 N

שְׁמַעֲנִיָּה בְּנִי יְמִינִי בְּמִלְכָּכֶם יְהוָה
כְּדֹשֵׁי שְׂדוֹת וּכְרָמִים לְכָלֶכֶם יִשְׂרָאֵל
שָׂרֵי אֲלָפִים וְשָׂרֵי מֵאוֹת :

καὶ εἶπε Σαούλ πρὸς τοὺς παῖδας αὐτοῦ τοὺς παρεστηκότας αὐτῷ, Ἀκούσατε δὴ υἱοὶ Βενιαμὴν, εἰ ἀληθῶς πάντιν ὑμῖν δώσει ὁ υἱὸς Ἰεσσαὶ ἀγροὺς καὶ ἀμπελώνας, καὶ πάντας ὑμᾶς τάξει ἑκατοντάρχους καὶ χιλιάρχους.

Au. Ver.—7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds.

Will the son of Jesse, &c.

Houb.—גַּם...יִתֵּן, *Etiam...daturus est.* Est in illo גם, non iterato, ironia, non autem interrogatio. Nos igitur ironiam extulimus, per verbum *credo*, ut fieri solet in Latino sermone.

And make you all captains, &c.

Maurer.—גַּם...יִתֵּן, *Mirror, etiam Ewaldum Gr. min., p. 264 adn. לְ* præpositionem h. l. pro accusativi nota habere. Ad sensum quidem verti potest: num vos omnes tribunos et centuriones constituet? Sed verum si quæris, structura hæc est: num pro vobis omnibus tribunos et cent. constituet, h. e., num tot trib. et cent. constituet, quot opus sunt, ut quisque vestrum tale munus obtineat?

Ver. 9.

וַיַּעַן דָּאָג הָעֲדֹמִי וַהֲוָה נֶאֱבָב עַל-
עַבְדֵי-יִשְׁאָאֵל וַיֹּאמֶר רָאִיתִי אֶת-בְּנֵי-יִשְׂרָאֵל
כִּי נָתַח אֶל-אַחִימֶלֶךְ בֶּן-אֲחִיטוֹב :

καὶ ἀποκρίνεται Δωὴκ ὁ Σύρος ὁ καθεστηκὼς ἐπὶ τὰς ἡμιόνας Σαούλ, καὶ εἶπεν, Ἐώρακα τὸν υἱὸν Ἰεσσαὶ παραγινόμενον εἰς Νομβᾶ πρὸς Ἀβιμέλεχ υἱὸν Ἀχιτῶβ τὸν ἱερέα.

Au. Ver.—9 Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.

Which was set over the servants of Saul. So Gesen.

Houb., Dathe, Ged., Booth.—Who was standing among the servants of Saul.

Houb.—Doeg, qui cum Saülis servis tum forte aderat. Utimur interpretatione forte aderat, quia Doeg non erat corporis regii custos, sed pastorum præses, et vocabulum

נָצַב præsentiam indicat, non imperium. Cæterum male אַחִיטוֹב אֲחִיטוֹב non sine י, in tribus Codicibus.

Gesen.—Niph. נָצַב. 1. *To be set*, seq. עַל, *to be set over any one*, 1 Sam. xxii. 9; Ruth ii. 5, 6. Part. נֶאֱבָב, *a prefect, director*, 1 K. iv. 5, 7; v. 30; ix. 23 al.

2. *To place or station oneself*, to take one's stand, Ex. vii. 15; xvii. 9; seq. לְ, *to any one*, Ex. xxxiv. 2 וַיִּצָּב לִי שָׁם, *and present thyself to me there.* Also, *to take one's stand*, e. g., of God's rising up for judgment, Is. iii. 13; Ps. lxxxii. 1.

3. *To stand*, spoken of men, Gen. xviii. 2; xxiv. 13; Ex. xviii. 14; 1 Sam. i. 26; al. of sheaves, Gen. xxxvii. 7; of waters, Ex. xv. 8. Seq. עַל, *to stand upon anything*, Is. xxi. 1; *to stand with or by a pers. or thing*, Gen. xlv. 1; 1 Sam. iv. 20; xix. 20; xxii. 7, 17. Spec. *to stand firmly*, Ps. xxxix. 6, &c., &c.

Ver. 13.

וַיִּשְׁאָל לֵךְ בְּאַחֲוָיִם וְגו'

Au. Ver.—13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day?

And hast enquired.

Houb.—Barbare וַיִּשְׁאָל, ex scribendi consuetudine, quia sæpe his capitibus legitur וַיִּשְׁאָל, *Saul.* Unus Codex Orat. וַיִּשְׁאָל sine י Epenthético. So *Booth.*

That he should lie in wait. So the Heb.

Ged., Booth.—To excite him to lie in wait.

Ver. 14.

וַיַּעַן אַחִימֶלֶךְ אֶת-הַמֶּלֶךְ וַיֹּאמֶר וַיִּנָּחַץ
בְּכָל-עַבְדֵיךָ בְּדֹר גָּאֹמֵז וַחֲתָנוּ הַמֶּלֶךְ
וְקָרָא אֶל-מִשְׁמַעְתָּךְ וַנִּכְבֶּד בְּבִיהֶךָ :

καὶ ἀπεκρίθη τῷ βασιλεῖ, καὶ εἶπε, Καὶ τίς ἐν πᾶσι τοῖς δούλοις σου ὥς Δαυὶδ πιστὸς, καὶ γαμβρὸς τοῦ βασιλέως, καὶ ἄρχων παντὸς παραγέλλματός σου, καὶ ἐνδοξος ἐν τῷ οἴκῳ σου;

Au. Ver.—14 Then Ahimelech answered the king, and said, And who is so faithful among all thy servants as David, which is the king's son-in-law, and goeth at thy bidding, and is honourable in thine house?

Dr. A. Clarke.—And who is so faithful.] The word נֶאֱמָן, which we here translate

faithful, is probably the name of an *officer*. See the note on Numb. xii. 7.

And goeth at thy bidding.

Bp. Horsley.—וּסָר אֶל מַשְׁמַתְךָ. A very obscure phrase. If I were to venture upon a conjectural emendation, it should be וּסָר for וּסָר; "and alway ready at thy summons." The readiness which this word would particularly express, would be a readiness for military service. See Parkhurst, כִּס, 11.

Gesen.—סָר. 2. With a preposition implying motion away into a place, to turn aside to a place or person, sc. from the way. So seq. אֶל of pers. Gen. xix. 3 וַיִּסְרוּ אֵלָיו, and they turned in unto him, Judg. iv. 18; of place, Gen. xix. 2; Judg. xix. 12 וַיִּסְרוּ לָא אֶל־עִיר נָכְרִי, we will not turn aside into the city of a stranger. 1 Sam. xxii. 14, who turneth in unto (hath access to) thy private audience.

שָׁמָעָה f. (ר. שָׁמַע) 1. Hearing, audience, Ital. *udienza*, i. e., admission to the private hearing of a king. 1 Sam. xxii. 14; 2 Sam. xxiii. 23; 1 Chr. xi. 25.

Prof. Lee.—שָׁמָעָה, fem. Hearing, both judicial and obedient. (a) *A court of justice for hearing causes, council.* (b) *Abst. for concr. subjects.* (a) 1 Sam. xxii. 14, וְאֶל־שָׁמָעָהָ. LXX, ἀρχων παντός παραγωγελματός σου. Syriac, ܐܪܚܘܢܐ ܕܥܡܐܝܐ, 2 Chron. xi. 25; 2 Sam. xxiii. 23. LXX, ἔταξεν αὐτὸν Δαυὶδ πρὸς τὰς ἀκοὰς αὐτοῦ. Syr. ܐܪܚܘܢܐ ܕܥܡܐܝܐ. ܐܪܚܘܢܐ ܕܥܡܐܝܐ.

(b) Is. xi. 14.

Houb.—14 *Qui tuis sub imperiis princeps est. Arias: et recedens ad auditum tuum. Nec melius poterit qui scripturam* וּסָר *retinebit. Nam quod Clericus, tuo jussu discessit, est a proposito alienum. Tangit Achimelech Davidis virtutes, dignitatem, et honorem ei ab omnibus habitum, non autem ejus a Saule discessum. Qui quidem discessus non potest significari verbo uno* וּסָר *ubi non additur a quo, vel unde David discesserit. Græci Intt. ἀρχων, princeps. Similiter Chaldaeus ܐܪܚܘܢܐ, qui legunt* וּסָר *germanam scripturam, quam frustra vituperat Clericus, tanquam eam nec res, nec constructio patiat. Nihil est rei tam accommodatum, quam ut Achimelech dicat Davidem esse sub regis imperiis principem, et uno rege minorem. Constructio vero patitur, ut sit* וּסָר *nam verbum* וּסָר *imperare, sic sæpe adhibetur. Denique inscite Clericus vituperat Græcos Intt. qui credi-*

derint idem esse וּסָר *et* וּסָר *, princeps. Non id credidere Græci Intt. sed legerunt* וּסָר *, non* וּסָר *. Syrus autem legit* שָׁמַר *: nam convertit* וּסָר *, observans, et sic Arabs.*

Dathe.—14 *Respondit Achimelech regi: Quis vero omnium tuorum tam fidelis est, quam David? Præterea gener tuus, ex mandato tuo profectus, et magni habitus a tuis.*

Maurer.—וּסָר אֶל־שָׁמָעָהָ, *Et qui (a ceteris aulicis) secedit, ut tibi auscultet, h. e., qui ad interiores regiæ tuæ partes aditum habet ibique sanctioris consilii est arbiter.*

Ver. 15.

Au. Ver.—Let not the king impute any thing unto his servant, nor to all the house of my father.

Bp. Horsley.—Nor to all. Read וּבְכָל, with three or four of Kennicott's Codd.

Ver. 17.

וַיֹּאמֶר הַמֶּלֶךְ לְרָצִים וְגו'

καὶ εἶπεν ὁ βασιλεὺς τοῖς παρατρέχουσι, κ.τ.λ.

Au. Ver.—17 And the king said unto the footmen [*or, guard; Heb., runners*], &c.

Bp. Patrick.—Footmen.] In the Hebrew it is, "to the runners;" that is, to those who used to go before him, and to follow him when he went abroad.

Ver. 18.

וַיֹּאמֶר הַמֶּלֶךְ לְדוֹגָן כֹּב אֶתָּה וּפְגַע בְּכֹהֲנִים וַיִּסָּב דּוֹגָן הָאֲדָמִי וַיִּפְגַּע הוּא בְּכֹהֲלִים וַיָּמָת וּבָנָיו הָיוּ אֲפֻדִּים וַיַּחַמְשֶׁה אִישׁ נֶשֶׂא אֲפֻד כָּד :

לדוא קר דוא קר בניא קד

καὶ εἶπεν ὁ βασιλεὺς τῷ Δωῆκ, Ἐπιστρέφου σὺ, καὶ ἀπάντα εἰς τοὺς ἱερεῖς: καὶ ἐπεστράφη Δωῆκ ὁ Σύρος, καὶ ἐθανάτωσε τοὺς ἱερεῖς τοῦ Κυρίου ἐν τῇ ἡμέρᾳ ἐκείνῃ, τριακασίους καὶ πέντε ἄνδρας, πάντας αἰφροντας ἐφόδῳ.

Au. Ver.—18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod.

Pool.—Turn thou; or, go about, to wit, from man to man, till thou hast killed all.

Dr. A. Clarke.—Fourscore and five persons.] The Septuagint read τριακοσίους καὶ πέντε ἄνδρας, three hundred and five men; and Josephus has three hundred and eighty-

five men. Probably the eighty-five were priests; the three hundred, the families of the priests; three hundred and eighty-five being the whole population of Nob.

CHAP. XXIII. 1.

Au. Ver.—1 Then they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshing-floors.

Bp. Patrick.—Then they told David, &c.] Or, “they had [so *Pool*] told David,” &c. For this was done before Abiathar came to tell him of the slaughter of the priests, ver. 6, where it is said, he *fled to David to Keilah*. Which was a city in the tribe of Judah (Josh. xv. 44).

Ver. 3.

Au. Ver.—Keilah.

Houb., Booth.—קעילה, read קעילה [thirty-four MSS.].

Ver. 6.

וַיְהִי בִּכְרִית אֲבִיחָתָר בֶּן־אֲחִימֶלֶךְ אֶל־
דָּוִד קְצִילָה אֲפֹד דָּרָךְ בְּיָדוֹ :

καὶ ἐγένετο ἐν τῷ φεύγειν Ἀβιάθαρ υἱὸν Ἀχίμελὲχ πρὸς Δαυὶδ, καὶ αὐτὸς μετὰ Δαυὶδ εἰς Κεῖλā κατέβη ἔχων ἐφὸς ἐν τῇ χειρὶ αὐτοῦ.

Au. Ver.—6 And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, *that he came down with an ephod in his hand.*

Houb. and Horsley place this verse after ver. 1, *Ged. and Booth.* after ver. 9.

With an ephod.

Bishop Patrick.—Or, rather, “with the ephod” [so *Pool*]. For he being left, I suppose, to keep the sanctuary while his father and the rest of the priests went to wait upon Saul, as soon as he heard of their slaughter, took this principal vestment of the high-priest, viz., the *ephod*, unto which the *urim* and *thummim*, with the breastplate, were annexed, and carried it unto David. Unto whom he hoped to be the more acceptable, when he appeared capable to serve him in that high office. And accordingly he calls upon him (ver. 9), to “bring hither the ephod;” as he did afterward (xxx. 7). But the *ephod* could do no good, without the *urim* and *thummim*, which were inseparable from it. And that he speaks of the high-priest’s *ephod* is manifest, because he doth not call it a *linen ephod*, such as the priests wore; but the *ephod*. The only difficulty is, that Saul after this seems to

have consulted God by *urim* (xxviii. 6). But perhaps he made a new one, in the room of that which Abiathar carried away: but God would not own it, nor any other way give him advice. Aben Ezra, indeed, here notes, that there wants that which they call the *he hajediah*, that is, the demonstrative particle *he*, to show that he means the high-priest’s *ephod*, and therefore it was only a *linen ephod*. Which led him into this absurd opinion, that in some cases God answered without *urim* and *thummim*; being consulted merely by an *ephod*.

Houb.—*Acciderat autem, ut cum fugeret Abiathar.* Hæc non suo loco esse neminem credo esse, qui non sentiat. Sed Clerici erat solius perturbationem ordinis talem conferre in sacros ipsos autores, non in scribas Judæos. Sic nimirum Clericus in suo commentario: “Scriptor Græcus, aut Latinus narrationis canonem non imperitus hæc verba præposuisset, aut proxime subjecisset versui 4. Nam adduntur duntaxat, ut ostendatur qua ratione David Deum consulere potuerit; quia, nempe, Ebiathar, qui ad eum confugerat, secum vestes sacras consulturo Deum necessarias, abstulerat.” Non vidit Clericus, scribarum culpam quodam modo coarguere id vacuum, quod Masora monet esse post וַיֵּלֶךְ, versu 2 finiente; quod quidem vacuum melius notatum fuisset post versum 1. Nam cum David versu 2 Dominum sciscitetur, satis clara res est, antea narratum fuisse, ab Abiathar fuisse allatum ephod, per quod ephod Dominum Deum Israel consulere liceret. Propterea nos in nostra versione versum 6 proxime post versum 1 collocamus. Et male Clericus non nollet eum subjectum fuisse versui 4. Nam David versu 4 Dominum iterum sciscitatur, quem antea sciscitatus est versu 2, ut necesse sit narrari ante ipsum versum 2 sive ante וַיֵּלֶךְ, non defuisse Davidi ephod, in quo Deum sciscitaretur.

Dathe.—6 Cum Ebjathar, Achimelechi filius, ad Davidem confugisset, eum Kegilam quoque comitatus est, a) atque ephodum secum sumserat.

a) Secutus sum interpretes Græcos qui veram lectionem nobis servasse videntur. Nam textus Hebræus habet: cum fugisset Ebjathar, Achimelechi filius, אֶל־דָּוִד קְצִילָה אֲפֹד, יָרָךְ בְּיָדוֹ, ad Davidem Kegilam ephodum secum sumserat. Quæ repugnant antecedentibus. Nam Ebjathar ad Davidem confugerat, antequam hic Kegilæ liberationem susciperet.

Sed *oi ó* suppleunt, quæ desunt, et lectionem exhibent præcedenti historiæ convenientem: Καὶ ἐγένετο, κ.τ.λ. Miror, reliquos interpretes cum lectione recepta consentire.

Maurer.—6 Hæc pugnant cum iis, quæ supra narrata sunt. Nam Ebjathar ad Davidem confugerat, antequam hic Keilam proficisceretur (xxii. 20, sq.). LXX lectionem quidem exhibent antecedenti historiæ convenientem: sed tantum non certum est, hos interpretes scriptorem sublevasse. Reliqui enim interpretes cum lectione recepta consentiunt.

Ver. 7.

— וַיֹּאמֶר שָׁאֻל נָפַר אֶתְּוֹ אֶל־הָיִם בְּיָדִי וְגו'

— καὶ εἶπε Σαούλ, πέπρακεν αὐτὸν ὁ θεὸς εἰς τὰς χεῖράς μου, κ.τ.λ.

Au. Ver.—And Saul said, God hath delivered him into mine hand, &c.

Gesen.—גָּזַר.—Piel. 4. *Not to know*, i. e., *to reject*; Arab. Conj. IV. Jer. xix. 4, *they have forsaken me* (גָּזְזוּ) *and have rejected* (וַיִּגְזְרוּ) *this place*. Prægn. 1 Sam. xxiii. 7, *God hath rejected* (and delivered) *him into my hand*. So *Maurer*.

Ver. 8.

Houb., Booth.—ישמעו ושמעו read ושמעו.

Ver. 9.

וַיָּדַע דָּוִד כִּי עָלָיו שָׁאֻל מִחֲרִישׁ הָרָצָה וַיֹּאמֶר אֶל־אֲבִיאתָר כַּהֵן הַגִּישָׁה הָאֵפֹד :

καὶ ἔγνω Δαυὶδ, ὅτι οὐ παρασιωπᾷ Σαούλ περὶ αὐτοῦ τὴν κακίαν· καὶ εἶπε Δαυὶδ πρὸς Ἀβιάθαρ τὸν ἱερέα, προσάγαγε τὸ Ἐφὸδ τοῦ κυρίου.

Au. Ver.—9 And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod.

That Saul secretly practised mischief against him.

Bp. Horsley.—Rather, “that Saul was coming against him, intent upon mischief.” There was no secrecy in Saul’s present practices. See *Houbigant*.

Houb.—Vulgatus, *præpararet*...*Saül clam malum*. Ideò clam, quia verbum חָרַשׁ, sæpè significat *clam facere*. Sed sæpè etiam *moliri* in genere; imò etiam *apertè moliri*, ut hoc loco. Nam ibat Saül apertè ut Ceilam oppugnaret, Davidemque in suâ

potestate haberet, neque ei adversus Davidem pactæ erant cum Ceilensibus insidiæ. Sed videbat David Ceilenses esse ita paratos, ut Saûli ipsum traderent, ne ipsorum civitatem everteret, quod quidem erat illis timendum, postquàm Saül in simili causâ urbem Nobe Sacerdotum civitatem, per Doegum everterat.

Pool.—*Saul secretly practised mischief against him*; whereby it may seem he pretended that he raised his army to defend Keilah and his country from the Philistines, and kept his intention against David in his own breast. Or, *designed or devised*; for so the word signifies; and so it is here translated by many; and it seems both from ver. 8, and from his publicly avowed jealousy of and rage against David, that he declared his design to be against him, as a traitor to his crown and dignity.

Ged.—9 But David, knowing that Saul was secretly meditating evil against him, said to Abiathar the priest: “Apply the ephod.” 6 For Abiathar, the son of Ahimelech, who had fled to David, had brought down with him the ephod to Keila.

Apply the ephod, i. e., put on the sacred vestment; in which were the *uim* and *thumim*.

Booth.—9 And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod. 6 For Abiathar, the son of Ahimelech, who had fled to David, went down with David to Keilah, and had the ephod with him.

Ver. 10.

Houb.—לָבַא. Barbarismus pro לָבַא, quod lego in plerisque codicibus. Ita etiam semper scribunt Samaritani in Pentateucho.

Ver. 15.

— וַיֵּרָא דָּוִד בְּמַדְבְּרֵי־זִיף בְּחֲרִישָׁה :

— καὶ Δαυὶδ ἦν ἐν τῷ ὄρει τῷ αὐχμῶδει ἐν τῇ Καωῇ Ζίφ.

Au. Ver.—15 And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in a wood.

Bishop Horsley.—15, 16, 18, 19, *Wood*. חֲרִישָׁה, “in the most solitary recess.”

Gesen.—חֲרִישׁ, *A thick wood, thicket, forest*, either as being to be cut, or from Chald. חֲרַשׁ, to be entangled, interwoven, חֲרִישָׁה, a wood, חֲרִישִׁיתָה, thicket of trees; comp. Samar. אֲרִישָׁה, a wood.—Is. xvii. 9;

Ez. xxxi. 3. With He parag. חֲרָשָׁה 1 Sam. xxiii. 16, which is also retained with a preposit. בְּחָרָשָׁה v. 15, 18.

Ver. 17.

וְאֵלֶיךָ אֶהְיֶה לְחַיִּי לְמִשְׁנָה וְנִסִּי —
נִשְׁאֵל אֶתְּךָ יְהוָה :

— καὶ ἐγὼ ἔσομαι σοι εἰς δεύτερον, καὶ Σαούλ ὁ πατήρ μου οἶδεν οὕτως.

Au. Ver.—17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.

Pool.—*I shall be next unto thee*; which he gathered either from David's friendship to him; or from some promise made to him by David concerning it. Or the meaning of the words, *next unto thee*, may be as much as to say, I shall be under thee, after thee, or inferior to thee, as the phrase *tibi secundus* oft signifies. So that the whole imports thus much: I do not look to be king myself (as by my birth I might expect), but that thou shalt be king (God having so appointed), and I but in a secondary place inferior to thee.

And that also Saul my father knoweth.

Maurer.—*Idque Saulus pater meus bene novit, propr. Auch weiss es so mein Vater Saul*, id quod propterea monemus, ne forte cum interpretibus nonnullis voculae כָּן vim pronominis obtrudant lectores.

Ver. 19.

וַיַּעַל זָפִים אֶל־שָׁאֵל הַגִּבְעָתָה
לְאָמַר הֲלוֹא דָּוִד מִסְתַּתֵּר עִמָּנִי
בְּמַצְדּוֹת בְּחָרָשָׁה בְּגִבְעַת הַחֲכִילָה
אֲשֶׁר מִימִין הַיַּשְׁמֹן :

καὶ ἀνέβησαν οἱ Ζιφάιοι ἐκ τῆς αὐχμώδους πρὸς Σαούλ ἐπὶ τὸν βουνὸν, λέγοντες, οὐκ ἰδοὺ Δαυὶδ κέκρυπται παρ' ἡμῶν ἐν Μεσσαρὰ ἐν τοῖς στενοῖς ἐν τῇ Καυῇ ἐν τῷ βουνῷ τοῦ Ἑχλά τοῦ ἐκ δεξιῶν τοῦ Ἰεσσαίμου;

Au. Ver.—19 Then came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which is on the south [Heb., on the right hand] of Jeshimon [or, the wilderness]?

Ziphites.

Houb.—זָפִים. Codices tres יִשָּׁים, *Ziphai*, ut fuit scribendum, quia nomen deserti est יִי, non יָי.

Wood. See notes on ver. 15.

Jeshimon. So *Houb.*, *Ged.*, *Booth.*

Dathe.—In colle Chachila, qui sit ad dextram solitudinis Arabicæ.

Gesen.—יִשְׁמֹן m. a waste, desert, Ps. lxviii. 8; lxxviii. 40; cvi. 14. R. יִשָּׁם.

Houb.—Nos, *Jesimon*, nomine proprio interpretantes, ut *Vulgatus* infra ver. 24. Non licuit, desertum quia distinguitur ver. 24, מִדְבָּר, *Desertum*, ab יִשְׁמֹן, *Jesimon*.

Ver. 22.

לְכִי־נָא הִכֵּנִי עוֹד וְדַעַי וְרֹאֵי
אֶת־מְקוֹמִי וְגו'

πορεύθητε δὴ καὶ ἐτοιμάσατε ἔτι, καὶ γινώτε τὸν τόπον αὐτοῦ, κ.τ.λ.

Au. Ver.—22 Go, I pray you, prepare yet, and know and see his place where his haunt is [Heb., foot shall be], &c.

Prepare yet.

Ken.—It is evident, that הכני עיר, *prepare yet* should be הכני עיר, *understand further, learn more particularly*: and this reading has the authority of two MSS., with the first printed edition. This is one of the many mistakes introduced, on account of the great likeness between the Hebrew letters Beth and Caph.

Ged.—22 Go back, I pray you, and with care, examine, &c.

Booth.—Go, I pray you, and learn, &c.

Dathe.—Ite modo atque instruite rem amplius, &c.

Ver. 23.

וְחִפְשֵׁתִי אֹתוֹ בְּכֹל אֶלְפֵי
יְהוּדָה :

— καὶ ἐξερευνήσω αὐτὸν ἐν πάσαις χιλιάδαις Ἰούδα.

Au. Ver.—And it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.

Pool.—Throughout [so *Houb.*, *Dathe*, *Ged.*, *Booth.*] all the thousands of Judah, i. e., through all the parts of that tribe. Every tribe was divided into thousands, as counties are now with us into hundreds. See Judg. vi. 15. Or, with all the thousands of Judah, i. e., I will raise against him all the forces of that tribe in which he trusteth and hideth himself.

Ver. 24, 25.

24 וַיִּקְרָא וַיִּלְכְּדוּ זָפִים לְפָנַי שָׁאֵל
וְדָוִד וַאֲנָשָׁיו בְּמִדְבָּר מְעוֹן בְּעֶרְבָה

אֶל יָמִין הַיְשִׁימוֹן : וַיֵּלֶךְ שָׁאוּל
וְאֶנְשָׁיו לְבָקֶשׁ וַיָּגֵדוּ לָרֹד וַיִּגְדּוּ
הַסֵּלַע וַיֵּשֶׁב בְּמִדְבַּר מַעֲוֹן וַיִּשְׁמַע
שָׁאוּל וַיִּרְדֹּף אַחֲרֵי־דָוִד בְּמִדְבַּר מַעֲוֹן :

24 καὶ ἀνέστησαν οἱ Ζιφαῖοι, καὶ ἐπορεύ-
θησαν ἔμπροσθεν Σαούλ. καὶ Δαυὶδ καὶ οἱ
ἄνδρες αὐτοῦ ἐν τῇ ἐρήμῳ τῇ Μαὼν καθ' ἑσπέραν
ἐκ δεξιῶν τοῦ Ἰεσσαίμου. 25 καὶ ἐπορεύθη
Σαούλ καὶ οἱ ἄνδρες αὐτοῦ ζητεῖν αὐτόν. καὶ
ἀπήγγειλαν τῷ Δαυίδ, καὶ κατέβη εἰς τὴν πέτραν
τὴν ἐν τῇ ἐρήμῳ Μαὼν. καὶ ἤκουσε Σαούλ, καὶ
κατεδίωξεν ὀπίσω Δαυὶδ εἰς τὴν ἔρημον Μαὼν.

Au. Ver.—24 And they arose, and went
to Ziph before Saul: but David and his men
were in the wilderness of Maon, in the plain
on the south of Jeshimon.

25 Saul also and his men went to seek
him. And they told David: wherefore he
came down into a rock [or, from the rock],
and abode in the wilderness of Maon. And
when Saul heard that, he pursued after
David in the wilderness of Maon.

Jeshimon. See notes on ver. 19.

In the wilderness of Maon.

Houb.—Nos, in deserto Simeon, ex scrip-
tura שמעון, quam habuit Josephus. Nam
כעין, Maon, stare hoc loco non potest, cum
narretur versu inferiori, Davidem, mutato
loco, ivisse in desertum Maon.

Bp. Horsley.—25 Saul also, &c.; rather
thus, "For when Saul and his men set out
to search for David, then they told David,
and he went down to a rock, and abode in
the wilderness of Maon. And Saul heard
it, and pursued after David in the wilderness
of Maon."

To search for David. I read with some
of Kennicott's Codd. לִבְקֹשׁ אַחֲרָיו.

Booth.—24 And they arose, and went to
Ziph before Saul; but David and his men
were in the wilderness of Maon; in the
plain, on the south side of Jeshimon.
25 For it was told David, that Saul and his
men had gone to search for him; he, there-
fore, went down and abode in the wilderness
of Maon. And when Saul heard this, he
pursued David to the wilderness of Maon.
So *Ged.*

Pool.—25 Into a rock, i.e., into a cave
which was in the rock; or which might be
called a rock, not for the height, but the
strength of its situation; where at first he
might think to hide himself, but upon further
intelligence or consideration he removed

from thence upon Saul's approach. Or, *he came down from the rock*, i.e., either, first, From the mountain mentioned in the next verse, whence he came down, that so he might get out of Saul's sight and reach. Or, secondly, From the hill of Hachilah, where David hid himself, which is said to be on the south of Jeshimon, ver. 19, as this place where he now was is also described, ver. 24, only that speaks of the plain, and this of the rock or hill adjoining to it, or in the midst of it. Or, *he came down to Selah*, as the Syriac and Arabic translate it; a place so called from the many rocks or stones which were in it, or near it.

Ver. 28.

— עַל־כֵּן הָרָאִי לְמַקְוֹם הַחֹמָה סֵלַע
הַמִּחְלָקוֹת :

— διὰ τοῦτο ἐπεκλήθη ὁ τόπος ἐκεῖνος,
Πέτρα ἡ μερισθεῖσα.

Au. Ver.—28 Wherefore Saul returned
from pursuing after David, and went against
the Philistines: therefore they called that
place Sela-hammahlekoth [that is, the rock
of divisions].

Bp. Patrick.—Sela-hammahlekoth.] That
is, "the rock of divisions." Either because
Saul was distracted here between two
counsels, whether to pursue David, or go
immediately against the Philistines; or,
because God divided Saul from David, when
he was coming up close unto him.

Gesen.—סֵלַע הַמִּחְלָקוֹת. R. סֵלַע. 1. Smoothness;
hence a slipping away, escape, comp. the
root Hiph. No. 2. So in pr. n. סֵלַע הַמִּחְלָקוֹת,
rock of escapes, 1 Sam. xxiii. 28. 2. Di-
vision, class, course.

Dathe.—Hinc locus ille vocatus est petra
evasionis.

Hebr. סֵלַע הַמִּחְלָקוֹת. הִקָּן a glaber fuit,
hinc effugere, sese subtrahere. Ex hac sig-
nificatione verbi rariori explicandus quoque
est locus Jerem. xxxvii. 12.

Heb., CHAP. XXIV. 3; *Au. Ver.*, 2.

— עַל־כֵּן צִוִּי הַיְעָלִים :

— ἐπὶ πρόσωπον Σαδδαιέμ.

Au. Ver.—2 Then Saul took three thou-
sand chosen men out of all Israel, and went
to seek David and his men upon the rocks
of the wild goats.

Rocks of the wild goats. So *Gesen.*

Dr. A. Clarke.—The original (צִוִּי הַיְעָלִים)

is variously understood. The Vulgate makes a *paraphrase*: *Super abruptissimas petras quæ solis ibicibus perviæ sunt*; "On the most precipitous rocks over which the ibexes alone can travel." The Targum: *the caverns of the rocks*. The Septuagint make the original a proper name; for out of צורי ויעלים, they make Σαδδαεμ, and in some copies Αειαμειω, which are evidently corruptions of the Hebrew.

Ver. 3.

Au. Ver.—3 And he came to the sheepcotes by the way, where *was* a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave.

To cover his feet. See notes on Judges iii. 24, p. 184.

Michaëlis, Dathe, Ged., Booth.—To repose himself.

Houb.—Alvum exonoraturus. So *Rosen., Gesen.*

Heb., 6; *Au. Ver.*, 5.

עַל אֲנִי עָלְתָּ בְּיָדְךָ אֶת־פָּנֶיךָ אֲנִי —
לְשֹׂאֵל :

— ὅτι ἀφείλε τὸ περὺγιον τῆς διπλοῖδος αὐτοῦ.

Au. Ver.—5 And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.

Saul's skirt.

Ged., Booth.—The skirt of Saul's mantle [LXX, Syr., Arab., Vulg., and seven MSS.].

Heb., 8; *Au. Ver.*, 7.

וַיִּשְׁפֹּעַ דָּוִד אֶת־אֲנָשָׁיו וְגו' :

καὶ ἔπεισε Δαυὶδ τοὺς ἀνδρας αὐτοῦ, κ.τ.λ.

Au. Ver.—7 So David stayed [Heb., cut off] his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way.

Pool.—*Stayed his servants*, Heb., *cut*, or *clave*, or *divided*, or *cut them off*. The word notes both the eagerness and violence of David's men in prosecuting their desire, and David's resoluteness in opposing them, as it were, by force; wherein he shows great piety, and generosity, and loyalty to Saul.

Gesen.—עָשָׂע, *To cleave, to split, to divide*. Kindred roots are עָנַע, עָנַע; compare also Sanscr. *chid* to cleave, Gr. σχίζω, Lat. *scindere*, Germ. *scheiden*. Piel 1. *To cleave*,

Lev. i. 17. 2. *To rend, to tear in pieces* a lion, Judg. xiv. 6. 3. Metaph. *verbis dilacerare*, i. e., *to chide, to upbraid*, 1 Sam. xxiv. 8.

Prof. Lee.—Pih. עָשָׂע, pres. עֹשֶׂע. Constr. immed, it. med. עָשָׂע. (a) *Clove*, without dividing, Lev. i. 17. (b) *Tore asunder*, Judg. xiv. 6. (c) *Kept at a distance, withheld*, 1 Sam. xxiv. 7.

Heb., 11; *Au. Ver.*, 10.

הִנֵּה הַיּוֹם הַזֶּה רָאִי עֵינֶיךָ אֶת־
אֲשֶׁר־נָתַנְךָ יְהוָה לְיָדִי הַיּוֹם אֲנִי
בְּמַעַתָּה וְאָמַר לְהַרְגֶנּוּ וַתִּחַסַּם עָלַי
וְאָמַר וְגו' :

ἰδοὺ ἐν τῇ ἡμέρᾳ ταύτῃ ἐωράκασιν οἱ ὀφθαλμοί σου ὡς παρέδωκέ σε κύριος σήμερον εἰς χεῖράς μου ἐν τῷ σπηλαίῳ, καὶ οὐκ ἤβουλήθη ἀποκτεῖναι σε, καὶ ἐφείσαμήν σου καὶ εἴπα, κ.τ.λ.

Au. Ver.—10 Behold, this day thine eyes have seen how that the Lord had delivered thee to-day into mine hand in the cave: and some bade me kill thee: but mine eye spared thee; and I said, I will not put forth mine hand against my lord; for he is the Lord's anointed.

And some bade me kill thee. So *Dathe, Ged., Booth.*

Bp. Horsley.—Rather, with Vulgate, "and I thought to kill thee."

Houb. וְאָמַר לְהַרְגֶנּוּ. *Vulgatus, et cogitavi ut occiderem te*; quæ interpretatio excusationem justam habere non potest, et cui David apertè contradicit. *Licebat convertere te, et dictum fuit, vel consilium capiebatur*. Sed melius legatur *capiebatur*. *et dicebant, vel consilium mihi dabant, ut legunt Chaldaeus et Syrus.*

Maurer.—וְאָמַר indefinite ut xxiii. 22.

But mine eye spared thee.

Houb.—*Et pepercit tibi*: adde cum Vulgato, עֵינִי, *oculus meus*; quod verbum desiderat femininum. Aliter esset legendum וְהִסְרִי, *et peperci*. Aberravit scriba ex eo ע, in quo incipit עֵי ad alterum, in quo עֵי.

Ver. 12.

Au. Ver.—12 The Lord judge between me and thee, and The Lord avenge me of thee: but mine hand shall not be upon thee.

Bp. Patrick.—*The Lord avenge me of thee.* If he still persisted to persecute him. But he doth not, by these words, "avenge

me of thee," pray God to punish him for the injuries he had done him; but only to vindicate and deliver him from his violent and unjust persecution. So the Hebrew word *nakam* often signifies.

Ver. 13.

Au. Ver.—Wickedness proceedeth from the wicked. So *Houb.*, *Dathe*.

Ged., *Booth*.—Let wickedness proceed, &c.

Heb., 17; *Au. Ver.*, 16.

Houb.—הִקְלֵךְ. Lege הִקְלֵךְ, plene, *num vox tua est*. Ita pars Codicum. Vidimus in Pentateucho istud *quod est radicis*, nunquam, ne ante affixa quidem, deficere.

Heb., LXX, 20; *Au. Ver.*, 19.

וְיִשְׁלַח אֱלֹהֵינוּ אֶת־יָדוֹ וְיִשְׁלַח
בְּיָדוֹ מִוְכָּה וְיִהְיֶה וְיִשְׁלַח מִוְכָּה
תַּחַת הַיּוֹם הַזֶּה אֲשֶׁר עָשִׂיתָ לִּי :

kai ôti ei eûroi tis tôn êxêthrôn autou ên thlipsei, kai êkêmpsoi autôn ên ôdô agathê, kai kýrios âpostisei autô agatha, kathôs pepoîhkas sêmeron.

Au. Ver.—19 For if a man find his enemy, will he let him go well away? wherefore the Lord reward thee good for that thou hast done unto me this day. So *Dathe*, *Ged.*, *Booth.*, *Maurer*.

Dr. A. Clarke.—If a man find his enemy, will he let him go well away? Or rather, Will he send him in a good way? But *Houbigant* translates the whole clause thus: *Si quis, inimicum suum reperiens, dimittit eum in viam bonam, redditur ei a domino sua merces*; "If a man, finding his enemy, send him by a good way, the Lord will give him his reward." The words which are here put in italic, are not in the *Hebrew text*, but they are found, at least in the sense, in the Septuagint, Syriac, and Arabic, and seem necessary to complete the sense; therefore, adds Saul, the Lord will reward thee good for what thou hast done unto me.

Houb.—...כִּי יִצְאָה. Hæc Hebraice, ut nunc jacent, sic dicunt. *Cum incenerit homo inimicum suum, et miserit eum in viam bonam, et Dominus reddet tibi*, qua in serie satis liquet, aliquid desiderari, nempe id, quod legit Syrus, *dominus reddet tibi bonum*, et post sequatur, *dominus reddet tibi bonum*. Nam similitudo utriusque membri fucum fecit librario, ut alterum eorum omitteret. Similis erroris

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exemplum est in Codice Orat. 42 in quo, pro eo, quod nunc legitur, טובה ישלך ידו, semel tantum טובה scripsit librarius, omisitque, hæc duo verba ידו ישלך, quæ in medio erant. Errorum animadvertit codicis emendator, et ad marginem ea, quæ omissa fuerant, posuit. Sed multa ejusmodi sunt, quæ fefellerunt diligentiam, aut vero scientiam emendatorum.....תחת יום הזה אשר. Verus ordo est, תחת אשר היום הזה, *pro eo, quod hodie (fecisti mihi)*. Nam *pro die hoc quod*, vel *quem fecisti mihi*, nihil habet Hebraicum, ut nec Latinum.

Maurer.—[כִּי יִצְאָה וְגו'] *Juvenis quidam: quod vir hostem suum invenit et liberum dimisit, id remuneretur tibi deus, quem errorem non debebat repetere Winerus. Sensus hic est: si (pr. quando) invenerit aliquis hostem suum, num saluum eum dimittet? Igitur Jova tibi remuneretur, cet.*

Heb., 21; *Au. Ver.*, 20.

Houbigant.—הַמִּיָּךְ, barbarum, interjecto: pars codicum הַמִּיָּךְ, *regnabis*, formâ consuetâ.

CHAP. XXV. 2.

וְאִישׁ בְּמַעֲוֹן וּבְמַעֲשֵׂהוּ בְּכַרְמֶל וְגו'

kai ên ânêrwpos ên tê Maôn, kai tà poîmnia autou ên tô Karmêl, κ.τ.λ.

Au. Ver.—2 And there was a man in Maon, whose possessions [or, business] were in Carmel, &c.

Houb.—Ineunte hoc versu deest וְיָד, et legendum וְיָד אִישׁ, et fuit vir. Omnes Veteres, præter unum Chaldæum, verbum fuit expressere, quod quidem orationis in principio non fas est omitti, cum præsertim ad idem verbum וְיָד referantur, quæ in membris sunt posterioribus. וּבְמַעֲשֵׂהוּ בְּכַרְמֶל, *Cujus operæ erant in Carmel*. Intelligendæ veniunt operæ agrariæ, seu cultûs agrorum, seu curæ pecorum. Minus benè Clericus, *cujus negotia erant in Carmelo*. Nam *negotium* vix convenit cultui pecorum, aut agrorum.

Ver. 3.

וְאִישׁ הָאִישׁ נָכַל וְאִשָּׁם אֲשֶׁתוֹ אֲבִיגַיִל וְהָאִשָּׁה מִוְכַּת־שָׂכָל וְיִפֹּת תֹּאֵר וְהָאִישׁ הָשָׂה וְכַע מַעֲלָלִים וְהוּא קָלָפוֹ :

kai ðnoma tô ânêrwpos Náβαλ, kai ðnoma tē gynaikì autou 'Αβιγαία. kai ê γυνή αὐτοῦ ἀγαθὴ συνέσει καὶ ἀγαθὴ τῷ εἶδει σφόδρα καὶ

3 o

minus repudiandum, quam hodiernum ipsum mendum.

Maurer.—לַחַיִּים, *In vitam!* i. e., quod bene vertat! bono ac felici in loco sint res tuæ!

Ver. 8.

Au. Ver.—Wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.

In a good day.

Dathe.—*Die festo.*

Houb.—*In die læta...*nimirum die, qua Nabal tondebat oves suas: vide versum 36. Male Clericus, *quoniam die festo venimus.* Nam 1. יום מנוח est *dies lætus*, non autem *dies festus*. 2. Alienum in locum immittitur iste *dies festus*. Non enim causa esse poterat in die festo, potius quam in profesto, cur Davidem Nabal commeatu adjuvaret, sed erat causa, in die hilaritatis et convivii.

Gesen.—יום טוב, a good day, i. e., fortunate, propitious.

Ver. 9, 10.

Au. Ver.—9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased [Heb., rested].

10 And Nabal answered, &c.

9 And ceased.

10 And Nabal answered.

Ged., Booth.—10 But when they had ceased, Nabal answered, &c.

Ver. 22.

כְּהִי-יַעֲשֶׂה אֱלֹהִים לְאִיְבֵי דָוִד וְלֹכָה
יִסְיָה אֶם-יֵאָשְׁאִיר מִכָּל-אֲשֶׁר-לוֹ עַד-אֹר
הַבֶּקֶר מִשְׁתַּיִן בְּקִיר :

τάδε ποιῆσαι ὁ θεὸς τῷ Δαυὶδ καὶ τάδε προσ-
θεῖη, εἰ ὑπολείψομαι ἐκ πάντων τῶν τοῦ Νάβαλ
ἔως πρῶτ' οὐρῶντα πρὸς τοίχον.

Au. Ver.—22 So and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light any that pisseth against the wall.

Pool.—*Unto the enemies of David*, i. e., unto David himself. But because it might seem ominous and unnatural to curse himself, therefore by a figure called *euphemismus*, instead of David, he mentions David's enemies. See 1 Sam. xx. 16. The words may be thus rendered: *So and more also let*

God do for (the Hebrew *lamed* being very oft so used) *the enemies of David*, i. e., let God work for them, and give them as much prosperity and success as Nabal hath hitherto had. Or, let God utterly destroy their enemies; and especially myself, the chief of them, if I do not destroy this man.

Bp. Patrick.—*So and more also do God unto the enemies of David.*] He means to himself: but being unwilling to pronounce his own name, or any other whom he respected, together with a curse, he transfers it to an enemy: by a figure called *euphemismus*. Or, as some take it, the meaning is, "Let my enemy destroy me, if I let Nabal and his family escape." But the former is the plainest interpretation; it being common in the Jewish language (as Joh. Cocceius observes), when they speak of any evil to themselves, to translate it to another person. Of which he gives instances out of Maccoth, and Bava Bathra (see him upon the Gemara Sanhedrin, cap. 4, sect. 18, annot. 1).

Dathe.—22 Sic puniat Deus inimicos meos, uti ego isti ne canem quidem relinquam in crastinum.

Bishop Patrick.—פִּשֵּׂתָיִן בְּקִיר. That is (as the generality of interpreters think), "so much as a dog;" this being, they take it, like that saying of Aurelian, mentioned by Vopiscus, who, going to a city, and finding the gates shut against him, said in his wrath, Canem in hoc oppido non relinquam, "I will not leave a dog in this town." But Bochartus excepts to this interpretation, that all dogs do not piss against the wall, but only the males; and that not till they be six or eight months old, as Aristotle and others observe. And therefore (to omit his other reasons), he takes this phrase to be a periphrasis of a man, as the Hebrews expound it, particularly Ralbag. So that it is as much as to say, *I will not leave a man alive.* So *Pool*.

Dr. A. Clarke.—This expression certainly means either *men* or *dogs*, and should be thus translated, *if I leave—any male*; and this will answer both to *men* and *dogs*, and the offensive mode of expression be avoided.

Gesen.—פִּשֵּׂתָיִן בְּקִיר *mingens ad parietem*, i. e., against the wall, a sort of contemptuous expression to denote a *small boy*, especially where mention is made of exterminating a whole tribe or family. 1 Kings xvi. 11, *He slew all the house of Baasha; he left him not one pissing against the wall* (not even a

boy), nor kindred, nor friends: xiv. 10; xxi. 21; 1 Samuel xxv. 22, 34; 2 Kings ix. 8. Compare the same phrase in Syriac, e.g., Assem. Bibl. Orient. ii., p. 260, *an diæcesis sacra Gumæ (me teneat) in qua non remansit qui mingat ad parietem?* i.e., which is wholly devastated. The phrase seems thus contemptuously to denote a boy, because in the East it is customary for men to perform this office of nature in a sitting posture, beneath their flowing garments, nor does decency permit it to be done in the presence of others; see Hdot. ii. 35; Xen. Cyr. i. 2, 16; Ammian Marcell. xxiii. 6. Some understand by this phrase a slave or a person of the lowest class, see Jahn Arch. i. 2, p. 77; Hermeneut. Sacrae, p. 31; others, a dog, Ephr. Syr. Opp. i. 542; Abulwalid, Judah ben Karish (MSS.), Kimchi, Jarchi; but neither of these accords with the context. See L. de Dieu ad 1 Sam. xxv. 34; Boch. Hieroz. i., p. 675.

Prof. Lee.—The phrase has been variously interpreted of males, children, and dogs. The last seems most probable. 1 Sam. xxv. 22, 34; 1 Kings xiv. 10; xvi. 13; xxi. 21; 2 Kings ix. 8.

Maurer.—מִיִּנְגֵּתִי מִיִּנְגֵּתִי *mingentem ad parietem* plerumque de cane ad parietem *mingente* intelligunt collatis Aureliani minis apud Vopiscum: cum Thyranam venisset, eamque oculos reperisset, iratus dixisse fertur: *canem in hoc oppido non relinquam*. Rectius vero *mingens ad parietem* in proverbio de abjectissimo et vilissimo quoque homine dici existimatur, coll. usu Syriaco hujus phraseos. Cf. Assemani Biblioth. Or., t. ii., p. 260.

Ver. 26.

וְעַתָּה אֲדֹנָי חַיִּיהָ וְחַיִּינָפְשָׁהּ
אֲשֶׁר מָנְעָה יְהוָה מִבּוֹא בְּדָמַי וְהוֹשָׁע
יְדָהּ לָהּ וְעַתָּה יִהְיֶה כְּנָבֹל אֲבִיָּה
וְהַמְבַקְשִׁים אֶל־אֲדֹנָי רָעָה :

καὶ νῦν κύριέ μου, ὅτι κύριος καὶ ὁ ἦ ψυχῇ σου, καθὼς ἐκώλυσέ σε κύριος τοῦ μὴ ἐλθεῖν εἰς αἶμα ἀθῶον, καὶ σώσειν τὴν χεῖρά σου σοί· καὶ νῦν γένοιτο ὡς Νάβαλ οἱ ἐχθροὶ σου καὶ οἱ ζητούντες τῷ κυρίῳ μου κακά.

Au. Ver.—26 Now therefore, my lord, as the Lord liveth, and as thy soul liveth, seeing the Lord hath withholden thee from coming to shed blood, and from avenging thyself [Heb. saving thyself] with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal.

Dathe, Ged., Booth.—Now therefore, as Jehovah liveth, and as thyself livest, it is Jehovah who withholdeth thee from coming to shed blood, &c.

Houb.—26 *Nunc autem, Domine mī, vivit Dominus, et vivit anima tua, siquidem Dominus non permisit ut ad sanguinem venires, &c.*

וְעַתָּה מִנְעָה לְךָ ה' אֲדֹנָי. Ita Vulgatus Præterito tempore, et optime id quidem. Nempe Abigail non jam dubitat, placatum sibi esse Davidem, cum videt se ab eo benigne audiri, vultumque ejus ad misericordiam conversum.

Ver. 27.

וְעַתָּה הַבְרָכָה הַזֹּאת אֲשֶׁר־הָבִיָּא
שִׁפְחָתְךָ לְאֲדָנִי וְנִתְּנָה לְנַעֲרִים
הַמְתַּלְכִּים בְּרַגְלֵי אֲדָנִי :

καὶ νῦν λάβε τὴν εὐλογίαν ταύτην, ἣν ἐν- ἤνοχεν ἡ δοῦλη σου τῷ κυρίῳ μου, καὶ δώσεις τοῖς παιδαρίοις τοῖς παρεστηκόσι τῷ κυρίῳ μου.

Au. Ver.—27 And now this blessing [or, present] which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow [Heb., walk at the feet of, &c.] my lord.

Houb., Horsley, Booth.—27 And now take, I pray [LXX, Vulg.], this present, which thy handmaid hath brought to my lord, and let it be given, &c.

Houb.—27 וְעַתָּה הַבְרָכָה הַזֹּאת. Labitur adhuc Clericus, sic interpretans, *hoc est autem munus*. Male additur verbum *est*; nam וְעַתָּה nihil aliud significat, quam *nunc autem*, ut planum sit deficere id verbum, ad quod pertineat הַבְרָכָה. Id autem verbum legebant Græci Intt., qui καὶ νῦν λάβε et nunc accipe, ut et Vulgatus. Scriba omisit נָא accipe *quæso (benedictionem, quam...)* quia cum legeretur infra נָא נָא, oculi ejus ex unā lineâ in alteram deerraverunt. Syrus vidit contextum esse lacunosum: propterea omisit relativum אֲשֶׁר quod præfixum est verbo הָבִיָּא sic convertens, *attulit vero benedictionem ancilla tua*. Sed Chaldaeus, quia contextum refert talem, qualis nunc est, nihil habet sententiæ; vide ipsum. Porro בָּיָא דְּבִיָּא legendum הָבִיָּא femininum. Sic lego in uno Codice Orat. et sic infra, ver. 35.

Ver. 28, 29.

וְעַתָּה נָא לְפָשַׁע אֲמַתְךָ קִי־עֲשֵׂה

יַעֲשֶׂה יְהוָה לְאֵדְלִי בֵּית נַאֲמֹן פִּי
מִלַּחְמֹת יְהוָה אֲדֹנִי נִלְחָם וְרָעָה
לֹא־הִמָּצָא בָּהּ מִנִּיָּה : 29 וְנִקָּם אֲדָם
לִרְדֹּף וּלְבָקֵשׁ אֶת־נַפְשִׁי וְהַתְּחִי לִפְשׁ
אֲדֹנִי צָרָתָהּ בַּצָּדֹר הַחַיִּים אֵת
יְהוָה אֱלֹהֵיךָ וְאֵת נַפְשׁ אִיְיָךְ מִלְּעֹנָה
בְּהוֹד פָּה תִקָּלַע :

28 ἄρον δὲ τὸ ἀνόμημα τῆς δούλης σου, ὅτι ποιῶν ποιήσει κύριος τῷ κυρίῳ μου οἶκον πιστόν, ὅτι πόλεμον κυρίου μου ὁ κύριος πολεμεῖ, καὶ κακία οὐχ εὐρεθήσεται ἐν σοὶ πάποτε. 29 καὶ ἀναστήσεται ἄνθρωπος καταδιώκων σε καὶ ζητῶν τὴν ψυχὴν σου, καὶ ἔσται ψυχὴ κυρίου μου ἐνδεδεμένη ἐν δεσμῷ τῆς ζωῆς παρὰ κυρίῳ τῷ θεῷ, καὶ ψυχὴν ἐχθρῶν σου σφενδονήσεις ἐν μέσῳ τῆς σφενδόνης.

Au. Ver.—28 I pray thee, forgive the trespass of thine handmaid: for the LORD will certainly make my lord a sure house; because my lord fighteth the battles of the LORD, and evil hath not been found in thee all thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling [Heb., in the midst of the bought of a sling].

Pool.—A man, to wit, Saul. *In the bundle of life*, or, *in the bundle*, i. e., in the society or congregation of the living [so *Houb.*, *Dathe*, *Maurer*]; out of which men are taken and cut off by death. The phrase is taken from the common usage of men, who bind those things in bundles which they are afraid to lose, because things that are solitary and unbound are soon lost. The meaning of the place is, God will preserve thy life; and therefore it becomes not thee unjustly and unnecessarily to take away the lives of any, especially the people of thy God and Saviour.

Ged.—28 Forgive then, I pray thee, this temerity of thine handmaid. When the Lord shall have fully and firmly established thine house, and thou shalt have to fight the Lord's battles, may no evil ever befall thee; 29 And should any man rise up to persecute thee and seek thy life, may the life of my lord be bound up, with the Lord thy God, in the bundle of life: but let the lives of thine

enemies be slung out, as it were, from the middle of a sling.

Booth.—28 Forgive, I pray thee, the trespass of thy handmaid. For Jehovah will certainly make my lord a firm house; and when my lord fighteth the battles of Jehovah, may no evil ever befall thee. 29 And should man rise up to persecute thee, and to seek thy life; then may the life of my lord be bound up, &c.

Maurer.—29 יְהוָה נָפֵשׁ וְנִי, *Sit anima domini mei, tua, colligata fasciculo viventium apud Jovam deum tuum*, i. e., *Jova vitæ tuæ prospiciat; hostium autem tuorum animam, vitam, eam libret in media cavitate fundæ*, i. e., *æque nihili æstimet ac lapides qui fundis excutuntur*.

Ver. 31.

וְלֹא־הָיָה זָאת לִי לְפִתְקָה
וּלְמַכְשׁוֹל יָב לְאֲדֹנִי וְלִשְׁפָּתַי חָפִים
וְלִהְיוֹשֵׁעַ אֲדֹנִי לִי וְהַיָּטֵב יְהוָה
לְאֲדֹנִי וְזִכְרָתָ אֶת־אֲמָתְךָ :

καὶ οὐκ ἔσται σοι τοῦτο βδελυγμὸς καὶ σκάνδαλον τῷ κυρίῳ μου ἐκχέαι αἷμα ἀθῶον δωρεάν, καὶ σῶσαι χεῖρα κυρίῳ μου αὐτῷ· καὶ ἀγαθῶσαι κύριος τῷ κυρίῳ μου, καὶ μνησθήσῃ τῆς δούλης σου ἀγαθῶσαι αὐτῇ.

Au. Ver.—31 That this shall be no grief [Heb., no staggering, or, stumbling] unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid.

Either that thou hast shed.

Houb.—31 וְשִׁפְךָ, *Et ad fundendum (sanguinem)*. Impedit sententiam istud. Itaque id exhibet solus Chaldaeus. Cæteri legunt שִׁפְךָ, quod et legendum.

Blood.

Booth.—Innocent [one MS.] blood.

Avenge himself.

Ged., *Booth.*—Avenge himself with his own hand [LXX].

When the Lord shall have dealt well with my lord, then remember thine handmaid.

Pool.—i. e., When God shall make thee king, and I shall have occasion to apply myself to thee for justice or relief, let me find grace in thy sight, and so let me do at this time. Or, *and the Lord will bless my lord*, and recompense thee for this mortification of thy passion, and *thou wilt* [so *Ged.*, *Booth.*] *remember thine handmaid*, i. e.,

thou wilt remember my counsel with satisfaction to thyself, and thankfulness to me.

Ver. 33.

וּבְרִיךְ מַעֲמָהּ וּבְרִיכָה אֶתְּ אִשָּׁר
כָּל־לֵבִי הַיּוֹם הַזֶּה מִבּוֹא בְדָמַיִם וְהוֹשָׁע
יְדִי לִי :

καὶ εὐλογητὸς ὁ τρόπος σου, καὶ εὐλογημένη
σὺ ἡ ἀποκαλύσασά με σήμερον ἐν ταύτῃ μὴ
ἐλθεῖν εἰς αἵματα, καὶ σῶσαι χεῖρά μου ἐμοί.

Au. Ver.—33 And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand.

Blessed be thy advice.

Bishop Horsley.—Rather, “blessed be thy gentle manners.” ὁ τρόπος σου, LXX.

Gesen.—טעם m. 1. Taste, flavour of food, Num. xi. 8, &c. Arab. طعم id.

2. Metaph. intellectual taste, i.e., judgment, discernment, understanding; comp. Lat. sapere, sapiens, sapientia, et contra insipidus. 1 Sam. xxv. 33; Ps. cxix. 66; Job xii. 20. אִשָּׁה כֶּרֶס טַעַם, an insipid woman, i. e., without discernment, Prov. xi. 22. טַעַם, He changed his understanding, i. e., feigned himself mad, Ps. xxxiv. 1. כִּשְׁבִי טַעַם, who answer discreetly, Prov. xxvi. 16.

3. From the Chald. judgment of the king, i. e., mandate, decree, Jon. iii. 7.

Ver. 34.

וְאוֹלָם חַי־יְהוָה יִלְחִי וְשָׂרָאֵל אִשָּׁר
מִנְעָנִי מִהֲרַע אֶתְּךָ כִּי לֹלְגִי מִהֲרָתָ
וְתִבְאֲתִי לִקְרָאתִי כִּי אִם־נֹחֵר לִנְגַּל
עַד־אֵזָר הַבֶּקֶר מִשְׁתִּין בְּקִיר :

πλὴν ὅτι ὁ Κύριος ὁ Θεὸς Ἰσραὴλ, ὃς ἀπεκάλυψέ σε σήμερον τοῦ κακοποιῆσαι σε, ὅτι εἰ μὴ ἔσπευσας καὶ παρεγένου εἰς ἀπάντησίν μοι, τότε εἶπα, Εἰ ὑπολειφθήσεται τῷ Νάβαλ ἕως φωτὸς τοῦ πρωῒ οὐρῶν πρὸς τοίχον.

Au. Ver.—34 For in very deed, as the LORD God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hastened and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall.

See notes on ver. 22.

Surely there had not been left.

Maurer.—Repetitur וְ propter interjectam

sententiam: per Jovam — nisi mihi propere obviam venisses, non (אם jurantis) relictus esset cet. Cf. simile exemplum 2 Sam. ii. 27: כִּי הָאֵלֹהִים כִּי לֹלַגְתִּי בְּרֶגְלִי אִם וְגו'.

Ver. 36.

וַתָּבֵא אַבְגַּיִל אֶל־נָבָל וְהִנֵּה־לָּהּ
מִשְׁתָּה בְּבֵיתוֹ כְּמִשְׁתָּה הַמֶּלֶךְ וְלֵב
נָבָל מִזֶּב עָלָיו וְהוּא שָׂכַר עַד־מָוֶד
וְגו'

καὶ παρεγενήθη Ἀβιγαῖα πρὸς Νάβαλ· καὶ ἰδοὺ αὐτῇ πότος ἐν οἴκῳ αὐτοῦ, ὥς πότος βασιλέως· καὶ ἡ καρδία Νάβαλ ἀγαθὴ ἐπ' αὐτόν· καὶ αὐτὸς μεθύων ἕως σφόδρα· κ.τ.λ.

Au. Ver.—36 And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken.

Houb.—וַתָּבֵא, Et venit. Forma legitima est וַתָּבֵא, non sine ו, in persona quidem secundâ, nam in tertiâ personâ recte scribitur וַתָּבֵא, sine ו, et venit.

And the heart of Nabal was merry within him.

Maurer.—36 [וְלֵב נָבָל מִזֶּב עָלָיו] Aut egregie fallor, aut suffixum in עָלָיו non est ad Nabalem, ad quem vulgo refertur, sed ad קִשְׁתָּה referendum: et laeto animo illi (convivio) intererat, er war fröhlich dabei. Cf. על נָן, Prov. xxiii. 30, et Latinorum super caenam, Germ. über Tische. Quod si recte observatum est a nobis, sponte sua concidunt, quæ in Eph. Jen. (1830, no. 229, p. 389) disputavit Hitzigius.

Ver. 39.

— בְּרִיךְ יְהוָה אִשָּׁר רָב אֶת־
לִבִּי הַרְפָּתִי מִיַּד נָבָל וְגו'

— εὐλογητὸς Κύριος, ὃς ἔκρυψε τὴν κρίσιν τοῦ ὀνειδισμοῦ μου ἐκ χειρὸς Νάβαλ, κ.τ.λ.

Au. Ver.—Blessed be the LORD, that hath pleaded the cause of my reproach from the hand of Nabal, &c.

That hath pleaded the cause of my reproach from the hand of Nabal.

Ged.—Who hath avenged me of the affront received from Nabal.

Booth.—Who hath avenged the reproach cast on me by Nabal.

Maurer.—Qui causam egit ignominia meae a Nabale mihi illatae. Alii, in his Winerus, prægnanter dictum volunt, sine idonea ratione.

Ver. 42.

Houb.—הדלכות. Vitiose in impressis. Plerique codices orat. הדלכות, quæ ibant.

Ver. 44.

Au. Ver.—44 But Saul had given Michal, his daughter, David's wife, to Phalti [Phaltiel] the son of Laish, which was of Gallim.

Pool.—But, or for, as the Hebrew *vau* is oftentimes used. For this seems to be added as a reason why David took other wives, because Saul had given his former wife to another man, that he might as far as he could extinguish all relation and kindred to him, whom he hated; and withal, cut off his hopes and pretence to the crown upon that account.

CHAP. XXVI. 1.

Au. Ver.—1 And the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, which is before Jeshimon?

Doth not David hide himself, &c.

Ged., Booth.—Doth not David hide himself amongst us [LXX and four MSS.], &c.

Ver. 4.

וַיִּשְׁלַח דָּוִד רוֹגֵי

καὶ ἀπέστειλε Δαυὶδ, κ.τ.λ.

Au. Ver.—4 David therefore sent out spies, and understood that Saul was come in very deed.

Ged., Booth.—4 For David had sent out spies, and understood that Saul had indeed come.

Ver. 5.

— וַיִּשְׁאָל שָׂכָב בֶּמֶעֱנָל וְהָעָם חֲזִים סָבִיבוֹתָיו :

סביבותיו קרי

— καὶ Σαουλ ἐκάθειπεν ἐν λαμπήνῃ, καὶ ὁ λαὸς παρεμβεβληκὼς κύκλῳ αὐτοῦ.

Au. Ver.—5 And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the trench [Heb., in the midst of his carriages], and the people pitched round about him.

Saul lay in the trench.

Bishop Patrick.—In the trench.] Or rather, “in his chariot,” for so the LXX translate the Hebrew word by λαμπήνῃ, or as some editions have it, ἀπήνῃ; which signifies a chariot drawn by mules, as Bochartus

shows out of Homer and other authors, par. i. Hierozoic., lib. ii., cap. 19.

Dr. A. Clarke.—The word במענל, which we translate in the trench, and in the margin in the midst of his carriages, is rendered by some in a ring of carriages, and by others in the circle, i. e., which was formed by his troops. Luther himself translates it wagenburg, a fortress formed of wagons or carriages.

As עַל signifies anything round, it may here refer to a round pavilion or tent made for Saul, or else to the form of his camp. The Arabs, to the present day, always form a circle in their encampments, and put their principal officers in the centre.

Ged., Booth.—Saul lay in the waggon path among the baggage.

Gesen.—מַעְנַל m. (r. עַנַל). 1. A track, rut, &c. 2. Denom. fr. מַעְנַל wagon, a wagon-rampart, a bulwark formed of the wagons and other vehicles of an army, 1 Sam. xxvi. 5, 7. With ה parag. מַעְנַל id. 1 Sam. xvii. 20.

Ver. 7.

Au. Ver.—7 So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

Within the trench. See notes on ver. 4.

7, 11, At his bolster. See notes on xix. 13, p. 440.

Ged., Booth.—At his head.

Ver. 8.

— וַעֲתָהּ אֶפְנֵי לָא בְּחִנִּית וּבְאֶרֶץ פְּעֵם אַחַת וְגו'.

— καὶ νῦν πατάξω αὐτὸν τῷ δόρατι εἰς τὴν γῆν ἅπαξ, κ.τ.λ.

Au. Ver.—8 Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time.

With a spear, even to the earth at once.

Houb., Horsley.—Read, בְּנִיחוֹ בָאֵץ; “with his own spear to the earth at one stroke.”

Houb.—Supervacaneum ו ante בָאֵץ; itaque etiam id non legunt Græci Intt. nec Vulgatus; verbum pro verbo, perculiam eum in terrâ, sive transfigam eum ad terram lanceâ. Recusant lancea et terra, ne per nexum et jungantur; nam lancea est instru-

mentum quo, terra autem locus ubi Saül sit configendus. Sed pro ו, commodè ' legatur, ut sit בְּדוֹנִי, *lancedæ med*; vel בְּדוֹנִי, *lancedæ ejus*, sive lanceâ Saülis agitur, sive lanceâ ipsius Abisai. Adde, Syrum non legisse וְבִאָר; nam convertit, במוריתא דרא בארעא, *lancedæ hac in terrâ*, et Chaldæum, cum, ut nunc legimus, legeret, addidisse verbum ante בִּאָר hoc modo ובִּאָרנא בארעא, *et configam eam in terrâ*, ne nihil diceret, *percutiam eum lancedæ et in terrâ*.

Ver. 10.

וַיֹּאמֶר דָּוִד חַיֵּיהֶזָה כִּי אִם־יְהִיָּה
וַיִּפְּצֵנִי אֲזִיּוֹמִן יָבֹא וְנָמַת וּגְוִי

καὶ εἶπε Δαυὶδ, ὅτι κύριος, ἐὰν μὴ κύριος
παίσῃ αὐτὸν, ἢ ἡμέρα αὐτοῦ ἔλθῃ καὶ ἀποθάνῃ,
κ.τ.λ.

Au. Ver.—10 David said furthermore, *As the LORD liveth, the LORD shall smite him; or his day shall come to die; or he shall descend into battle, and perish.*

Houb.—יָבֹא וְנָמַת (vivit Dominus) quia si Dominus percusserit eum. Sententia non absolvitur, quod vel ipsum demonstrat latere mendum. Omnes Veteres legunt, וְנָמַת, non ommissa negatione, quæ appendix est juramenti, *vivit Dominus*, ut sequatur, *quod nisi percusserit eum Dominus*, suspensa oratione, ut solet esse in jurisjurandi formulis.

Ver. 14.

מִי אֵתָה תִּקְרָאתִי אֶל־הַמֶּלֶךְ :

— τίς εἶ σὺ ὁ καλῶν;

Au. Ver.—14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king?

To the king. So *Houb.*, *Patrick*, *Dathe*, *Ged.*, *Booth*.

Pool.—Or, *with or beside the king*, i. e., so near to him, so as to disturb the king.

Ver. 16.

וַעֲתָה! רֹאה אֵי־חֲנִית הַמֶּלֶךְ
וְאֶת־צִפְחַת הַפִּיִּים אֲשֶׁר מִרְאֵשׁוֹ:

מִרְאֵשׁוֹ קרי

— καὶ νῦν ἴδε δὴ τὸ δόρυ τοῦ βασιλέως, καὶ ὁ φακὸς τοῦ ὕδατος, ποῦ ἐστὶ τὰ πρὸς κεφαλῆς αὐτοῦ;

Au. Ver.—And now see where the king's spear is, and the cruse of water that was at his bolster.

Maurer.—וְאֶת־צִפְחַת הַפִּיִּים] Noli putare, אֵת nominativi notam esse. Pendet enim ex רֹאה hoc sensu: et circumspice, quære *urcæum aquarium*. Cf. ad Jud. vi. 28.

Bolster. See notes on xix. 13, p. 440.

Ver. 19.

Houb.—וַיִּחַ, *Odoretur*. Forma legitima est וַיִּחַ non sine ו, quæ passim adhibetur in sacrificiis.

Ver. 20.

— כִּי־יִצְאָה מֶלֶךְ יִשְׂרָאֵל לִבְקֹשׁ
אֶת־פִּרְעֵשׁ אֲחֹד כְּאֲשֶׁר יִרְדֹּף הַקָּרָא
בְּהָרִים:

— ὅτι ἐξελλήλυθεν ὁ βασιλεὺς Ἰσραὴλ ζητεῖν
ψυχὴν μου καθὼς καταδιώκει ὁ νυκτικώρας ἐν
τοῖς ὄρεσι.

Au. Ver.—20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

Bp. Patrick.—*As when one doth hunt a partridge in the mountains.*] Hunt a poor bird from mountain to mountain, with a great deal of labour, which is not easily caught, and worth nothing when one hath it: the Hebrew word *kore* is nowhere to be found, but here and in Jer. xvii. 11, from both which places we learn it was a mountainous bird of no great value: in taking of which, the fowler spent his pains to little purpose. And it was one of those birds that sits upon the eggs of other birds; as the words of Jeremiah import, "She gathereth what she hath not brought forth," that is, eggs which she did not lay. From which it is apparent, that this word doth not signify a *partridge*, which is a bird of price, and doth not sit on other birds' eggs; but, as *Bochart* hath taken a great deal of pains to show, was a bird with a long bill and short feet, called *rusticula*. I will not mention the opinions of interpreters about it, for they are very various, and the same men are not constant to themselves; for R. Solomon, who here takes it for a *partridge*, in that place of the prophet Jeremiah takes it for a *cuckoo* (see *Hierozoicon*, par. ii., lib. i., cap. 12).

Dr. A. Clarke.—It is worthy of remark that the Arabs, observing that partridges, being put up several times, soon become so weary as not to be able to fly; they in this manner hunt them upon the mountains, till

at last they can knock them down with their clubs.

It was in this manner that Saul hunted David, coming hastily upon him, and putting him up from time to time, in hopes that he should at length, by frequent repetitions of it, be able to destroy him. See Harmer.

Gesen.—קרא m. (ר. קרא I.) 1 *A partridge*, pp. "the crier, caller;" so in German it is said of the partridge, "das Rebhuhn ruft;" comp. *Krāhe* from *krāhen*, and the Arab.

קטל *Kūtā*, i.e., a species of partridge so called from its cry. See Burckhardt's *Travels in Syria*, p. 406. 1 Sam. xxvi. 20; Jer. xvii. 11, in which last passage there is an allusion to the fable of ancient naturalists, that the partridge steals the eggs of other birds and sits upon them.

Prof. Lee.—קרא, m.—pl. non occ. twice only, viz., 1 Sam. xxvi. 20; Jer. xvii. 11. *A partridge*, so called, as it is thought, from the *crowing* sort of noise it makes. Bochart, however, *Hieroz.*, ii. p. 80, seq., makes it

the قارئة, *kāriat*, of the Arabs; which they describe as a green coloured bird with short legs and a long bill, and which Bochart styles, *rusticulæ* seu *gallinaginis* genus. On Jer. l. c. see Ib. p. 84, and קרא, in its place above.

Ver. 21.

וַיֹּאמֶר שָׁאוּל הֲטָאֲתִי וְגו'

καὶ εἶπε Σαούλ, ἡμάρτηκα, κ.τ.λ.

Au. Ver.—21 Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

I have sinned. So *Houb.*, *Dathe*, *Ged.*, *Booth.*

Dr. A. Clarke.—Perhaps the word חטאתי *chatathi*, "I have sinned," should be read, *I have erred*, or *have been mistaken*. I have taken thee to be a very different man from what I find thee to be. Taken literally, it was strictly true. He often purposed the spilling of David's blood; and thus, again and again, sinned against his life.

Ver. 23.

וַיִּהְיֶה וַיָּשִׁיב לְאִשׁוֹ אֶת־צִדְקָהּוּ וְאֶת־אֲמָנָתוֹ אֲשֶׁר נָהַגְדָּהּ וַיְהִי הַיּוֹם בֵּינָדָּהּ וְגו'

καὶ κύριος ἐπιστρέφει ἐκάστῳ κατὰ τὰς δικαιοσύνας αὐτοῦ καὶ τὴν πίστιν αὐτοῦ ὡς παρέδωκέ σε κύριος σήμερον εἰς χεῖράς μου, κ.τ.λ.

Au. Ver.—23 The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into *my* hand to day, but I would not stretch forth mine hand against the LORD's anointed.

His righteousness.

Houb., *Dathe*, *Ged.*, *Booth.*—According to his righteousness.

Houb.—אֲמָנָתוֹ, *Fidelitatem suam*. Plene scriptum habent אֲמָנָתוֹ melioris notæ codices. Etiam בְּרִי, in *manum meam*, non בִּי plures codices, ut et legunt omnes veteres.

Ver. 25.

וַיֹּאמֶר שָׁאוּל אֶל־דָּוִד בְּרָדָךְ אֶתָּה בְּנִי דָוִד גַּם עָשָׂה הָעֲשִׂיָּה וְגַם יָכַל תִּהְיֶה וְגו'

καὶ εἶπε Σαούλ πρὸς Δαυὶδ, εὐλογημένος σὺ τέκνον· καὶ ποιῶν ποιήσεις, καὶ δυνάμενος δυνήσῃ, κ.τ.λ.

Au. Ver.—25 Then Saul said to David, Blessed be thou, my son David: thou shalt both do great *things*, and also shalt still prevail. So David went on his way, and Saul returned to his place.

Dr. A. Clarke.—*Thou shalt both do great things, and also shalt still prevail.*] The Hebrew is, "Also in doing thou shalt do, and being able thou shalt be able;" which the Targum translates, *also in reigning thou shalt reign, and in prospering thou shalt prosper*; which in all probability is the meaning.

Ged., *Booth.*—25 Then Saul said to David, Blessed art thou, my son David! also whatever thou undertakest to do, thou shalt be able to accomplish, &c.

CHAP. XXVII. 1.

וַיֹּאמֶר דָּוִד אֶל־לִבּוֹ עֲתָה אֶפְסָה יוֹם־אֶחָד בֵּינִי שָׁאוּל אֶיךָ לִי טוֹב כִּי־הַמֶּלֶךְ אֶמְלֹךְ אֶל־אֶרֶץ פְּלִשְׁתִּים וְכֹאֲשֶׁר מִצִּי שָׁאוּל לְבָבִי־אֲנִי עוֹד בְּכַל־בָּבֶל וַיִּשְׁרָאֵל וְנִמְלֹטְתִי מִיָּדוֹ׃

καὶ εἶπε Δαυὶδ ἐν τῇ καρδίᾳ αὐτοῦ, λέγων, νῦν προστεθήσονται ἐν ἡμέρᾳ μιά εἰς χεῖρας Σαούλ· καὶ οὐκ ἔστι μοι ἀγαθὸν εἶναι μὴ σωθῶ εἰς γῆν ἀλλοφύλων καὶ ἀνῆ ἀπ' ἐμοῦ Σαούλ τοῦ ζητεῖν με εἰς πᾶν ὄριον Ἰσραὴλ, καὶ σωθήσονται ἐκ χειρὸς αὐτοῦ.

Au. Ver.—1 And David said in his heart, I shall now perish [Heb., be consumed] one day by the hand of Saul: *there is* nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

Perish. So *Dathe, Ged., Booth., Gesen., Lee.*

Houb.—1 *David autem sic reputabat: erit aliquando ut Saulis in manus incidam.*

1 *Incidam.* Plerique recentiores, *peribo* ... *in manu Saulis*, etsi hoc parum Hebraicum. Melius veteres *incidam*, ex אָסַף, colligere, attrahere.

Maurer.—1 אַרְגֻּטִּיּוּס [כִּי הִפְלִיט אֶמְלִיט וְגו'] Argutius quam simplicius hunc locum explicuit Zschieschkius his verbis: “Quamquam nunc quidem amicus mihi erat Saulus; inveterata inimicitia nondum extincta est. *Aliquando ejus manu interimar: non juvat:* (facile addes: si hoc expectem, nisi discedam s. al. :) *nam confugiam ad Philistæos et desinet a me persequendo*, i. e., nam desistet ab animo mihi infesto, cum ad Philistæos confugero.” Equidem vel ex infinitivo absoluto colligi posse arbitror, כִּי ה. l. eodem modo accipiendum esse, quo Jes. xv. 1 al. i. e., tanquam *affirmandi* particulam: *ja fliehen will ich* cet. Superioris ætatis interpretes: *quam* ut, quæ significatio prorsus aliena est ab hac vocula. Ceterum כִּמְצִי שָׂאֵל, *et desperabit* (præt. rel.) et desistet a me Saulus præganter dictum est.

Ver. 5.

— וְיִתְנֶנִּי לִי מְקוֹם בְּאַחַת עָרֵי הַשְּׂדֵה וְגו' —

— δότωσαν δὲ μοι τόπον ἐν μιᾷ τῶν πόλεων τῶν κατ' ἄκρον, κ.τ.λ.

Au. Ver.—5 And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

Houb.—בִּיאַחַח עֵי הַשְּׂדֵה. Nescio cur Clericus, in una urbium sylvestrium, tanquam sit *sylvā*, non *ager*. Nec plus habet saporis id, quod in suo Commentario docet, esse *urbes rusticas*, aut *sylvestres*. Nam *urbs rustica*, quid sit, parum intelligitur. Clericum latuit verbum *urbs* non semel indicare *regionem*; et sic ver. 11 שְׂדֵה, *regio*. Quærit locum David in aliqua una urbium regionis.

Ver. 7.

וַיְהִי מִסְפַּר הַיָּמִים אֲשֶׁר-יָשָׁב דָּוִד בְּשִׂדְתָּהּ פְּלִשְׁתִּים יָמִים וָאַרְבָּעָה חֳדָשִׁים:

καὶ ἐγενήθη ὁ ἀριθμὸς τῶν ἡμερῶν ὧν ἐκάθισε Δαυὶδ ἐν ἀγρῷ τῶν ἀλλοφύλων, τέσσαρας μῆνας.

Au. Ver.—7 And the time [Heb., the number of days] that David dwelt in the country of the Philistines was a full year [Heb., a year of days: see ch. xxix. 3, till 1056] and four months.

A full year and four months.

Pool.—Heb., *days and four months*; *days* being put for a *year*; as Lev. xxv. 29. Or, some *days and four months*, i. e., some days above four months. Or, *some days and* (for *even*, or *that is*, the conjunction and being oft so used, as hath been proved above) *four months*.

Bp. Horsley.—The Vulgate makes the time only four months, as if his copies omitted the word יָמִים after פְּלִשְׁתִּים, and the conjunction ו prefixed to אַרְבָּעָה. The omission of יָמִים is supported by one MS. of Kennicott's, that of ו by three, if not by four. The LXX give the same time of four months; yet their version plainly confirms the reading of some word for *ἡμέρας* after פְּלִשְׁתִּים, but without the ו prefixed to אַרְבָּעָה. I think the true reading likely to be thus, פְּלִשְׁתִּים יָמִים אַרְבָּעָה חֳדָשִׁים, “Philistim was the exact space of four months.” Houbigant would insert the word שָׁנָה between פְּלִשְׁתִּים and יָמִים. But the authority of the ancient versions, confirmed in some degree by Kennicott's collations, seems in this case the safest guide.

Houb.—7 יָמִים וְאַרְבָּעָה חֳדָשִׁים, *dies et quatuor menses*. Hoc loco iterant cantilenam suam recentiores, ut יָמִים significet *annum*. Nullus tamen Veterum posuit *annum*, si Arabem excipias, qui levis est auctoritatis; nam Græci Int. et Vulgatus omittunt יָמִים. Syrus בעֵן, *à tempore ad tempus*, qui non sic convertisset, si vocabulum יָמִים, ut *annum* habuisset, Chaldaeus עֵין עֵין, *dies à tempore in tempus*, quæ certe Chaldaicè non significant *annum*. Sed Veteres in verbo יָמִים convertendo laborant, quia vident יָמִים nihil significare, solitarie positum, et in oppositione cum חֳדָשִׁים, *mensibus*. Nos existimamus, scribas omisisse vocabulum שָׁנָה, propter nonnullam ejus cum verbo

desinente similitudinem, et legendum esse מלשונם שנה ימים, *in regione Philistæorum annum dierum, sive totum.*

Ver. 8.

וַיַּעַל דָּוִד וְאֶנְשָׁיו וַיַּנְשִׁימוּ אֶל-
הַגִּשּׁוּרִי וְהַחֲזִיזִי וְהַעֲמִלְקִי כִּי הָיָה
יִשְׁכֹּת הָאָרֶץ אֲשֶׁר מֵעוֹלָם בְּיָדָהּ
שְׂוָרָה וְעַד-אֶרֶץ מִצְרַיִם :

והגורי קרי

καὶ ἀνέβαινε Δαυὶδ καὶ οἱ ἄνδρες αὐτοῦ, καὶ ἐπετίθεντο ἐπὶ πάντα τὸν Γεσιρὶ καὶ ἐπὶ τὸν Ἀμαληκίτην. καὶ ἰδοὺ ἡ γῆ κατακείμενη ἀπὸ ἀνγκύντων ἢ ἀπὸ Γελαμψούρ τετεταχισμένων καὶ ἕως γῆς Αἰγύπτου.

Au. Ver.—8 And David and his men went up, and invaded the Geshurites, and the Gezrites [*or, Gerzites*], and the Amalekites: for those nations were of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt.

For those nations, &c.

Bishop Horsley.—Very obscure in the original: the sense doubtful.

Houb.—8 הנה ישבו: Hæc castigantur circulo superno in codicibus, nec ferendum הנה, ut neque הנה, in genere feminino, ubi populi aguntur. Vera scriptio est, הם, illi habitabant, quæ eruitur ex Syro et ex Chaldæo: nam Syrus ירמא הם, illi, illi erant incolæ; Chaldæus similiter אנתן, illi, ex scripturâ הם... מעולם, (habitabant) terram quæ à sæculo. Hæc nihil sonant, nisi aut tollitur אשר, quod malè iteratum fuerit ex ארץ verbo antecedente, et quod omittunt Vulgatus et Arabs, aut מעולם sic accipitur, ut nomen proprium, præfixo מ localî, quod fecêre Græci Intt. cui interpretationi id favet, quod forma hæc, מעולם בואך שור, ab Holam eunte te in Sur, perquam Hebraica est. Sic suprâ xv. 7, legitur מחילה בואך שור, ab Hevila, eunte te Sur: alterutrum eliget Lector.

Ver. 10.

וַיֹּאמֶר אַחִישׁ אֶל-פְּשִׁטָּתָם הַיּוֹם
וַיֹּאמֶר דָּוִד עַל-כֵּן בָּרַחְתִּי וַיְהִי דָוִד וְעַל-כֵּן
הִיבַחְתִּימָאֲלֵי וְאֶל-כֵּן בָּרַחְתִּי :

καὶ εἶπεν Ἀχχούς πρὸς Δαυὶδ, ἐπὶ τίνα ἐπέθεσθε σήμερον; καὶ εἶπε Δαυὶδ πρὸς Ἀχχούς, κατὰ νότον τῆς Ἰουδαίας καὶ κατὰ νότον Ἰεσμεγά καὶ κατὰ νότον τοῦ Κεβεζῖ.

Au. Ver.—10 And Achish said, Whither

have ye made a road [*or, Did you not make a road, &c.*] to-day? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.

Whither have ye made a road to-day?

Bp. Horsley.—Read with LXX, Vulgate, and Houbigant, אל מי פשטתם היום, "Upon whom have ye made an incursion to-day?"

Houb.—הם: volunt grammatici esse אל, pro אן, quod; quod tamen sine exemplo est, itaque etiam in codicibus circulo animadversum. Aut legendum אן, quod, cum Chaldæo et cum Syro, quod irruistis, aut cum Græcis Intt. אל מי, super quem, quod multo commodius est, et quod etiam sequitur Vulgatus; præsertim cum antea ver. 8, simili formâ legatur הגשורי ורפשו אל הנשורי, et irruerunt in Gessuraeos.

Maurer.—אליששיתם היום, Gesenius, Winerus, alii: an non irrupistis hodie? Sed quum לא alibi non ponatur pro simpliciter לא, valde incerte est ista interpretatio. Ewaldus Gr. crit. p. 530, suspicatur, legendum esse אן, quo, quam in partem hodie irrupistis, quam lectionem præter aliquot codd. exhibent Syr. Chald. et Ar. cf. etiam LXX: ἐπὶ τίνα ἐπέθεσθε σήμερον; Vulg., super quem cet. Sed vide an non לא particula, significatu primario sumta, sensum satis commodum præbeat, nempe hunc: nihil hodie invasistis? Structura, quo minus ita veritas, non obstat. cf. xxx. 14, ubi primo cum acc., deinde cum על constituitur verbum פשט, plane ut h. l., si nostram sequeris interpretationem. Ceterum Davides interrogatus: nihil hodie invasistis, i. e., nullam in regionem hodie invasistis? non respondet: imo in plures, sc. ut statim dicat, in quasnam irruptionem fecerint. Quod ideo monuimus, ne quis dicat, responsionem interrogationi non convenire.

Pool.—Against the south of Judah, and against, for that is against; for in the following words he particularly expresseth what part of the south of Judah he went against, even that which was inhabited by the Jerahmeelites, and by the Kenites.

Ver. 11.

וַיֹּאשִׁיף וַיֵּשֶׁב אֶל-יְהִיחִיָּה דָּוִד לְהַבְיֹא
בֵּית לְאֹמֶר פְּרִיגְדֹי עָלָיו לְאֹמֶר כֹּה־
עָשָׂה דָּוִד וְכֹה מִשְׁפָּטֹו כָּל-הַיָּמִים
אֲשֶׁר יָשָׁב בְּשִׁרְיָה פְּלִשְׁתִּים :

καὶ ἄνδρα καὶ γυναῖκα οὐκ ἐξωσόγησθα τοῦ

εἰσαγαγεῖν εἰς Γέθ, λέγων, μὴ ἀναγγεῖλωσιν εἰς Γέθ καθ' ἡμῶν, λέγοντες, τάδε Δαυὶδ ποιεῖ· καὶ τὸδε τὸ δικάϊωμα αὐτοῦ πάσας τὰς ἡμέρας ἃς ἐκάθητο Δαυὶδ ἐν ἀγρῷ τῶν ἀλλοφύλων.

Au. Ver.—11 And David saved neither man nor woman alive, to bring tidings to Gath, saying, Lest they should tell on us, saying, So did David, and so will be his manner all the while he dwelleth in the country of the Philistines.

And David.

Ged., Booth.—For David.

Houb.—But David.

Lest they should tell on us, saying, So did David, and so will be, &c.

Houb., Dathe, Ged., Booth., Maurer.—11 Lest they should tell of us, saying, So did David. And this was his custom all the time he dwelt in the country of the Philistines.

Dathe.—Accentus h. l. male positos et verba minus accurate distincta arbitrator. Verba enim וְנִבְּשָׁנוּ לֹא non possunt esse eorum, qui Davidem prodere potuissent, sed sunt verba scriptoris. Igitur Athnachus poni debebat post verba: *Sic fecit David.*

Maurer.—Accentus major poni debebat post וְנִבְּשָׁנוּ לֹא, nam quæ sequuntur וְנִבְּשָׁנוּ לֹא, et hæc fuit ejus consuetudo cet. sunt verba scriptoris.

Ver. 12.

וַיִּשְׁמָע אֶחֱשִׁיזַי בְּעֵצְמוֹ בְּשִׁשְׁרָאֵל —
וַיְהִי לִי לְעֶבֶד עוֹלָם :

— ἡσχυνται αἰσχυρόμενος ἐν τῷ λαῷ αὐτοῦ ἐν Ἰσραὴλ, καὶ ἔσται μοι δοῦλος εἰς τὸν αἰῶνα.

Au. Ver.—12 And Achish believed David, saying, He hath made his people Israel utterly to abhor him [Heb., to stink]; therefore he shall be my servant for ever.

He hath made, &c.

Booth.—He hath made himself so detested by his own people, Israel, that he will be for ever my servant.

CHAP. XXVIII. 2.

וַיֹּאמֶר דָּוִד אֶל-אֶחֱשִׁיזַי לֵבְנִי אֲמָה
הִנֵּה אֶת אֲשֶׁר-נִעְשָׂה עִבְדָּךָ וַיֹּאמֶר
אֶחֱשִׁיזַי אֶל-דָּוִד לֵבְנִי שִׁמְךָ לְרֹאשִׁי
אֲשִׁימָךְ פְּלִתְהִמִּים :

καὶ εἶπε Δαυὶδ πρὸς Ἀγχοῦς, οὕτω νῦν γυνώσκει ὁ δοῦλός σου. καὶ εἶπεν

Ἀγχοῦς πρὸς Δαυὶδ, οὕτως ἀρχισωματοφύλακα θήσομαι σε πάσας τὰς ἡμέρας.

Au. Ver.—2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

Therefore will I make thee, &c. So Maurer.

Le Clerc, Dathe, Ged., Booth.—Truly I could make thee keeper of my head for ever.

Dathe.—2 Respondit ei David: Sane, videbis, quid facturus sim. Profecto, inquit ille, vitæ meæ custodiam tibi concederem.

Sic Clericus hæc verba explicat. Non, quod Achishus hoc facere promittat, sed quod dicat, quantopere verbis Davidis confidat.

Maurer.—וְנִבְּשָׁנוּ לֹא, Cum ita sit s. ita videbis, quid facturus sit servus tuus. His verbis (quæ quo animo dixerit, facilis est conjectura, cf. xxix. 3 sqq.) magnam sui expectationem commovet. Respondet igitur Achishus: propterea ego te corporis mei custodem faciam per omnem vitam. Clericus, quem secutus est Dathius: “profecto (quod וְנִבְּשָׁנוּ non significat) vitæ meæ custodiam tibi concederem cet. “Non quod Achishus hoc facere promittat, sed quod dicat, quantopere verbis Davidis confidat.” Cui explanationi manifesto repugnant verba ultima בְּלִתְהִמִּים, quæ frigent, si locum ita intelligimus.

Ver. 3.

וַיִּשְׁמָע אֶחֱשִׁיזַי בְּעֵצְמוֹ בְּשִׁשְׁרָאֵל
וַיְהִי לִי לְעֶבֶד עוֹלָם וַיִּשְׁאָל הַכֹּהֵן
אֶת-הַקְּדוֹשִׁים וְאֶת-הַיְדֹעִלִּים מִהֲאָרֶץ :

καὶ Σαμουὴλ ἀπέθανε, καὶ ἐκόψαντο αὐτὸν πᾶς Ἰσραὴλ, καὶ θάπτουσιν αὐτὸν ἐν Ἀρμαθαίμ ἐν πόλει αὐτοῦ. καὶ Σαοὺλ περιεῖλε τοὺς ἐγγαστριμύθους καὶ τοὺς γνώστας ἀπὸ τῆς γῆς.

Au. Ver.—3 Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land.

Even in his own city.

Houb., Dathe, Ged., Booth.—In his own city.

Houb.—רמא ובציר, In Rama et in civitate ejus: Tolle nexum, et quem non legunt Græci Intt. et quem etiam omittit Vulgatus. Syrus, במחא בקרה, in Ramatha, in sepulchro ejus: legebat, non בציר, non, quæ scriptio etiam bona est. Chaldæus, pro בציר, hæc

παραφράζει, et planxerunt eum quisque in civitate sua, non aliam, ut videtur, ob causam, quam ne Chaldaice interpretaretur, ut Hebraice legebat, cum ei de aliquo mendo suboleret. Grammatici dicent esse posse ובערי, id est in civitate ejus. Verum istud id est, non plus hic Hebraicum, quam Latinum.

Dathe.—In Hebr. ובערי littera Vau videtur redundare. Nullus interpretum antiquiorum eam expressit, et Kennicottus tres codices citat, 168, 198, 182, in quibus deest. Potest tamen locum suum obtinere, si explicatur per id est, quam significationem sæpe habet. Vid. Glassius, p. 604.

3, 7, 8, 9, &c. *Familiar spirits, wizards.* See notes on Lev. xx. 6, vol. i., p. 470.

Ver. 6.

וַיִּשְׁאַל שָׁאוּל בַּיהוָה וְלֹא עֲנָה
יְהוָה וְגו'

καὶ ἐπηρώτησε Σαούλ διὰ κυρίου, καὶ οὐκ ἀπεκρίθη αὐτῷ κύριος, κ.τ.λ.

Au. Ver.—6 And when Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets.

And when Saul.

Houb.—For when Saul, &c. Vera interpretatio est, nam consuluerat Saül Dominum (qui ei non responderat) ut causa probabilis asseratur, cur Saül valde timeret Philistæos; nempe eum vidisse, quia Deus sibi nihil responderat, fatalem fore belli eventum.

Ver. 13.

— וַתֹּאמֶר הָאִשָּׁה אֶל-שָׁאוּל אֱלֹהִים
רָאִיתִי עֲלֵימ מִיְּהוָה :

— καὶ εἶπεν αὐτῷ ἡ γυνή. θεοὺς ἑώρακα ἀναβαίνοντας ἐκ τῆς γῆς.

Au. Ver.—13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

I saw gods ascending.

Ged.—I see a god-like figure [so Gesen.] ascending out of the earth.

Booth.—I see a chief ascending, &c.

Bishop Patrick.—By the word *Elohim* the Jews understand a *judge*, for so judges are called in Ps. lxxxii. 1, 6. Peter Martyr therefore interprets it not amiss, “a person very majestic like a judge or a king.” And so R. Esaias, mentioned by Vorstius upon Pirke Eliezer (p. 113), who by *Elohim*

understands hominem insignis atque excelsæ staturæ, “a man of an eminent and high stature;” as the Scripture calls high trees and mountains, “trees and mountains of God.” And he is said “to ascend out of the earth.” For so the heathen endeavoured (as Homer, Virgil, Statius, and other ancient poets tell us) to bring up the dead out of the earth, to give them answers to their doubts.

Gesen.—5ly. אֱלֹהִים is put for a godlike shape, apparition, spirit, 1 Sam. xxviii. 13, where the sorceress says to Saul, *I see a god-like form ascending out of the earth.*

Houb.—13 Deos vidi ascendentes e terra. Ridiculè hoc loco Clericus, vidi Magistratum e terra ascendentem, quia Samuel fuerat summus magistratus populi Hebræi; quam interpretationem frustra defendit ex eo, quod se unum hominem videre saga simulabat. Non enim sic efficitur, ut non dixerit saga Deos, numero plurali, cum is mos esset Idololatrarum ut Deum, quem colebant, numero multitudinio appellarent, quem morem transferebant ad genios suos, aut vero animas, quas inferis excitabant. Atque id Saül cum non nesciret, satis intellexit mulierem vidisse e terra ascendentem unum, etsi plures dicere videretur. Propterea Saül, sequenti versu, de uno interrogat, quali figura esset.

Ver. 16, 17.

16 וַיֹּאמֶר שָׁמוּאֵל וְלָמָּה תִּשְׁאַלֵנִי
וַיַּהֲרֶה כָּר בְּעֵלְיָד וַיְהִי עָרָד :
17 וַיַּעַשׂ יְהוָה לֹא כִפְאוֹשׁ דָּבָר בְּיָדִי
וַיִּקְרַע יְהוָה אֶת־הַמַּמְלָכָה מִיָּדְךָ וַיִּתֶּנָּה
לְרֵשָׁתָהּ לְדָוִד :

16 καὶ εἶπε Σαμουὴλ, Ἰνατί ἐπερωτᾷς με, καὶ Κύριος ἀφέστηκεν ἀπὸ σοῦ, καὶ γέγονε μετὰ τοῦ πλησίον σου; 17 καὶ πεποίηκε Κύριός σοι, καθὼς ἐλάλησε Κύριος ἐν χειρί μου, καὶ διαρρήξει Κύριος τὴν βασιλείαν σου ἐκ χειρός σου, καὶ δώσει αὐτὴν τῷ πλησίον σου τῷ Δαυὶδ,

Au. Ver.—16 Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?

17 And the LORD hath done to him [or, for himself], as he spake by me [Heb., mine hand]: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David:

And is become thine enemy.

Dathe, Ged.—And is with thy rival.

Booth.—And is with thy neighbour.

Gesen.—II, ער m. (ר. ער) *an enemy* [so *Lee, Maurer*]; c. suff. ערך 1 Sam. xxviii. 16. Plur. Is. xiv. 21; Ps. cxxxix. 20.

Bp. Horsley.—16 “And is become thine enemy.” The LXX and Vulgate seem to have read ער עם ריבך. But the Masoretic reading (which appears to have been the reading of Aquila, Symmachus, and Theodotion) may stand, and is very good sense, if for יי, in the following verse, we read עך, which is the reading of three of Kennicott’s Codd. and three of De Rossi’s.

Houb.—16 ער עם ריבך. Legendum ער עם ריבך, *et est cum proximo tuo*; addito עם, *cum*, quod legunt Chaldaeus, Syrus, Graeci Intt. Nam Chaldaeus, בסעידה, *in auxilium*. Syrus, עם חניך, *cum proximo tuo*; similiter Graeci Intt. μετὰ τοῦ πλησίον σου. Ita etiam Samuel, sequenti versu לרץ לרץ דוד, *et dabit illud (regnum) proximo tuo David*. Sic etiam supra cap. xv. v. 28 לרץ המיו מכך, *proximo tuo meliori te*. Novi interpretes, quia mendum non sentiunt, convertunt ער עם ריבך, *et est adversarii tui*, in qua interpretatione est peccatum duplex: primum, quod *tui adversarii* sit genitivo in casu: nam verbum היה nullum casum regit, nisi praepositione interjaciente, ut hoc loco legeretur, ער עם ריבך, *et erit adversarii tui*. Alterum est, quod nominetur David *adversarius* Saülis, cum tamen ער non significet *adversarium*, nisi eum, qui sit animo irato et infenso, quo certe animo non erat in Saülem David.

Dathe.—16 *Cur ergo me consulis, inquit Samuel, si Jova te deseruit atque æmulo tuo favet?* 17 *Faciet Jova, quod per me dixit. Eripiet tibi regnum, idque dabit æmulo tuo, Davidi.*

Æmulo tuo. Lectio recepta ערך ערך, quæ vulgo vertitur: *et factus est tuus adversarius*, non convenit constructioni verbi היה sæpe obviæ, si qualitatem indicat, sequenti Lamed. Ex qua esse deberet: ערך לך. At enimvero neutram lectionem interpretes antiqui expresserunt, sed oi ó, Syrus et Arabs legunt ערך עם ריבך, *et est cum proximo tuo*. Atque etiam Vulgatus haud dubie legit עם, sed quoad alteram vocem videri potest consentire cum recepta lectione עך, quanquam etiam עך sic explicare potuit, uti ego in versione: *et transierit ad æmulum tuum*. Sic quoque Chaldaeus: ערך ערך, *et erit in auxilium viri, cujus tu inimicitiam obtines*, h. e., cum inimico tuo.

Equidem non dubito, quin h. l. præferenda sit lectio ערך ó, Syri et Arabis, hac quoque de causa, quoniam ea verbis sequentis versus convenit, nec non iis, quæ supra jam cap. xv. 28 Samuel Saulo dixerat. — Michaëlis sequitur quidem in versione lectionem et explicationem vulgarem: *et factus est tuus adversarius*; dubitat tamen in notis, annon hæc antiquiorum interpretum præferenda sit. In appendice ad p. xii. Biblioth. Orient., p. 200 dissensus hujus antiquarum versionum mentionem facit, verum parum accurate. Dicit enim: Pro עך legunt LXX, Syrus, et Vulgata עם ריבך, *cum adversario tuo*. — Quæ quomodo emendanda sint, ex inductione horum interpretum apparet.

Maurer.—16 ערך ערך, *Et factus est tuus adversarius*. עך, *Adversarius* ut Ps. cxxxix. 20. LXX et Syrus: καὶ γέγονε μετὰ τοῦ πλησίον σου, quasi scriptum legerint: עך עם ריבך, quam lectionem Dathius præferendam censet, quod recepta lectio “non conveniat constructioni verbi היה sæpe obviæ, si qualitatem indicet, sequenti Lamed.” Per me עך cum Nomin. Prædicati careat exemplo: grammatices legibus non repugnat. Veteres isti versum sequentem et locum parallelum xv. 28 ante oculos habuisse videntur.

17 *And the Lord hath done.*

Booth.—For Jehovah will do.

To him.

Horsley, Ged., Booth.—To thee [LXX, Vulg., and five MSS.].

Pool.—*The Lord hath done to him*, i. e., *to David* [so *Patrick*], as it is explained in the following words; the pronoun relative put before the noun to which it belongs, as is usual in the Hebrew text, as Psal. lxxxvii. 1; cv. 19; Prov. vii. 7, 8; Jer. xl. 5. Otherwise, *to him*, is put for *to thee*; such changes of persons being frequent among the Hebrews. Otherwise, *for himself*, i. e., for the accomplishment of his counsel, and prediction, and oath, and for the glory of his justice and holiness. *As he spake by me*: still he nourisheth this persuasion in Saul, that it was the true Samuel that spake to him.

Houb.—17 *Nam Dominus, ut per me prædixit, sic ei facturus est. Sceptrum ex tua manu eripiendum est, et Davidi, proximo tuo, tradendum.*

Ver. 19.

An. Fer.—19 Moreover the LORD will also deliver Israel with thee into the hand of

the Philistines: and to-morrow shalt thou and thy sons be with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

Bp. Patrick.—To-morrow shalt thou and thy sons be with me:] If we take the word to-morrow strictly, Eustathius, Archbishop of Antioch, his argument against Origen is good, that this could not be Samuel who spake, because his words are false: there being more than a day between this and the fight, as many have clearly proved from the story itself. But the meaning may be no more, than very shortly thou shalt be as I am, that is, dead. For, as many have well observed (particularly Hackspan, in his disputation concerning angels and demons), by these words, *be with me*, mors simpliciter notatur, non vero peculiaris mortem secutus status; "death is simply noted, but not the state which follows after death." He would not have him think his army should be able to defend him. Abarbinel observes, that he reckons up three judgments, in the very order wherein they fell out (which shows all was spoken by God's order); first, that the host of Israel should be delivered into the hand of the Philistines; then, that Saul and his sons should be slain; and, lastly, that the Philistines should come and dwell in their cities (xxxi. 7), which he takes to be the sense of the last words, which otherwise are only a repetition of the first.

Ver. 24.

וְלֹא־שָׁחָה עֶגְל־מִרְבֶּכֶן בְּפִי־ת וְגו'

καὶ τῇ γυναικὶ ἣν δάμαλις νομάς ἐν τῇ οἰκίᾳ, κ.τ.λ.

Au. Ver.—24 And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof:

Bp. Patrick.—A fat calf. The Hebrew word *marbek* is well translated *fat*, as Bochartus confesses, though it properly signifies (as he demonstrates) a calf that treads out the corn, and is fattened up by that means (Hieroicozon, par. i., lib. ii., cap. 31).

Prof. Lee.—רִנָּה r. רִנָּה. Arab. رنق, *ligavit, constrinxit; inseruit caput ejus in laqueum.* A place where cattle are tied up to fatten, *A stall* [so *Gesen.*], 1 Sam. xxviii. 24; Jer. xlv. 21; Amos vi. 4; Mal. iii. 20.

Houb.—21, 24, וַתָּבֵא, *Et venit.* Quatuor Codices וַתָּבֵא, forma legitima, quæ non abjicit, quod est radicis. Vide supra ad cap. xxv. 36. Sic versu 24 vera forma est וַתָּבֵא, et subegit (*farinam*) quam habent melioris notæ Codices, non autem וַתָּבֵא.

CHAP. XXIX. 3.

וַיֹּאמְרוּ עֲבָדֵי כֹל־שָׂתִים מֶה הָעִבְרִים
הָאֵלֶּה וַיֹּאמֶר אַחִישׁ אֶל־שָׂרֵי כֹל־שָׂתִים
הַלֹּא־זֶה דָּוִד עֶבֶד־יְהוָה שָׂאֵל מִלֶּבֶד־
יִשְׂרָאֵל אֲשֶׁר הָיָה אִתִּי זֶה יָמִים אֲרִי־
זֵלִים וְלֹא־מָצְאָתִי בֹל מְאֻמָּה מִיּוֹם
כִּפְלִי עַד־הַיּוֹם הַזֶּה :

καὶ εἶπον οἱ σατράπαι τῶν ἀλλοφύλων, Τίνες οἱ διαπορευόμενοι οὗτοι; καὶ εἶπεν Ἀχίς πρὸς τοὺς στρατηγοὺς τῶν ἀλλοφύλων, Οὐκ οὗτος Δαυὶδ ὁ δοῦλος Σαουλ βασιλέως Ἰσραὴλ; γέγονε μεθ' ἡμῶν ἡμέρας τοῦτο δεύτερον ἔτος, καὶ οὐχ εὗρηκα ἐν αὐτῷ οὐθέν ἀφ' ἧς ἡμέρας ἐνέπεσε πρὸς μέ καὶ ἕως τῆς ἡμέρας ταύτης.

Au. Ver.—3 Then said the princes of the Philistines, What do these Hebrews here? And Achish said unto the princes of the Philistines, Is not this David, the servant of Saul the king of Israel, which hath been with me these days, or these years, and I have found no fault in him since he fell unto me unto this day?

What do these Hebrews here?

Ged., Booth.—Who are these that pass on [Ged., march along]?

Houb.—Quid sibi volunt isti Hebræi [sic *Datthe*]. Ita Vulg. optime id quidem. Sed minus bene Clericus, *quinam sunt Hebræi isti*, tanquam legeretur, *qu*, *quinam*, non *quidnam*. Ex responsione Achis intelligitur, qualis fuerit interrogatio Satraparum. Atqui sic respondet Achis, ut non tam deceat quis sit David, quam cur ipsi placuerit, ut David secum veniret.

Which hath been with me these days, or these years.

Pool.—These days, or these years: q. d., Did I say days? I might have said years; either because he hath now been with me a full year and four months, chap. xxvii. 7, or because he was with me some years ago, chap. xxi. 10, and since that time hath been known to me.

Bp. Patrick.—The meaning is, "I may say years, not days:" for he had been with him part of two years: or if he had not

formerly known him, his predecessor had (xxi. 10), and it is likely he had held correspondence with him before he came to him.

Ged.—Who hath been with me, now, days and years.

Booth.—Who hath been with me some days and years.

Dathe, Maurer.—Qui mecum fuit jam dies aut potius jam annos.

Houb.—Nos, jam satis diu et duobus abhinc annis. Nam significatur in ימים tempus aliquod, sed non finitum, ut postea in שנים finitur. Nam שנים, numero alio non subjuncto, plurale est pro duali, idemque ac שנים, duobus annis. Novi Interpretes ימים, annum, contra omnes fere veteres. Nam solus Arabs ita convertit, divinans potius, quam interpretans, ut liquet ex eo, quod verbum שנים reddit per verbum אשר, mens. Sunt annus unus, aut duo anni, temporum notæ nimis diversæ, quam ut Achis eis promiscue uteretur, cum vellet significare ex quo tempore David ad se venerit.

Since he fell (unto me).

Bp. Horsley.—Rather, “since he deserted,” i. e. from Saul, his master.

Ver. 5.

See notes on xxi. 11.

CHAP. XXX. 1.

Houb.—בבא, cum venit. Duo codices בבא plene, ut sæpe monuimus scribendum esse, cum abest 1 conversivum.

Ver. 2.

Au. Ver.—2 And had taken the women captives, that were therein: they slew not any, either great or small, but carried them away, and went on their way.

The women.

Ged., Booth.—The men and [Syr. and perhaps equivalently LXX] the women.

Dathe.—Post הַנָּשִׁים οἱ ὁ legerunt καὶ τὰς γυναῖκας καὶ πάντα τὰ ἐν αὐτῇ. Syrus pro illo legit אֲנָשִׁים. Vertit enim: captivos

fecerant אֲנָשִׁים in illis. Illud placet. Sed Vulg. et Chald. consentiunt cum recepta lectione.

Ver. 7.

וַיֹּאמֶר דָּוִד אֶל-אַבִּיחָתָר הַכֹּהֵן בֶּן-אֲחִימֵלֵךְ הַגִּישָׁהנָּה לִי הָאֶפֹד וַיִּגָּשׁ אַבִּיחָתָר אֶת-הָאֶפֹד אֶל-דָּוִד :

καὶ εἶπε Δαυὶδ πρὸς Ἀβιάθαρ τὸν ἱερέα υἱὸν Ἀχιμέλεχ, Προσάγαγε τὸ ἐφὸδ.

Au. Ver.—7 And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.

Bring me hither the ephod. So *Dathe.*

Ged., Booth.—Apply for me, I pray thee, the ephod. See notes on xxiii. 9.

Houb.—Applica ephod. Abiathar Davidi ephod applicavit.

Bp. Patrick.—Bring me hither the ephod.]

From these words Petrus Cunæus (lib. i. De Rep. Heb. cap. 14) concludes, that the kings of Israel might make use of the ephod, as well as the high-priest: because David saith, Bring me hither, &c. But this doth not signify that he himself meant to use it; but only that he desired it might be used for him: according to what is said of Joshua, in Numb. xxvii. 21, that he should stand before Eleazar the priest, “who should inquire for him,” &c.

Abiathar brought thither the ephod to David.] From these words the same Cunæus, in an epistle of his to Caspar Barlæus (Epist. Ecclesiasticæ, 506. p. 767), argues for his forenamed opinion, because it is not said he brought it *le David*, but *el David*; the former of which, he thinks, might have signified for his use; but this denotes, it was for him to use himself: which he endeavours to confirm from the high privilege which the king had above other men, of sitting in the house of God, &c. But this is confuted lately by a man very learned in these matters (John Braunius, lib. ii. De Veste. Hebr. Sacerd. cap. 20, n. 32), who well observes (as Buxtorf also doth), that in the foregoing words David doth say, Bring the ephod, *li*, i. e., pro me, or mea causa, for me, or in meam gratiam, for my sake.

Ver. 8.

וַיִּשְׁאַל דָּוִד בַּיהוָה לֵאמֹר אֲחֵרֵי הַגִּדִיד־הַזֶּה הֲאֵשִׁיגֶנּוּ וְגו'

καὶ ἐπηρώτησε Δαυὶδ διὰ τοῦ Κυρίου, λέγων, Εἰ καταδώξω ὀπίσω τοῦ γεδδούρ τούτου; εἰ καταλήψομαι αὐτούς, κ.τ.λ.

Au. Ver.—8 And David enquired at the Lord, saying, Shall I pursue after this troop? shall I overtake them? and he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all.

Shall I pursue after this troop? shall I overtake them? So Ged., Booth.

Houb.—אִרְדָּה, *Persequar.* Græci Intt. εἰ καταδιώξω, *si persequar*, vel *an persequar*; nam apud eos interpretes sæpe εἰ Græcum simile est Hebraicæ particulæ אִם, quæ modo interrogat, modo est conditio *si*. Legunt igitur אִם אִרְדָּה, *si persequar*, quod hic sic est interpretandum, ut et legendum. Nam אִרְדָּה, sine אִם, interrogare non potest in sermone pedestri; neque אִם hoc loco interrogare, sed esse conditionem *si*, declarat verbum אִרְדָּה, *num eam assequar*, præfixo ה interrogante, quod priori loco interrogare, solet, non autem posteriori, ut constet, dixisse Davidem אִם אִרְדָּה אַחֲרָיו, *si persequar*, *an assequar eam*. Nam si bis hic David interrogasset, legeretur אִם אַחֲרָיו, præfixo אִם interrogationi posteriori. Quoniam igitur posteriori membro præfigitur ה interrogans, liquet non interrogare אִרְדָּה in priore, etsi hoc sumunt novi Interpretes, qui quidem non viderunt omissum fuisse a scribis טו אִם, inter אִרְדָּה et אַחֲרָיו, ex nonnulla similitudine litterarum.

Dathe.—8 Interrogavit Jovam: num, si agmen illud persequeretur, id esset assecuturus, &c.

Ver. 9, 10.

9 וַיֵּלֶךְ דָּוִד הוּא וְשֵׁשׁ־מֵאוֹת אִישׁ
אַחֲרָיו וַיִּבְרְאוּ עַד־נַחֲל הַבְּשׁוֹר
וַהֲקִיתָם עֲמָדוֹ : 10 וַיִּרְדָּף דָּוִד הוּא
וְאַרְבַּע־מֵאוֹת אִישׁ וַיַּעֲזְרוּ מֵאַחֲרָיו
אִישׁ אַחֲרָיו מֵעֵבֶר אֶת־נַחֲל
הַבְּשׁוֹר :

9 καὶ ἐπορεύθη Δαυὶδ αὐτὸς καὶ οἱ ἑξακόσιοι ἄνδρες μετ' αὐτοῦ, καὶ ἔρχονται ἕως τοῦ χειμάρρου Βοσὼρ, καὶ οἱ περισσοὶ ἔστησαν. 10 καὶ κατεδίωξεν ἐν τετρακοσίοις ἀνδράσιν ὑπέσθησαν δὲ διακόσιοι ἄνδρες οὕτως ἐκάθισαν πέραν τοῦ χειμάρρου τοῦ Βοσὼρ.

Au. Ver.—9 So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind stayed.

10 But David pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor.

Dathe, Ged., Booth.—9 So David went, he and the six hundred men who were with him, and came to the brook Besor, where two hundred abode, and were left behind;

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for they were so faint that they could not pass over the brook Besor. 10 But David, with four hundred men, still pursued.

Bp. Horsley.—The text seems to have suffered here by transposition. I would read,

9 "So David went, he and the six hundred men that were with him, and came to the brook Besor. And David pursued, he and four hundred men.

10 "And the rest staid behind: even two hundred men staid behind, who were so faint, that they could not go over the brook Besor." See Houbigant.

Houb.—9 *Profectus est David et sexcenti qui cum eo erant, et venerunt usque ad torrentem Besor.* 10 *Postea David persequutus est ipse et viri quadringenti: cæteris substitentibus. Nam substituerunt homines ducenti ad ripam torrentis Besor, quia defatigati erant.*

9, 10, והנותרים עִמּוֹ, *Et reliqui constituerunt.* Satis mirum esse, nihil hic mendidisse novos interpretes, qui omnes cum eo modo, quo uno licet, convertant, *David et sexcenti viri, qui cum eo erant, pervenerunt ad torrentem Besor, et reliqui constituerunt, ex eis quaeritur, quinam sint illi reliqui.* Enimvero manifestum est, si sanus est contextus, *reliques illos fore intelligendos eos, qui numerum sexcenti mox memoratum excederent; ex quo sequetur, Davidem secum ultra torrentem duxisse sexcentos viros, quibusdam aliis in torrentis ripa relictis.* Atqui postea narratur, Davidem habuisse tantummodo quadringentos viros, quos secum duceret ultra torrentem. Constat igitur reliquos fuisse eos, qui superabant numerum quadringentorum hominum, quos secum adduxit David, atque adeo verbum *reliqui* collocandum esse post numerum quadringentos quem numerum excedebant *reliqui* illi ducenti, qui apud torrentem relictii fuerant, et legendum esse ordine tali: וַיִּרְדָּף דָּוִד הוּא וְאַרְבַּע מֵאוֹת אִישׁ וַיַּעֲזְרוּ מֵאַחֲרָיו אִישׁ אַחֲרָיו מֵעֵבֶר אֶת־נַחֲל הַבְּשׁוֹר, *et persequutus est David, ipse et quadringenti viri, cæteri substituerunt. Substituerunt autem ducenti (quia lassi erant), rejectis verbis והנותרים עִמּוֹ post וַיַּעֲזְרוּ מֵאַחֲרָיו.* Occasione perturbandi ordinis fuit in verbo עִמּוֹ repetito, scriba collocante alterum cum suo nominativo והנותרים, in linea superiore, quod fuerat in inferiore collocandum. Oculatiores hic fuere Veteres Interpretes, quam recentiores. Nam Vulgatus omisit, *et reliqui substituerunt*, cum videret post numerum *s. sexcenti* non posse habere locum *reliqui*, quia

David non habebat secum homines plusquam sexcentos. Syrus etiam omittit *reliqui manserunt*, pro quibus verbis posuit, *et reliquit David ducentos viros*. Chaldaeus, *et pars eorum relictæ sunt*, orationi subueniens, deserensque verbum דְּנִיתָרִי, quod non significat *pars eorum*. Soli Græci Intt. καὶ περισσοὶ ἔσθησαν, *et reliqui substiterunt*, vitio eodem, quo nunc Codex Hebraicus.

Ver. 11.

Houb.—11 וישקו מים, *Et potum ei dederunt aquam*. Castigant Codices verbum וישקו, pro וישקו, deficienter scriptum. Sic sæpe alibi Masoretæ; quibus adeo non placebat, ut τὸ ἰ, numeri pluralis nota, deleteretur, quanquam in ejus locum punctum Kibbutz supponebatur.

Ver. 12.

Au. Ver.—12 And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk any water, three days and three nights.

Pool.—Three days and three nights. This is to be understood synecdochically of one whole day, and part of two others, as the same phrase is taken Matt. xii. 40, as appears from the next verse, where he saith, *three days ago I fell sick*, but in the Hebrew it is, *this is the third day since I fell sick*.

Ver. 14.

אֲנִיחָנִי פֶשְׁמִי נָגַב הַצָּרְתִּי וְעַל-
אֲשֶׁר לִיהוּדָה וְעַל-נֶגֶב בְּלָב וְגו'

καὶ ἡμεῖς ἐπεθέμεθα ἐπὶ τὸν Νότον τοῦ Χελεθί, καὶ ἐπὶ τὰ τῆς Ἰουδαίας μέρη, καὶ ἐπὶ Νότον Χελούβ, κ.τ.λ.

Au. Ver.—14 We made an invasion upon the south of the Cherethites, and upon the coast which belongeth to Judah, and upon the south of Caleb, &c.

And upon (the coast) which (belongeth) to Judah.

Dathe, Ged., Booth.—And on the south of Judah.

Houb.—*Et versus Judam.*

Ver. 15.

Au. Ver.—15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

And I will bring thee down to this company. Houb., Ged., Booth.—And I will bring thee down to this horde. And David swore to him [Syr., Arab., Vulg., and some copies of LXX].

Houb.—הוּחַ. Post ultimum id verbum, addenda hæc sunt, וישנע לו דור, *et juravit ei David*, quæ librarius omisit ex similitudine verbi דור cum verbo דְּנִיתָרִי desinente. Hæc verba non aberant ab Codice Syri Intt. apud quem legitur, וימא לה דור, *et juravit illi David*, quomodo et apud Vulgatum hæc necessaria sunt. Postulatur a servo Ægyptio jusjurandum, quod nisi datum fuisset, non se præbuisset Davidis in itinere ducem. Ergo datum fuit. Atqui si datum fuit, necesse est, non omitti datum fuisse; aliter sacra pagina omisisset postulatum fuisse.

Ver. 17.

וַיָּבֹאוּ דָּוִד מִחֶפְשָׁף וְעִדְיָהֶעָבָר
לְמַחֲרָהּ לַלַּיְלָה וַיִּמְלֹךְ מֵהָאִישׁ וְגו'

καὶ ἦλθεν ἐπ' αὐτοὺς Δαυὶδ, καὶ ἐπάταξεν αὐτοὺς ἀπὸ ἑωσφόρου ἕως δειλῆς καὶ τῇ ἑπ' αὐριον, καὶ οὐκ ἐσώθη ἐξ αὐτῶν ἀνὴρ, κ.τ.λ.

Au. Ver.—17 And David smote them from the twilight even unto the evening of the next day [Heb., their morrow]: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

And David smote them.

Ged., Booth.—17 And David came upon them [LXX], and smote them.

Unto the evening of the next day. So Ged., Booth.

Houb.—למחרת, *In crastinum eorum*. Sic Arias, nulla sententia, quia ex vitiosa scriptura. Nam si affixum est, *eorum*, pertinet ad Amalecitas, de quibus antea dictum est, *et percussit eos*, quid rei erit *crastinus dies Amalecitarum*? Cur vero non etiam *dies crastinus Davidis hominumque ejus*? Sed hoc absurdum, ut et illud; ut non mirum sit, hoc uno exemplo affixum legi post adverbium מחר, vel מחרה, *cras*, vel *postridie*; propterea etiam nemo veterum illud ׀ interpretatur: Syrus, בחרהו, *a tergo eorum*; legit מחרהו. Vera scriptura est למחרה, *postera die*, τῷ ׀ ex fine verbi ad initium rejecto.

Maurer.—למחרת. "Affixum in h. v. prorsus otiosum est, neque ab ullo interpretum antiquiorum expressum, præterquam a Syro, qui vero aliam vocem legit. Legendum est

sine affixo." Dathe. Sed $\square\overline{\tau}$ fortasse *ad-verbii* terminatio est ut in $\square\overline{\tau}$, $\square\overline{\tau}$ al.

Ver. 20.

וַיִּקַּח דָּוִד אֶת-כָּל-הַנָּאֵץ וְהַכָּמֹר
וַיִּתֵּן לַפָּנִי הַמִּזְבֵּחַ הַזֶּה וַיֹּאמְרוּ זֶה
שֵׁלל דָּוִד :

καὶ ἔλαβε πάντα τὰ ποίμνια, καὶ τὰ βουκόλια,
καὶ ἀπήγαγεν ἔμπροσθεν τῶν σκύλων· καὶ
τοῖς σκύλοις ἐκείνοις ἐλέγετο. ταῦτα τὰ σκύλα
Δαυὶδ.

Au. Ver.—20 And David took all the flocks and the herds, *which* they drave before those *other* cattle, and said, This is David's spoil.

Bp. Horsley.—This 20th verse is certainly corrupt. I should guess that the sense of it, as it stood originally, hath been, that David recovered his own flocks and herds, and that they were driven in triumph in the front of the recovered spoil, and proclaimed to be David's own property. Perhaps the true reading may be thus :

וַיִּקַּח דָּוִד אֶת כָּל הַצֹּאֲנוֹ וְהַבְּקָרוֹ
נִחְגָּו לִפְנֵי וְגו'

“And David took all his flocks and his herds. They drove before him all that cattle, and they said, This is David’s spoil.”

Ged., Booth.—20 And David took all the flocks and the herds of the *Amalekites*; which they drove [*Ged., were driven*] before the *recaptured* cattle, and said [*Ged., were called*], This is David's spoil.

Dat̄he.—20 Cepit quoque David omne pecus et armentum, quod agebant ante reliquam prædam et spolia Davidis vocabant.

Houbigant.—20 *Cepit etiam David omnes greges et armenta, quæ quidem ante ipsum abegerunt: nam constituerant ut pecorum illorum præda cederet Davidi.*

Duxerunt ante pecus illud, et dixerunt. Vera scriptio et versus ordo est, וינהגו לפני יאסורו המקנה הרה, *vel duxit, vel duxerunt ante eum, dixeruntque, pecora illa (Davidis praeda erunt).* 1o. וינהגו, *vel* וינהגו non omisso nexu, quem legunt Græci Intt. qui καὶ ἀνῆγαγεν, *et duxit:* quod ו non fuisse omit-tendum, docet vel ipsum punctum *Athnac* ante נהגו positum: nam membro altero in נהגו inchoante, necessarius est nexus ו. 2o. לפני, *ante eum (Davidem)* ut legit Vulgatus. 3o. Rejectis post יאסורו verbis המקנה הרה, quæ planum est nihil significare, nisi perti-

nent ad homines Davidis, qui dicant *hæc pecora...* In eam sententiam Græci Intt. καὶ τοῖς σκύλοις ἐκείνοις ἔλεγετο, *et spoliis illis dicebatur*, quanquam quædam mutant, ut rem expediant.

CHAP. XXXI. 1.

— וַיִּפְּלוּ חֲלָלִים בְּהָר הַגְּבֻעַ :

καὶ πίπτουσι τραυματαίαι ἐν τῷ ὄρει τῷ
Γελβουέ.

Au. Ver.—1 Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain [*or, wounded*] in Mount Gilboa.

Fell down slain.

Ged., Booth.—Lay slaughtered.

Gesen.—חָלַל m. adj. 1. *pierced, wounded*, i. e., mortally, Job xxiv. 12, Psalm lxi. 27, Jer. li. 52. Often also *killed, slain*, in a private feud, Deut. xxi. 1, 2, 3, 6; oftener in battle, Josh. xi. 6, Judges ix. 40, al. also collect. Deut. xxxii. 42, Ezra vi. 7, חָלַל הַיָּד, *slain with the sword*, Num. xix. 16; and trop. on account of the antith. חָלַל הַיָּד *slain of famine*, Lam. iv. 9; comp. Isaiah xxii. 2. —In respect to the active signif. of *slayer*, i. e. soldier, which some have proposed, see comment on Isaiah xxii. 2. Thesaur., p. 478.

Ver. 3.

וּתְכַבֵּד הַמֶּלֶךְ מֶלֶךְ אֱלֹהֵינוּ
וְנִשְׁמָאֵהוּ הַמִּזְרִים אֲנָשִׁים בְּקִשְׁתָּ וְנִחַל
מֵאֵד מִתְּמוּרִים :

καὶ βαρύνεται ὁ πόλεμος ἐπὶ Σαοῦλ, καὶ εὕρισκουσιν αὐτὸν οἱ ἀκοντισταὶ ἄνδρες τοξοῖται, καὶ ἐτραυματίσθη εἰς τὰ ὑποχόνδρια.

Au. Ver.—2 And the battle went sore against Saul, and the archers [Heb. shooters, men with bows] hit him [Heb. found him]; and he was sore wounded of the archers.

And the archers,

Honbiquant.— המורים אשיש בשה, *jaculantes homines arcu*: Ordo pravus, nec Hebraicus, ut participium colloctetur ante id nomen, à quo regitur; itaque legendum, אשיש המורים בשה, *homines jaculantes arcu*; quem ordinem Syrus conservat.

And he was sore wounded of the archers.
So Pool, Houb., Dathe, Ged., Booth.

Gesen.—הָיָה and הָיָה, fut. הָיָה and הָיָה, apoc. הָיָה Psalm xcvi. 4, הָיָה 1 Sam. xxxi. 3, הָיָה Jer. li. 29; Imp. הָיָה Mic. iv. 10, and הָיָה Psalm xcvi. 9; pp. *to turn around, to twist, to whirl, and intrans. to be turned*

around, to be twisted, to whirl or be whirled.

Arab. **حَال** med. Waw, to be turned, converted, changed, **حَوْلَ** round about, **حَوْلَ**

a year, **حَوْلَ** full of turns, wily. Kindred are **חָלַ**, Gr. **εἰλέω**, **εἰλύω**, **ἔλλω**; and with Vav as it were strengthened into Beth, **חָבַל**.—Hence

1. To dance in a circle,

4. To tremble, to quake, in allusion to the trembling or shuddering of a woman in travail, Psalm lv. 5, lxxvii. 17, xcvii. 4. Seq. **כִּן** of pers. before whom one trembles, 1 Sam. xxxi. 3, 1 Chr. x. 3; **כִּנְיָ** Deut. ii. 25, Joel ii. 6; **כִּנְיָ** Psalm cxiv. 7.

Prof. Lee.—**חָלַ** 1. Being in pain, as of child-birth, Deut. ii. 25; 1 Sam. xxxi. 3.

Houb.—**יָחַל מֶלֶךְ הַמִּמְּוִיטִים**. Optime Vulneratus, et vulneratus est... à sagittariis, ex scriptura **יָחַל**, quam habuere etiam Græci Intt. qui, **καὶ ἐτραυματίσθη**, et vulneratus est. Cæteri in Polyglottis, et timuit, ex scriptura **יָחַל**, hodierna, eademque mendosa. Mox additur Saülem imperasse armigero suo, ut se interficeret. Atqui Saül id non juberet, nisi jam desperata salute esset. Nam Saül, si nondum vulnus accepit, potest aut fugere, aut dimicare. Imo, si vires ei suppetunt, potest, quandoquidem vult mori, se ipsum gladio suo transadigere. Objicitur quidem id, quod ait Saül ver. 4, *ne me confodiant*, quibus verbis significari videatur, Saülem nondum fuisse vulneratum. Verum istud, *ne me confodiant*, non sejungendum ab sequenti verbo *et mihi illudant*. Timet Saül non tam confodi, quam illudi, quia jam sibi perierunt vires ad dimicandum.

Maurer.—**יָחַל מֶלֶךְ הַמִּמְּוִיטִים** Interpretes quos inspexi omnes: *et vulneratus est* (propr. *et ægrotavit vulneratus*) *graviter a sagittariis*. Sed **יָחַל** haud dubie descendit a **חָלַ**: *et vehementer*, omnibus artubus contremuit metu sagittariorum percussus.

Ver. 4.

**וַיִּאָּמֶר שָׁאֻל לְנִשְׂאָא בְּלִי וְשָׁלַח
חֲרִבָּתָהּ וַיִּדְחַקְנִי בָּהּ כְּפֶן-יָבֹאֵהוּ הַעֲבָלִים
הָאֵלֶּה וַיִּדְחַקְנִי וַיַּחְתַּעַל-לִי בִּי וְלֹא אָבָה
נִשְׂאָא בְּלִי כִּי יָרָא מֵאֵד וַיִּמָּחַר שָׁאֻל
אֶת-הַחֲרִיב וַיַּפֵּל עָלֶיהָ :**

καὶ εἶπε Σαουλ πρὸς τὸν αἵροντα τὰ σκεύη αὐτοῦ. **σπάσαι** τὴν ῥομφαίαν σου καὶ ἀπο-

κέντησόν με ἐν αὐτῇ, μὴ ἔλθωσιν οἱ ἀπερίτμητοι οὗτοι καὶ ἀποκεντήσωσί με καὶ ἐμπαίξωσιν ἐμοί. καὶ οὐκ ἐβούλετο ὁ αἷρων τὰ σκευὴ αὐτοῦ, ὅτι ἐφοβήθη σφόδρα. καὶ ἔλαβε Σαουλ τὴν ῥομφαίαν, καὶ ἐπέπεσεν ἐπ' αὐτήν.

Au. Ver.—4 Then said Saul unto his armour-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me [*or, mock me*]. But his armour-bearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

Abuse me.

Gesen.—Hithpa. **וַיַּחְתַּעַל**. 1. pp. to quench thirst, trop. of lust, seq. **כִּי**, upon any one, Judg. xix. 25. Also to gratify or indulge oneself in vexing, abusing, deriding any one, Sept. well, **ἐμπαίζω**, Vulg. *illudo*, 1 Sam. xxxi. 4; 1 Chr. x. 4; Num. xxii. 29; Jer. xxxviii. 19.

Saul took a sword.

Dr. A. Clarke.—Dr. Delaney has some good observations on this part of the subject: "Saul and his armour-bearer died by the same sword. That his armour-bearer died by his own sword is out of all doubt, the text expressly tells us so; and that Saul perished by the same sword is sufficiently evident. *Draw thy sword*, says he to him, *and thrust me through*; which, when he refused, *Saul*, says the text, *took the sword* (**וַיִּחַבֵּד**, *the very sword*), *and fell upon it*. What sword? Not his own, for then the text would have said so; but, in the plain natural grammatical construction, the sword before-mentioned must be the sword now referred to, that is, his armour-bearer's, 1 Chron. x. 4, 5. Now it is the established tradition of all the Jewish nation that this armour-bearer was Doeg, and I see no reason why it should be discredited; and if so, then Saul and his executioner both fell by that weapon with which they had before massacred the priests of God. So Brutus and Cassius killed themselves with the same swords with which they stabbed Cæsar; and Calippus was stabbed with the same sword with which he stabbed Dio."

Ged.—So Saul took the sword, and rushed upon it; and, the sword entering into his belly, he died [Arab., and partly Syr.].

Ver. 7.

וַיִּרְאוּ אֲנָשֵׁי-יִשְׂרָאֵל אֲשֶׁר-בְּעֶבֶר

הָעָמֶק וְאִשָּׁר וּ
בְעֵבֶר הַיַּרְדֵּן בֵּינָם
אֲנָשֵׁי יִשְׂרָאֵל וְגו'

καὶ εἶδον οἱ ἄνδρες Ἰσραὴλ οἱ ἐν τῷ πέραν
τῆς κοιλάδος καὶ οἱ ἐν τῷ πέραν τοῦ Ἰορδάνου,
ὅτι ἔφυγον οἱ ἄνδρες Ἰσραὴλ, κ.τ.λ.

Au. Ver.—7 And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

Bp. Horsley.—On the other side of the valley—on the other side Jordan—rather, with Houbigant, beside the valley—on the banks of Jordan. The valley meant, I think, must be the valley of Jezreel.

Pool.—On the other side Jordan; or rather, on this side Jordan; for these were in the most danger; and the Hebrew preposition is indifferently used for on this side, or for beyond.

Bp. Patrick.—The other side of the valley.] Of Jezreel. The other side Jordan.] Or rather on "this side Jordan [so Pool];" for the Hebrew word signifies either side. And there was no occasion for those beyond Jordan to flee.

Ver. 12, 13.

12 וַיָּקִימוּ כָל-אִישׁ חֵיל וַיִּלָּכוּ כָל-
חֵילָם וַיִּקְחוּ אֶת-גִּבּוֹרֵת שָׁאוּל וְאֶת
גִּבּוֹרֵת בָּנָיו מִחוּמַּת בֵּית שֵׁן וַיָּבֹאוּ
יָבֵשָׁה וַיִּשְׂרְפוּ אֹתָם שָׁם : 13 וַיִּקְחוּ
אֶת-עֲצָמֵיהֶם וַיִּקְבְּרוּ תַחַת הָאֶשָּׁל
בְּיָבֵשָׁה וַיֵּצְאוּ שָׁבָעַת יָמִים :

12 καὶ ἀνέστησαν πᾶς ἀνὴρ δυνάμεως, καὶ ἐπορεύθησαν ὅλην τὴν νύκτα, καὶ ἔλαβον τὸ σῶμα Σαουλ καὶ τὸ σῶμα Ἰωνάθαν τοῦ υἱοῦ αὐτοῦ ἀπὸ τοῦ τείχους Βαιθσάν, καὶ φέρουσιν αὐτοὺς εἰς Ἰαβὶς, καὶ κατακαίουσιν αὐτοὺς ἐκεῖ. 13 καὶ λαμβάνουσι τὰ ὀστά αὐτῶν, καὶ θάπτουσιν ὑπὸ τὴν ἄρουραν τὴν ἐν Ἰαβὶς, καὶ νηστεύουσιν ἑπτὰ ἡμέρας.

Au. Ver.—12 All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt them there.

13 And they took their bones, and buried them under a tree at Jabesh, and fasted seven days.

Bp. Patrick.—Came to Jabesh and burnt them there.] Some think they burnt their flesh, which was rotten and putrid: others, that they poured upon their flesh aromatic hot spices, such as Joseph ordered for the embalming of his father: or, as the Targum understands it, they burnt upon or over them. Where Kimchi notes, that the paraphrast had respect to the custom delivered down from their ancestors, of burning the beds and other utensils of the dead upon their graves; or to the burning of spices. Certain it is, there was no such custom as this among the Jews, of burning the bodies of the dead. Though some think that these people imitated the heathenish custom, affecting singularity, as appears from the story of the Benjamites, Judg. xxi. 8, where we read, they alone would not come to the assembly of the whole nation. Such a singularity Gierus thinks they were now guilty of; and, therefore, in a parallel place to this, 1 Chron. x. 11, there is no mention made of this burning: either because it was an unwonted practice, or unworthy to be remembered.

Dr. A. Clarke.—And burnt them there.] It has been denied that the Hebrews burnt the bodies of the dead, but that they buried them in the earth, or embalmed them, and often burnt spices around them, &c. These no doubt were the common forms of sepulture, but neither of these could be conveniently practised in the present case. They could not have buried them about Beth-shan without being discovered; and as to embalming, that was most likely out of all question, as doubtless the bodies were now too putrid to bear it. They therefore burnt them, because there was no other way of disposing of them at that time so as to do them honour; and the bones and ashes they collected, and buried under a tree or in a grove at Jabesh.

13 Under a tree.

Gesen., Ged., Booth.—Under a tamarisk-tree. See notes on xxii. 6, p. 457.

Houb.—Sub nemore.

Dathe.—Sub terebintho.

SECOND BOOK OF SAMUEL.

CHAP. I. 6.

וְהָיָה שָׁאֵל נֹשֵׁן עַל-הַנִּיחָיו

וְגו'

— καὶ ἰδοὺ Σαούλ ἐπεστήρικτο ἐπὶ τὸ δόρυ αὐτοῦ, κ.τ.λ.

Au. Ver.—6 And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

Leaned upon his spear. So *Houb.*, *Gesen.*, *Ged.*, *Booth.*

Bp. Patrick.—Saul leaned upon his spear.] Endeavouring to run it through his body [so *Le Clerc*, *Edm. Calmet*].

Gesen.—נֹשֵׁן in Kal not used; found only in Niph. 1. *To lean upon, to rest upon*, e. g. a spear, seq. 2 Sam. i. 6.

Houb.—*Et ecce Saül erat innixus hastæ suæ*, quia vulnere debilitatus erat, nec jam stare poterat, nisi hasta, quam tenebat, se fulciret. Nam verbum נֹשֵׁן ita significat *inniti*, ut aliquo fulcimento incumbere. In eam sententiam Vulgatus, *incumbebat super hastam suam*, quam eandem omnes veteres sequuntur. Nam Græci Intt. ἐπεστήρικτο, *fulciebatur*. Similiter Arabs מהכיא *innixus*, ut Chaldæus ac Syrus, qui utuntur verbo סָכַךְ, *fulcire*. Hæc notamus, quia novi interpretes in verbo נֹשֵׁן allucinantur, quod ejusdem sententiæ esse putant, atque id, quod lib. i., cap. xxxi. 4 legitur, *Saül gladio incubuit*; quem errorem Clericus erravit in suo Commentario sic docens: "*Incumbebat suæ hastæ*." Atqui ex historia, quæ extat 1 Sam. xxxi. 4, "*gladio se transadegit, eo-que ictu mortuus est*." Neque cogitavit eo loco legi יָפַל, *cecidit* (*in gladium suum*) non autem נֹשֵׁן, *innixus est*, et aliam rem in verbo *cecidit* indicari, aliam in verbo *innixus est*. Similiter errabat Edm. Calmet, cum hæc notaret, *le texte marque clairement son épée, dans le véritable récit de cette histoire*, 1 Reg. xxxi. Et mirum est quamobrem hæc Vulgatæ verba, *Saül incumbebat super hastam*, idem Calmet sic converterit, *Saül se jettâ sur la pointe de son épée*, cum non neget scriptum esse in Hebraico fonte הִנִּיחָיו, *hastam suam*; sed credat juvenem, qui hæc narrabat, fuisse mentitum. Nam si juvenis

mentiebatur, verba ejus fuerant, ut erant, convertenda; nec licebat *hastam*, pro *gladio*, mutare, nisi crederet Edm. Calmet, fuisse vitiose scriptum *hastam*, cum debuisset scribi *gladium*.

Ver. 8.

וַיֹּאמֶר אֵלָיו עֲמָלְקָי אֶנְכִּי :

וְאוֹמֵר קָרִי

— καὶ εἶπα, Ἀμαληκίτης ἐγὼ εἰμι.

Au. Ver.—3 And he said unto me, Who art thou? And I answered him, I am an Amalekite.

Houb. וַיֹּאמֶר...הִנֵּנִי, *Et dixit...ecce ego*. Turpe mendum וַיֹּאמֶר, pro וַיֹּאמֶר, *et dixi*; quod quidem Masoretæ non excusant, nec habent ut *enallagen* personæ. Sed male in Athianæ margine וַיֹּאמֶר. Nam omnes codices habent ad marginem וַיֹּאמֶר, sine ὁ intermedio.

Maurer.—וַיֹּאמֶר Hæc obliquæ et rectæ orationis mixtura non caret exemplis. Vid. *Nehem.* v. 9; vii. 3. Itaque non opus est, ut cum Masorethis וַיֹּאמֶר legas.

Ver. 9.

וַיֹּאמֶר אֵלָיו עֲמָדֶנָּה עָלַי וּמַתְּהִנִּי כִּי אֶחָזְקִי הַשֶּׁבַּץ קִרְכָּל-עוֹד בְּכַשִּׁי :

καὶ εἶπε πρὸς μέ, Στήθῳ δὴ ἐπάνω μου καὶ θανάτωνόν με, ὅτι κατέσχε με σκοτός δεινὸν, ὅτι πάντα ἡ ψυχὴ μου ἐν ἐμοί.

Au. Ver.—9 He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my [*or*, my coat of mail, *or*, my embroidered coat hindereth me, that my, &c.] life is yet whole in me.

Anguish is come upon me, &c.

Bp. Patrick.—The Hebrew word *shabat* is variously translated. By some *trembling*, by others *convulsions*, by the LXX σκοτός, *darkness*. Kimchi saith it was a disease, which some say was the *cramp*: but in Scripture, as Braunius observes (lib. i. De Vestitu Sacerd. Hebr. cap. xvii. sect. 9), it never signifies any one of these things, but some ornament in a garment. And therefore our marginal translation is better, "my embroidered coat" hinders the spear from

going far into my body: or his "coat of mail," as Diodate translates it: for it consisted of little rings one within another, which made it hard to penetrate. And thus Ralbag among the Jews understands it.

Bp. Horsley.—"For anguish is come upon me, because my life is yet whole in me." Baruk says, this should be rendered—"for I am seized with convulsions, for nothing of life remains in me." With respect to the first clause, "I am seized with convulsions," he is right. In the latter, his sense cannot be drawn from the Hebrew words. The passages which he alleges to prove, that כל is used to signify "nothing at all," are not to the purpose. כל אין is "nothing at all," and לא כל is "not any." But כל, not connected with a negation, is "all." His note, however, is worth reading, p. 64—69.

Ged.—For I am already so convulsed, that life hardly remaineth in me.

Booth.—For convulsion hath seized me, so that there is scarcely life in me.

Gesen.—פָּצַץ m. once c. art. 2 Sam. i. 9, pp. "perplexity, confusion of mind," i.e. vertigo, giddiness.

Prof. Lee.—פָּצַץ, m. once, 2 Sam. i. 9.

Arab. شَبَّسَ, *asperitas; perplexio in arborum ramis.* تَشَبَّسَ, *perplexus fuit, de*

arboribus. Syr. مَضَى, *confudit, miscuit.* *Twisting; entangling; perplexity.* LXX, σκοτός δεινός. Aquila, ὁ σφιγκτηρής. Vulg. angustia.

Houb.—אֲחֻזֵּי הַשֶּׁבַע: Nos, cum Vulgato, *tenent me angustia*, nec aliter Veteres. Nam Chaldaeus verbum השֶׁבַע extulit tremor; Græci Intt. σκοτός δεινός, *tenebrae graves*; Syrus, צוּרָא, *caligines*; Arabs, أَمْلِحَاذٍ, *dolores*. Habet שֶׁבַע, *stringere, angustum facere*; unde rectè deducuntur *angustia*. Ut non audiendus sit Clericus, observans Græcos et Vulgatum *ex conjectura* fuisse interpretatos. Et verò nihil tam singulare, quàm interpretatio hæc Clericana, *impedit enim me lorica*; perinde quasi non potuisset Saül se configere inter loricae oras, aut inter galeam ac lorica. Præterea malè השֶׁבַע, *lorica*; ut et malè אֲחֻזֵּי, *impedit me, vel retinet, in veste, vel in lorica* usurpatum; nam hoc est sine ullo exemplo. Deceptus fuit a Clerico Edm. Calmet, qui sic docet, *l'Hebreu porte, parceque la cuirasse me retient.* ...נָשַׂח עוֹר כִּל: Verus ordo est, כִּל עוֹר נָשַׂח,

adhuc omnis anima mea (in me est.) Nam כל עוֹר esset *quandiu*, quod adverbium in hunc locum non quadrat.

Dathe.—*Tum ille: Age jam et me interfice. Horrore ego fere obrigui, quanquam vitæ vigor, adhuc apud me est.*

Obrigui. Vocabulum ἀπαξ λεγόμεν. שֶׁבַע apud Arabes شَبَّسَ significat *perplexum esse horrore obrigescere*. Hinc substantivum eum mentis horrorem et membrorum rigorem notat, qui Saulem adeo pervaserit, ut ne ferrum quidam contra pectus vertere valeret. Sic locum explicat *Schroeder* in Comment. de Vestitu Mulierum Hebr. p. 22.

Vigor.—עוֹר h. l. non est particula *adhuc*, sed substantivum, *vigorem* notans ex significatione verbi טָלַח *iterari*. Sic *Schullensius* in Comment. al Job. xxvii. 3; cf. *Glassius* p. 362. Cum hæc verba non bene cohæreant cum antecedentibus, meminisse debemus, Amalekitam mentiri atque sperare præmium a Davide, si diceret, se Saulum interfecisse.

Maurer.—פָּצַץ הַשֶּׁבַע, *Nam corripuit me vertigo.* פָּצַץ propr. *confusio, perturbatio animi* (א מִצָּץ, *confudit, شَبَّسَ V. perplexus fuit*), hinc *vertigo*. פָּצַץ נִפְשִׁי בִּי [פָּצַץ עוֹר נִפְשִׁי בִּי, hinc *vertigo*. כל ab Arab. כל vertendum: *defatigatus erat*." *Dathius*: "עוֹר h. l. non est particula *adhuc*, sed substantivum *vigorem* notans ex significatione verbi טָלַח, *iterari*." Quarum explicationum una altera pejor est. Verte: *nam omnis adhuc vita in me est=et omnis cet.*, nam posterius וְ plane ut prius pendet ex וְ וְ וְ וְ וְ. Utriusque sententiæ planissimus sensus hic est: age jam et me interfice, *nam neque vivere valeo neque mori*. Vocula עוֹר interjecta est, ut in loco parallelo Job xxvii. 3: כִּל עוֹר נִפְשִׁי בִּי. Cf. E. § 566, adn.

Ver. 18.

וְאָמַר לְלֵמֵד בְּנֵי יְהוּדָה הַשֶּׁחַר הֵנָּה כְּתוּבָה עַל-סֵפֶר הַיָּשָׁר:

καὶ εἶπε τοῦ διδάξαι τοὺς υἱοὺς Ἰούδα ἰδοὺ γέγραπται ἐπὶ βιβλίου τοῦ εὐθεοῦς.

Au. Ver.—18 (Also he bade them teach the children of Judah *the use of the bow*: behold, *it is written in the book of Jasher [or, of the upright]*.)

Pool.—*The children of Judah*: these he more particularly teacheth, because they were the chief, and now the royal tribe, and

likely to be the great bulwark to all Israel against the Philistines, upon whose land they bordered; and withal, to be the most friendly and true to him, and to his interest. *The use of the bow*, i. e., the use of their arms, which are all synecdochically expressed under the name of the *bow*, which then was one of the chief weapons; and for the dexterous use whereof Jonathan is commended in the following song: which may be one reason why he now gives forth this order, that so they might strive to imitate Jonathan in the military skill, and to excel in it, as he did.

Bp. Patrick.—18 *He bade them teach the children of Judah.*] Among whom he now was, and over whom he first reigned. This comes in as a parenthesis between the former verse and what follows, to show his early endeavours to promote the good of the people.

The use of the bow.] While he made lamentation for the dead, he did not neglect the care of the living, that they might be provided with better means to defend themselves. For they now looking upon him as the king God designed should rule over them, he ordered they should immediately learn the skill of using bows and arrows, in which the Philistines excelled them (see what I have noted, 1 Sam. xxxi. 3). Some indeed make this the title of the following song, which they were to sing among their military exercises; but the former seems a more natural interpretation, which Conradus Pellicanus proposed in the beginning of the Reformation. The Jews, saith he, hitherto used only slings and swords, but now were taught to shoot with bows and arrows; for it did not misbecome them to learn the art of defending themselves from infidels. And indeed the benefit of having good archers in an army is so great, that Cato took the pains to describe it in his book of Military Discipline, as Vegetius tells us: who says that Scipio hoped for no success in Africa against the Numantines, nisi in omnibus centuriis lectos sagittarios miscuisset, “unless he had mingled some choice archers with every company of soldiers, commanded by a centurion” (lib. i., cap. 15.) And as this was done among the footmen, so in the next book he makes it the qualification of a captain of horse, sagittas doctissime mittere, “to shoot arrows most skilfully” (lib. ii., cap. 14).

Bp. Horsley.—

17 And this was the lamentation of David over Saul and Jonathan his son.

18 And he commanded, that the children of Israel should learn it (viz.),

The bow. Behold it is written in the book of Jasher.

Commentaries and Essays.—The word קשר here has greatly embarrassed the commentators, nor is it easy to give a clear solution to the difficulty it occasions. Some suppose, that “the bow” was the name by which this song was distinguished so, as it was a custom with the Jews to call their songs and hymns by particular names, of which we find examples in the titles of the Psalms. It might be so; yet the name is here introduced so awkwardly, and abruptly, and so confounds the genuine sense, that I am persuaded it was not in the text originally, but afterwards introduced. The *ó* read no such word in their copies, and their version is plain and clear, *καὶ εἶπε τοῦ διδάξαι τοὺς υἱοὺς Ἰουδα*. This word then being omitted, all will be right, and the version will run, ver. 17, “And David lamented with this lamentation over Saul and Jonathan his son.” Ver. 18 “And he commanded (it) to be taught” (i. e., the lamentation above-mentioned) “to the children of Judah [so *Booth*.]” Meaning, that he ordered it to be made public, that they might learn it. “Behold, it is written in the book of Jasher.” Perhaps the Jews might distinguish this song afterwards by the name of קשר, from that word occurring in it, ver. 22, or for some other reason; or it might be some musical direction, as *Higgaion*, *Selah*, and was at first placed in the margin (as the place it now occupies does not seem proper for it, even in that view), and from thence might slide into the text, as many other marginal notes have done. The book of Jasher, in which it was inserted, might be translated, “the authentic register,” and was perhaps a collection of historical songs, the usual method at that time of recording national events.

Ged.—17 Now David lamented over Saul and over Jonathan, with the following lamentation: 18 The measure of which he ordered to be taught to the children of Judah. Lo! it is written in the book of Jasher.

The measure, &c., i. e., the *air* or musical modulation. One of our first

translators renders it not badly *staves*.
The book of Jasher, i.e., *the Book of Songs*. See the note on Josh. x. 13.

Gesen.—חֶשֶׁן β) *Song of the bow* [so *Houb., Lowth, Clarke, Maurer*], 2 Sam. i. 18, i.e., the lament of David over Saul and Jonathan, in which there is mention of a *bow* in v. 22. On this mode of inscribing poems and books, so common among oriental writers, see Jones de Poësi Asiat., p. 269, Comment. on Is. xxii. 1.

Dathe.—18 *Jussitque, ut Judæi hoc carmen ediscerent, quod scriptum exstat in libro carminum.*

Hoc carmen. Hebr. חֶשֶׁן, *arcus* notio h. l. parum apta. Lowth de Poësi s. Hebr., Prælect. xxiii., p. 464, edit. Goett., putat, hoc carmen קֶשֶׁת fuisse appellatum vel in memoriam cladis ab hostium sagittariis acceptæ 1 Sam. xxxi. 3, vel ex arcu Jonathani, cujus præcipua fit mentio vers. 22. Hanc conjecturam non improbat Michaëlis, aliam tamen addit. Nempe posse quoque קֶשֶׁת, *metrum* significare, i.e., carmen metricè compositum, a قوس, *mensurare*.

Behold it is written in the book of Jasher. See notes on Josh. x. 13, vol. ii., p. 59, &c.

Pool.—*It is written*; not the following song, as many think, for that is written here, and therefore it was needless to refer us to another book for it; but this foregoing counsel and course which David took to repair the last loss, which is here mentioned but briefly, and in general terms; but, as it seems, more largely and particularly described in *the book of Jasher*; of which see on Josh. x. 13.

Bp. Patrick.—*It is written in the book of Jasher.*] That is, this order for teaching the children of Judah the use of the bow was more largely recorded there. But what book this was is very uncertain: yet Victorinus Strigelius adventures to say, “Haud dubie fuit historia ecclesiastica, qualis nunc est Eusebiana, aut Theodoretica:” “Without doubt it was an ecclesiastical history, like that which we now have of Eusebius or Theodore” (see my notes upon Josh. x. 13). I should rather say, that *Jasher* signifying *right*, it was a book concerning the right art of making war, upon which subject the ancient Romans wrote many books, particularly Cato, Cornelius Celsus, Frontinus, and Paternus; which were abridged, as he himself tells us, by Vegetius, *De Re Militari*,

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lib. i., cap. 8. Procopius Gazæus thinks these words declare, hanc historiam ex multis libris collectam esse, “that this history was gathered out of many prophetic books.”

Gesen.—Neut. יָשָׁר, *uprightness, integrity*, Ps. xxxvii. 37; cxi. 8. Hence יִשְׁרָאֵל, *book of the upright*, (Vulg., *liber justorum*, Engl. Vers., *book of Jasher*,) a collection or anthology of ancient Hebrew poems, twice quoted in the Old Testament, Josh. x. 13; 2 Sam. i. 18; so called as celebrating the praises of upright men, or perhaps for some other cause; since the Orientals often derive the titles of their books from words or things having little connexion with the argument. See various conjectures in Wolf Bibl. Hebr. ii. 219.

Lowth.—Cum de libro יִשְׁרָאֵל ejusque titulo multi multas fecerunt conjecturas, neque certi quidquam de eo adhuc statuitur, quid vetat et nosmet? Bis citatur liber יִשְׁרָאֵל; primo Josh. x. 13 ubi quæ inde proferuntur manifeste sunt poetica, ac tria quidem disticha conficiunt: tum hoc in loco exinde deprimunt threnus Davidis. Notus est veterum Hebræorum mos libros suos ex prima cujusque voce inscribendi: ut בְּרֵאשִׁית Genesis, ויבר Numeri; vel ex præcipua aliqua primæ sententiæ voce; sic idem liber Numerorum vocatur etiam בְּמִדְבָּר. Videmus etiam apud eosdem cantica, insigni aliqua occasione edita, hujusmodi forma, qua ea notetur occasio, induci: אוֹ יִשְׂרָאֵל, sive פְּלִיטֵי אֱלֹהֵינוּ, sic אוֹ יִשְׂרָאֵל מִשְׁדֵּה, Exod. xv. 1, וְהָשִׁיר דָּוִד, Jud. v. 1. Vide etiam inscriptionem Psalmi xviii. Itaque librum Jasher fuisse opinor aliquam syllogen canticorum sacrorum, variis de rebus, et diversis temporibus conditorum, eumque habuisse titulum ex eo quod et ipse liber et singula plerumque cantica cum voce יִשְׂרָאֵל inciperent. In ea sane opinione fuisse videtur vetus interpretes Syrus, qui in horum locorum altero vocem hanc reddidit per אִשְׂרָאֵל, hoc est, *cecinit*; (cujus interpretatio, inquit Arabs eum in hoc loco secutus, est liber Canticorum) in altero hujus tituli significationem ipse exposuit voce הַשְׁבָּחָה id est, HYMNORUM. Porro eorum sententiæ accedo, qui ex ver. 17 existimant, hunc Threnum titulo קֶשֶׁת inscriptum fuisse; vel in memoriam cladis ab hostium sagittariis acceptæ (vid. 1 Sam. xxxi. 3), vel ex arcu Jonathani, de quo præcipua fit mentio ver. 22. Huic opinioni favere videntur LXX.

Maurer.—“Librum, qui sub titulo ה' ס' in

3 R

h, l. et Jos. x. 13 citatur, collectionem canticorum continuisse, ipsa illa citata luculenter evincunt. In loco Jos. x. 13 exhibentur versiculi nonnulli carminis in memoriam victoriæ illius insignis. In hoc loco legimus elegiam illam pulcherrimam a Davide in memoriam Jonathanis et Sauli scriptam. In origine nominis יִשְׂרָאֵל tantum laborant interpretes." Dathe. Lectorum arbitrio permitimus, utrum reddere velint: *liber prohi*, i. e., collectiv. *proborum*, i. e., quoniam hoc nomine κατ' ἐξοχὴν Israelitæ vocantur (Ps. cvii. 42; cxi. 1; Dan. xi. 17) *liber Israelitarum*, *liber nationis Hebr. proprius* (Hebräisches National- [Lieder-] Buch), an: *liber prohi*, i. e., *proborum* s. *fortium* hominum, fortasse: *probitatis* s. *fortitudinis* (cf. Ps. xxxvii. 37; cxi. 8), qua interpretatione admissa habebis carmina, quæ versabantur in laudandis Israelitis bene meritis, qualia sunt apud Jes. Sir., capp. 44—50.

Ver. 19—27.

19 הַצִּבְיָה וְיִשְׂרָאֵל עַל-בְּמוֹתֶיהָ חָלַל
אֵיהָ נָפְלוּ גִבּוֹרִים : 20 אֶל-תִּבְעֵי
בָּנֹת אֶל-תִּבְשָׁרוֹ בַּחֲצֵצֶת אֲשַׁקְלֹן פֶּן-
תִּשְׂמַחְנָה בָּנֹת פְּלִשְׁתִּים פֶּן-תִּצְלַחְנָה
בָּנֹת הָעַרְלִים : 21 חֲרִי בְּגִלְבָּעַ אֶל-
טַל וְאֶל-מֶטֶר עֲלֵיכֶם וְשָׁרֵי תְרוֹמֹת
כִּי שָׁם נָגַעַל מִקֵּץ גִּבּוֹרִים מִקֵּץ שְׂאוֹל
בְּלִי מַשְׁיִחַ בְּשָׁמֶן : 22 מִדָּם חָלָלִים
מִחֶלֶב גִּבּוֹרִים הָשֵׁת יְהוֹנָתָן לֹא
נָשׂוּג אַחֲזֹר וְחָרַב שְׂאוֹל לֹא תִשׁוּב
רִיקָם : 23 שְׂאוֹל וְיְהוֹנָתָן תִּפְאָהֶם
וְהַנֶּעִימָם בְּחַיֵּיהֶם וּבְמוֹתָם לֹא נִפְרְדּוּ
מִפְּשָׁרִים לָלוּ מִצִּיּוֹת גָּבְרִי : 24 בָּנוֹת
יִשְׂרָאֵל אֶל-שְׂאוֹל בְּכִינָה חִפְּלִיבְשָׁכֶם
שָׁרֵי עַם-עֲדָנִים חִפְּעֵלָה עֲדֵי זָהָב
עַל לְבוּשָׁתָם : 25 אֵיהָ נָפְלוּ גִבּוֹרִים
בְּרוּחַ חִפְּלָחָה יְהוֹנָתָן עַל-בְּמוֹתֶיהָ
חָלַל : 26 צֶרְלִי עָלֶיהָ אַחִי יְהוֹנָתָן
נִעְמָתָ לִי מֵאֵד נִפְלְאָתָה אַהֲבָתָה לִי
מֵאַהֲבַת נָשִׁים : 27 אֵיהָ נָפְלוּ גִבּוֹרִים
וַיֵּאבְדוּ בְּלִי מִלְחָמָה :

דא' בפתח. v. 26.

19 στήλησων Ἰσραὴλ ὑπὲρ τῶν τεθνηκότων
ἐπὶ τὰ ὕψη σου τραυματιῶν. πῶς ἔπесαν δυ-

νατοί ; 20 μὴ ἀναγγέλιγτε ἐν Γεθ, καὶ μὴ
εὐαγγελίσθητε ἐν ταῖς ἐξόδοις Ἀσκάλωνος, μὴ
ποτε εὐφρανθῶσι θυγατέρες ἀλλοφύλων, μὴ
ποτε ἀγαλλιᾶσονται θυγατέρες τῶν ἀπεριτμη-
των. 21 ὅρη τὰ ἐν Γελβονὲ μὴ καταβάτω
δρόσος καὶ μὴ ὑετὸς ἐφ' ὑμᾶς, καὶ ἄγροι ἀπαρ-
χῶν, ὅτι ἐκεῖ προσωχθίσθη θυρεὸς δυνατῶν
θυρεὸς Σαοὺλ οὐκ ἐχρίσθη ἐν ἔλαιῳ. 22 ἀφ'
αἵματος τραυματιῶν καὶ ἀπὸ στέατος δυνατῶν,
τόξον Ἰωνάθαν οὐκ ἀπεστράφη κενὸν εἰς τὰ
ὀπίσω, καὶ ῥομφαία Σαοὺλ οὐκ ἀνέκαμψε κενή.
23 Σαοὺλ καὶ Ἰωνάθαν οἱ ἡγαπημένοι καὶ ὠραῖοι
οὐ διακεχωρισμένοι, εὐπρεπεῖς ἐν τῇ ζωῇ αὐτῶν,
καὶ ἐν τῷ θανάτῳ αὐτῶν οὐ διεχωρίσθησαν
ὑπὲρ ἀετοὺς κοῦφοι, καὶ ὑπὲρ λέοντας ἐκραται-
ώθησαν. 24 θυγατέρες Ἰσραὴλ ἐπὶ Σαοὺλ
κλαύσατε, τὸν ἐνδιδύσκοντα ὑμᾶς κόκκινῳ μετὰ
κόσμον ὑμῶν, τὸν ἀναφέροντα κόσμον χρυσοῦν
ἐπὶ τὰ ἐνδύματα ὑμῶν. 25 πῶς ἔπесαν δυ-
νατοί ἐν μέσῳ τοῦ πολέμου, Ἰωνάθαν ἐπὶ τὰ ὕψη
σου τραυματία ; 26 ἀλγῶ ἐπὶ σοὶ ἀδελφε
μου Ἰωνάθαν, ὠραιώθης μοι σφόδρα, ἐθαυ-
μαστώθῃ ἡ ἀγάπησίς σου ἐμοὶ ὑπὲρ ἀγάπης
γυναικῶν. 27 πῶς ἔπесαν δυνατοί, καὶ ἀπό-
λοντο σκευὴ πολεμικά ;

Au. Ver.—19 The beauty of Israel is
slain upon thy high places: how are the
mighty fallen !

20 Tell it not in Gath, publish it not in
the streets of Askelon; lest the daughters
of the Philistines rejoice, lest the daughters
of the uncircumcised triumph.

21 Ye mountains of Gilboa, let there be
no dew, neither let there be rain, upon you,
nor fields of offerings: for there the shield
of the mighty is vilely cast away, the shield
of Saul, as though he had not been anointed
with oil.

22 From the blood of the slain, from the
fat of the mighty, the bow of Jonathan
turned not back, and the sword of Saul re-
turned not empty.

23 Saul and Jonathan were lovely and
pleasant [or, sweet] in their lives, and in
their death they were not divided: they were
swifter than eagles, they were stronger than
lions.

24 Ye daughters of Israel, weep over Saul,
who clothed you in scarlet, with other
delights, who put on ornaments of gold upon
your apparel.

25 How are the mighty fallen in the
midst of the battle! O Jonathan, thou wast
slain in thine high places!

26 I am distressed for thee, my brother

Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

27 How are the mighty fallen, and the weapons of war perished!

Ver. 19.

Pool.—*The beauty of Israel*; their flower and glory, Saul and Jonathan, and their army. *Upon thy high places*, i. e., those which belong to thee, O land of Israel.

Bp. Horsley.—

19 O pride of Israel, upon the heights of thy own country slain,

How are mighty warriors fallen!

Ken.—

O decus Israelis; super excelsa tua
MILES!

Quomodo ceciderunt FORTES!

See notes on ver. 22.

Dr. A. Clarke.—In verses 19, 22, and 25, *לל* and *ללל* occur, which we translate the SLAIN, but which Dr. Kennicott, I think from good authority, renders *soldier* and *soldiers*; and thus the version is made more consistent and beautiful.

לל signifies to bore or pierce through; and this epithet might be well given to a soldier, q. d., the PIERCER, because his business is to transfix or pierce his enemies with sword, spear, and arrows.

If it be translated *soldiers* in the several places of the Old Testament, where we translate it SLAIN or WOUNDED, the sense will be much mended; see Judg. xx. 31, 39; Ps. lxxxix. 11; Prov. vii. 26; Jer. li. 4, 47, 49; Ezek. xi. 6, 7; xxi. 14. In several others it retains its radical signification of piercing, wounding, &c.

Gesen.—*לל* adj. m. 1) *confossus* inde a) *vulneratus*, *sauciatus*, &c. 2) *Profanus*, Ez. xxi. 30. Fem. *ללה*, *profanata*, i. e., meretrix, Lev. xxi. 7, 14. Fuerunt, qui nomini *לל* etiam *militis* significationem vindicare studerent, ut Kennicottus (diss. i. super ratione textus Hebr. V. T. ed. Teller, p. 87—112) laudatis locis 2 Sam. xxiii. 18; Jud. xx. 31; Ps. lxxxix. 11; Prov. vii. 26; Ezek. xi. 6, 7; 2 Sam. i. 19, 22, 25, et provocans ad Alex. interpr., qui 2 Sam. xxiii. 18 in cod. Vat. habeat *στρατιώτας*; cui assensui sunt Tingstadius (Suppl., p. 64) et Mahnius (Berichtigungen, p. 185), nisi quod ille hanc vc. potestatem repetebat ab Arab. *حل*

castra metatus est, *حلال* vir audax, hi,

quod facilius ferendum, *לל* active accipiebant, i. q., *confossor*. Sed nil ista disputatione levius, siquidem id, quod de Cod. Vat. scriptura refertur, errore nititur (vide edit. Holmesianam), et in omnibus locis laudatis nullus sit, in quo militis significatio aptior sit, nedum necessaria, multi contra, quibus hæc ita inepta est, ut per singula exempla id persequi tædeat (v. ad Jes. xxii. 2).

Ged.—

O antelope of Israel!

Pierced on thine own mountains!

Ah! how have fallen the brave!

O antelope, &c. An apostrophe to Jonathan. Comp. ver. 25. The antelope is, over all the east, regarded as the emblem of beauty and agility; and has always afforded an ample field of metaphor to the Oriental bards.

Ib. *Pierced on thine own mountains*. I believe it is common to all the deer-kind, when closely pursued, to run at last to their usual original haunt, and there to meet the fatal stroke.—Whose heart is not deeply touched by this allusion?

Booth.—

O, antelope of Israel! pierced on thy high place!

How have the mighty fallen!

Gesen.—*לל* m. R. *לל* no. 2.

2. i. q. Arab. *صبا* prodiit stella, to go forth, to appear, as a star, and so to shine, to be splendid.

1. *Splendour, beauty, glory*, nearly i. q. *לל*; corresponding is Syr. *ܠܠܐ* decus. Is. iv. 2.

2. *Roe, antelope*, Gr. *δορκάς*, so called from its beauty and gracefulness; Arab.

ظبي, Chald. *ܐܢܬܐܢܐ*, Syr. *ܠܠܐ*. It is very timid, Is. xiii. 14; and fleet, 2 Sam. ii. 18. 1 Chr. xii. 8, Prov. vi. 4, compare Sirac. xxvii. 22 or 20; and the flesh was and is regarded as a delicacy, Deuteronomy xii. 15, 22, xiv. 5, xv. 22, 1 Kings iv. 23 [v. 3]. See Bochart Hieroz. I. p. 895 sq., 924 sq., or II. p. 304 Lips., where he shows that *לל* is to be referred to the whole genus of the roe and antelope, and not to a particular species. To their fleetness pertains Cant. ii. 9, Compare v. 8, 2 Sam. i. 19, Thy [so *Mauver*] antelope, O Israel, is slain upon thy mountains! i. e. Jonathan, as being

swift of foot, comp. v. 25, ii. 18. The roe or antelope, and especially the gazelle, is highly prized by the Orientals for its elegance, and they even obtest by it; Cant. ii. 7, *I adjure you, O daughters of Jerusalem, בְּצִבְאוֹת אוֹ בְּאֵילוֹת הַשָּׂדֶה by the roes and by the hinds of the field*, iii. 5.—Plur. צִבְּיִים 2 Sam. ii. 18; צִבְּיָאִים 1 Chron. xii. 8; fem. צִבְּיָאוֹת Cant. ii. 7, iii. 5.

Houb.—19 *O decus Israel in montibus tuis nunc inglorium! Quomodo viri fortes ceciderunt.*

Nos, cum Vulgato, הַדְּבִי, *decus*, seu *gloria*; postea הַלֵּל, *inglorium est*, ex significatu verbi הָלַל, *polluere, inhonorare*; non autem, ut Vulgatus, *vulnerata est*, quia non bene cum vulnerare gloria consociatur. Clericus, *o caprea Israelis*, quod quidem risu est, quam confutatione dignius. Licebat Saülis pernecitatem comparare velocitati caprearum, minime vero Saülem vocare *capream Israelis*. David, Saülis, et Jonathæ velocitatem confert, ver. 23, cum aquilæ volatu, non cum capreæ cursu; ut satis appareat non dixisse de Saüle Davidem, eum esse cursu *capream*.

Dathe.—19 *O caprea Israël in montibus tuis confossa! quomodo ceciderunt heroes!*

Caprea. Sic verto צִבְּיָאִים non per *decus*, ut a multis fit. Sed tropica significatio hujus vocabuli h. l. haud dubie aptior est, qua solent poetæ Orientales virum propter pulchritudinem suam corporisque agilitatem cum caprea, animali in illis regionibus pulcherrimo, comparare, quamque adeo in stilo prosaico usurpant. Cf. cap. ii. 18; 1 Chron. xii. 8. Clericus et Michaëlis ad h. l. Ille quidem Saulum potissimum putat indigitari, hic vero Jonathanem. Quam sententiam etiam placuisse vidi peritissimo illi poëseos Hebrææ judici, S. R. Herdero, p. ii., p. 306 de genio poëseos Hebr. Alia elegiæ hujus pulcherrimæ versio Germanica legitur in S. R. Niemeayeri Characterist. Bibl., p. iv., p. 182.

Maurer.—“Tropica significatio hujus vocabuli h. l. haud dubie aptior est, &c.” *Dathe.* Præstat sane צִבְּיָאִים de *gazella* interpretari, hac quoque de causa, quoniam hæc significatio verbis sequentibus הָלַל עַל-צִבְּאוֹתָיִךְ magis convenit. *Ähnlich den Rehen des Forsts* heroes in prælio occisos nominat Ossian. Intelligendus est Jonathan. Cf. vs. 25: הָלַל עַל-צִבְּאוֹתָיִךְ הָלַל in eodem contextu. In eo autem ut reliqui omnes ita et Dathius errat, quod verba יִשְׂרָאֵל יִצְבְּיָאִים sic struit: *O caprea (gazella) Israelis. Arti-*

culus enim, voci צִבְּיָאִים præmissus, postulat, ut convertas: Gazella (propr. die Gazelle, h. e., tua gazella), O Israel, in montibus tuis confossa est. Consentientem habeo Ewaldum Gr. Crit., p. 582. Gesenius Gr. ampl., p. 657 suspicatus est, הָ hic esse signum interrogationis. Sed interrogatio ab h. l. aliena est.

Ver. 21.

Fields of offerings.

Pool.—i. e., fruitful fields, which may produce fair and goodly fruits fit to be offered unto God [so *Houb.*, *Dathe*, *Gesen.*, *Winer.*].

The shield of Saul, &c.

Bp. Patrick.—*The shield of Saul, as though he had not been anointed with oil.* As if he had been a common soldier [so *Pool*]. So these words are generally interpreted, as spoken of Saul. But the words, “as though he had,” are not in the Hebrew; where there is only “not anointed with oil:” which may as well relate to the *shield*, as the Jews interpret it, and thus explain it:—By the holy oil men were set apart for some great office, as that of priests, and sometimes kings. Now when any person, in a sudden danger of the State, was chosen to be captain-general of their army, they were wont to anoint him; that by this sight he might be animated to fight the Lord’s battles courageously. And such a person was called “The anointed of war:” nay, sometimes (they say) their armour was anointed, to increase their confidence, just as the vessels of the tabernacle were which the priests used, unto which they think David alludes in these words. See Guil. Schickardus, cap. 1, Theor. 4 of his *Jus Regium*, where Carpzovius observes, that these words Isa. xxi. 9 favour this interpretation, and are alleged by Rasi and Ralbag as parallel to this place. But he confesses he can find nowhere that their shields or other warlike instruments were anointed with holy oil, to make them fight with greater boldness.

Dr. Adam Clarke.—In verse 21 I have inserted כִּי [so *Kennicott*, *Horsley*, *Geddes*, *Boothroyd*] for בִּלְיָ. Dr. Delaney rightly observes that the particle בִּלְיָ is not used in any part of the Bible in the sense of *quasi non*, as though not, in which sense it must be used here if it be retained as a genuine reading: The shield of Saul as though it had not been anointed with oil.

In a MS. written about the year 1200,

numbered 30 in Kennicott's Bible, **ל** is found; and also in the first edition of the whole Hebrew Bible, printed Soncini 1488. Neither the Syriac nor Arabic Versions, nor the Chaldee paraphrase, acknowledge the negative particle **ל**, which they would have done had it been in the copies from which they translated. It was easy to make the mistake, as there is such a similarity between **ל** and **כ**; the line therefore should read thus: The shield of Saul, *weapons* anointed with oil.

Bishop Horsley.—

21 Ye hills of Gilboa, upon you be
neither rain nor dew,
Nor harvest heaps for spontaneous
offering;

For there was thrown away the shield
of mighty warriors,

The shield of Saul—armour anointed
with oil.

Ged.—

Ye mountains of Gilboa!

On you be neither dew nor rain;

Nor fields affording oblations:

Since, there, hath been vilely cast away

The shield of the brave! the shield of Saul!

The armour of the anointed with oil!

Nor fields affording oblations, i. e., Let thy fields, O Gilboa, henceforth produce nothing worthy to be offered to the Lord.

Armour. From the small change of one letter into another, of a very similar form, arises this apposite rendering. Interpreters make a shift to translate the present text thus: *as if he had not been anointed with oil.* By what rules of translation I know not.

Booth.—

Ye mountains of Gilboa, on you be no
dew,

Nor rain, nor fields of first-fruits.

Since there hath been vilely cast away,

The shield of the mighty, the shield of
Saul!

The armour of him anointed with oil!

Hoob.—21 *Montes Gelboe, ne ros in vos defluat, ne in vos imber, arva pingua; ibi enim repulsus est clypeus fortium; ibi clypeus Saulis; nec jam Christus Domini est super.*

ושיי ררומו ושיי ררומו *Nexus* *impedit sententiam.* Nam *עליו*, *super vos*, pertinet ad *agros*; *ne sit imber super vos, o agri.* Vituperat Clericus Græcos Intt. et Vulgatum, qui converterint *agri primitiarum*, de quibus (*primitiis*) inquit, non agitur; non videns *agros primitiarum* esse hoc loco *agros*

pingues, seu excellentes, ex quibus primitiæ Deo offerendæ decerpuntur. Idem male, *agri excelsi*; nam hic opponuntur montibus *agri*; pertinet *ros* ad *montes*, *imber* ad *agros*. Quod nisi ita esset, attribuisset David, ut montibus rorem, ita eundem *agris excelsis*: nam coincidunt *agri excelsi* et *montes*. ... *ל*, *non*, sive *non est amplius*, seu *periiit* (*Christus Domini*). Plana est hæc interpretatio, et verbo ex ipso nata. ... *משיח בשמן*: verbum pro verbo, *unctus oleo*. Nos, *Christus Domini*, ne *unctus* de *clypeo* intelligeretur, qui *unctus* potiùs de Saül, cum Syro, interpretandus. Nam hujus versus sententia princeps est, *clypeum* Saülis fuisse repulsum; nec ad rem venit, ut addatur *clypeum* non fuisse unctum oleo.

Dathe.—21 *O montes Gilboæ! ne in ros ros aut pluvia descendat, nec sacræ e vobis oblationes offerantur. Ibi enim abjectus est clypeus heroum, clypeus Sauli, frustra oleo uncti.*

Oblationes. Hebr. *מזבחי תרומה* *Michaelis* ad Lowthum l. c. et in versione German. hæc verba vertit: *ros O agri sacri!* quos nempe coli nefas erat. Concedo, sententiam carmini aptam esse, dummodo verba Hebræa hanc explicationem admitterent. Sed *תרומה* alias semper de oblationibus sacris primitiarum dicitur, nec potest cum *רום* conferri, aut ab eo derivari. — Non minus autem digna videtur hæc sententia poëta, quam in versione indicavi, et quam eleganter expressit interpres l. l. Niemeyerus: euer Gefilde sey dürr, gebe dem Opferer nichts.

Maurer.—[*מזבחי תרומה*] His verbis primo oculorum obtutu eundem sensum tribui, quem postea etiam placuisse vidi Fäsio, nempe hunc: *neque in vos, campi editi* scil. descendat ros aut pluvia! Plerique, in his Schulz, Dath., Ges., Win., *מזבחי תרומה, agri oblationum*, i. e., unde sumuntur primitiæ ad templum deferendæ, vertunt, monentes, *תרומה* alias semper de oblationibus sacris primitiarum dici. Sed contextus orationis magis favet priori explicationi. *כִּי שָׁם נָפַל, Ibi enim abjectus est clypeus heroum.* Ita bene jam Vulg. Alii e significatione Chaldæa: *pollutus, inquinatus est clypeus*. [*כִּי שָׁם נָפַל*] abjectus est *clypeus Sauli, oleo non unctus*. Clypeos vel potius obducta clypeis coria ungere solebant, ne siccitate fatiscerent ictuque gladii dissili- rent. Cf. Jes. xxi. 5. Igitur sensus hic est: abjectus est clypeus quasi res inutilis et molesta. Alii, in his Dathius, verba *מזבחי תרומה*

ad שָׁמַיִל referentes: abjectus est *clypeus Sauli*, oleo non uncti, i. e., frustra oleo uncti. Prior ratio præferenda videtur.

Ver. 22.

Dr. A. Clarke.—In ver. 22 נָשָׂו, to obtain, attain, seems to have been written for נָשָׁב, to recede, return. The former destroys the sense; the latter, which our translation has followed, and which is supported by the authority of thirty MSS., makes it not only intelligible but beautiful.

Gesen.—I. שָׁמַיִל, To go off from, to draw back, i. q., שָׁב, No. I. So Niph. נָשָׁב 2 Sam. i. 22, where however many MSS. and editions have שָׁב.

Dathe.—22 *A cæde occisorum, a sanguine heroum arcus Jonathanis non avertebatur, gladius Sauli vacue non redibat.*

A sanguine. Hebr. שָׁמַיִל, ab adipe, pro quo tres codices Kennicotti, 174, 250, 260, habent שָׁמַיִל, a gladio. Digna videbatur hæc sive lectio, sive emendatio critici cujusdam, quam h. l. commemorarem. Sed versiones antiquæ omnes in lectione textus recepta consentiunt.

Ken.—22—Let us now see whether the word שָׁמַיִל, see notes of Clarke and Gesen. on ver. 19, p. 491, and notes of Kennicott on 2 Sam. xxiii. 8], we have been thus considering, has not been improperly translated in three places here, as it seems to have been in so many elsewhere; in one of these three places I think it is indisputable; and every single improvement in so celebrated a passage must be particularly valuable.

The place, where this noun seems most evidently mistaken, is verse 22: מִדָּם שָׁמַיִל. מִדָּהֶב גְּבִירִים קָשָׁה יְדוּנָתָן לֹא נָשָׁו אַחֲרָיִם. Which words (as שָׁב is allowed by Noldius frequently to signify *sine*) may be thus rendered, “Sine sanguine *militum*, sine adipe *fortium*, arcus Jonathanis non retrocesserat.” If this version could want a recommendation, let it be opposed to the present interpretations, which are generally to the following purpose, “A sanguine interfectorum, ab adipe fortium, arcus Jonathanis,” &c. Upon the preceding construction then, we see *militum* and *fortium* are very strongly connected; שָׁב rather *adipe fortium* is a beautiful gradation upon *sanguine militum*: just as in the passage of Proverbs before quoted, “Multos enim *milites* dejecit, et *fortissimi* quique ab ea interfecti sunt.”

But if this noun, here plural, necessarily signifies *milites*, it will be a very fair pre-

sumption, that it signifies the same in the two other places of this same lamentation; especially as the word גְּבִירִים, *fortes*, which is connected with it here, is also remarkably connected with it in both the other places. Thus, in the very first exclamation of David, his beloved Jonathan is *praised* in the first break, and *lamented* in the second; but evidently with the same idea,

הַצְבִּי יִשְׂרָאֵל עַל בְּמוֹתָיִךְ חָלַל
אֵיךְ נָפְלוּ גְבִירִים

“O decus Israel! super excelsa tua miles!
Quomodo ceciderunt *fortes*!”

Can anything be more worthily conceived, or more happily expressed, than this applause given to his dear friend Jonathan, the *ornament* and the *defence* of his country; “O et *præsidium* (miles) et dulce *decus* Israelis!” But, “how are the *mighty* fallen!” since this Jonathan and Saul also are slain in battle. Whoever recollects the preceding history of David will see the truest nature in his thus breaking forth in the *praise of Jonathan only* (and that without naming him here, at first), and then in his decently lamenting the king and the prince together. And, that the first break was thus expressive of *Jonathan's praise only*, is evident from ver. 25; where the same words are repeated, and Jonathan's name is expressly mentioned.

But how languid and unmeaning are the several translations of this first exclamation at present! The English translation is, “The beauty of Israel is slain upon thy high places:” but, whose high places? And then, the lamentation couched in the next words (“how are the mighty fallen,” or slain) is entirely anticipated by the term *slain*, which is now read in the words before them. It seems therefore but reasonable to infer, that this noun שָׁמַיִל, which signifies *miles* in the *second* instance, should have the same idea annexed to it in this *first* instance; especially as in the first instance also it has the word גְּבִירִים, *fortes*, closely connected with it. And lastly, if this signification be allowed it in these two instances, we must allow it in the *third*; as that is only a repetition of the first, and has the very same connexion with גְּבִירִים, *fortes*.

It may be proper to observe, that the verb נָשָׁו has been mistranscribed for נָשָׁב: and that שָׁב was probably at first כָּלִי (according to the excellent remark of Dr. Delany) as the particle בִּלִּי seems not to signify *quasi non* anywhere in the Bible; and especially, as

the negative particle is omitted in the Syriac and Arabic versions, and in the Chaldee paraphrase; which it could not well be, if the word was *לֹא* in their several copies. And now, that the propriety of thus translating the noun *דָּלִיל* in these three places, and especially in the second, may more fully appear, I shall here subjoin a close version of this inimitable lamentation; endeavouring to preserve, as much as possible, the spirit and tenderness and sublimity of the great original.

O DECUS Israelis, super excelsa tua MILES!

Quomodo ceciderunt FORTES!

Nolite indicare in Gath,

Nolite indicare in plateis Ascalonis:

Ne lætentur filiæ Philisthæorum,

Ne exultent filiæ incircumcisorum.

Montes Gilboani, super vos

Nec ros, nec pluvia, neque agri primitiarum;

Ibi enim abjectus fuit clypeus fortium,

Clypeus Saulis, arma inuncti oleo!

Sine sanguine MILITUM,

Sine adipe FORTIUM,

Arcus Jonathanis non retrocesserat;

Gladusque Saulis non rediêrat incassum.

Saul et Jonathan

Amabiles erant et jucundi in vitis suis,

Et in morte suâ non separati.

Præ aquilis veloces!

Præ leonibus fortes!

Filiæ Israelis, deflete Saullem;

Qui coccino cum deliciis vos vestivit,

Qui vestibus vestris ornamenta imposuit aurea!

Quomodo ceciderunt FORTES, in medio belli!

O Jonathan, super excelsa tua MILES!

Versor in angustiis, tui causa,

Frater mi, Jonathan!

Mihi fuisti admodum jucundus!

Mihi tuus amor admodum mirabilis,

Mulierum exuperans amorem!

Quomodo ceciderunt fortes,

Et perierunt arma belli!

Ver. 23.

Lovely and pleasant. [So *Gesen.*]

Niph. part. נָחֵם *lovely, amiable, worthy of love*, 2 Sam. i. 23.

נָחֵם m. adj. (r. נָחַם) *sweet, pleasant*, Ps. cxxxiii. 1; of song cxlvii. 1, 2 Samuel xxiii. 1; a harp, Ps. lxxxi. 3; one beloved, Cant. i. 16.—*Gesen.*

Prof. Lee.—Lovely and amiable.

Bp. Horsley.—

23 Saul and Jonathan were united in affection,

They were the delight of each other in their lives,

And in their death they were not separated. &c.

Ged.—

Saul, and Jonathan!

Linked, in their life-time, by mutual love, [equivalently, *Booth.*]

At their death they were not disunited.

Houb.—23 *Saül et Jonathan, dum vixerunt, in mutuis erant amoribus ac deliciis; non fuerunt vel in morte, separati; aquilis erant perniciores, leonibus fortiores.*

והנחמים; mendose, pro והנחמים, ut fert unus Codex, vel pro והנחמים, ut alii duo. Significatur Saulem ac Jonathan fuisse unum alteri in deliciis, non autem fuisse utrumque *vultu decorum*. Nihil habet pulchritudo cum sequenti membro, nec simile, nec contrarium. Sed similia sunt, *erant in amoribus ac deliciis mutuis, cum non sunt separati.*

Dathe.—23 Saulus et Jonathan dilecti et suavissima amicitia in vita juncti ne in morte quidem sunt diremti, aquilis leviores, leonibus fortiores.

Ver. 24.

Bp. Patrick.—The word *other* before *delights* is not in the Hebrew; but the meaning seems to be, that they delighted in fine clothes, which they did not want while Saul lived.

Bp. Horsley.—

24 Daughters of Israel! weep over Saul,
Over him, who clothed you in scarlet,
with all the luxuries of dress,
Over him, who covered your garments
with ornaments of gold.

Ged., Booth.—

Ye daughters of Israel! weep over Saul:
Who clothed you in delightful scarlet;
Who put ornaments of gold on your apparel.

Ver. 25.

Bp. Patrick.—O Jonathan, thou wast slain in thine high places.] Of his own country, which he valiantly defended.

Bp. Horsley.—

O Jonathan, slain upon thy native hills!

Ged., Booth.—

O Jonathan, slain on thine own mountains!

See notes on ver. 19.

Kennicot.—

O Jonathan, super excelsa tua MILES!

See notes on ver. 19, 22.

Ver. 26.

Very pleasant, &c.

Ged., Booth.—

Very dear to me wast thou :

Wonderful was thy love unto me,

Surpassing the love of women !

Bp. Horsley.—

Pleasant beyond measure hast thou been to me ;

Inestimable thy friendship, beyond the love of women.

Ver. 27.

Perished.

Horsley.—Destroyed.

Houb.—גברים, male pro viri fortes, ut lego in tribus Codicibus. גברים sine ו, habet homines, non fortes.

CHAP. II. 3.

וַיָּשְׁבוּ בְּעָרֵי הֶבְרֹן —

— καὶ κατῴκουσιν ἐν ταῖς πόλεσι Χεβρών.

Au. Ver.—And his men that were with him did David bring up, every man with his household : and they dwelt in the cities of Hebron.

In the cities of Hebron.

Dathe, Ged.—In the cities about Hebron.

Houb., Booth.—In the city of Hebron.

See notes on Judges xii. 7, p. 275.

Houb.—3 *In urbibus Hebron.* Mendum simile est ei, quod castigabamus, Jud. xii. 7, ubi legitur Jepthe sepultum fuisse in civitatibus Galaad, בערי, pro בער in civitate. Nusquam memorantur urbes Hebron. Nam Hebron urbs est una et sola. Mox David dixit, an ibo in unam e civitatibus Judæ : in unam, inquam, non in plures. Propterea Deus Davidi respondet, vade in Hebron, non autem in civitates Hebron, ubi (ver. 1) pro חברונה, legendum חברנה, plene, ut fert unus Codex Orat.

Ver. 4, 5.

וַיִּגְדֹּד לְדָוִד לְאַחַר אֲנָשֵׁי יִבְיָשׁ — 4

בְּלִעְדֹּת אֲשֶׁר חָבְרוּ אֶת-שָׂאִי : 5 וַיִּשְׁלַח

דָּוִד מַלְאָכִים אֶל-אֲנָשֵׁי יִבְיָשׁ בְּלִעְדֹּת

וַיִּאָּמֶר אֲלֵיהֶם בְּרָכְתֶּם אֹתָם לַיהוָה

אֲשֶׁר עָשִׂיתֶם הַחֲסֹד הַזֶּה עִם-אֲבִיכֶם

עִם-שָׂאִי וַתִּקְבְּרוּ אֹתוֹ :

4 — καὶ ἀπήγγειλαν τῷ Δαυὶδ, λέγοντες, Ὅτι οἱ ἄνδρες Ἰαβὶς τῆς Γαλααδίτιδος ἐθάψαν τὸν

Σαούλ. 5 καὶ ἀπέστειλε Δαυὶδ ἀγγέλους πρὸς τοὺς ἡγουμένους Ἰαβὶς τῆς Γαλααδίτιδος, καὶ εἶπε πρὸς αὐτοὺς Δαυὶδ, Εὐλογημένοι ὑμεῖς τῷ Κυρίῳ, ὅτι ἐποιήσατε τὸ ἔλεος τοῦτο ἐπὶ τὸν κύριον ὑμῶν, ἐπὶ Σαούλ τὸν χριστὸν Κυρίου, καὶ ἐθάψατε αὐτὸν καὶ Ἰωνάθαν τὸν υἱὸν αὐτοῦ.

Au. Ver.—4 And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, That the men of Jabesh-gilead were they that buried Saul.

5 And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed be ye of the Lord, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him.

4 Anointed.

Houb.—4 *Et unxerunt ibi David in regem.* Utimur verbo ipso unxerunt, quanquam non plus significantiæ habere videatur verbum משח quam proclamaverunt, aut renuntiaverunt.

4, 5, And they told David, &c., unto the men of Jabesh-gilead.

Houb., Ged.—When it was told to David, that the men of Jabesh-gilead had buried Saul; David sent messengers to the men of Jabesh-gilead, &c.

Houb.—אשר... Hoc vocabulum impedit seriem orationis, seu est relativum, seu adverbium quod, quia nativo ex loco fuit tractum. Nam si legitur אשר אשר (nuntiatum fuit Davidi) dicendo quod, vel ut (homines Jabes Saulem sepeliissent) plana erit series; nec alium ordinem exhibent veteres, præter unum Chaldæum, cujus adeo claudicat Chaldaica compositio, ut et hodierna Hebraica : vide Polyglotta.

And have buried him.

Ged., Booth.—And have buried him, and Jonathan his son [LXX].

Ver. 6.

וְגַם אֲנֹכִי אֶעֱשֶׂה אֲתֶכֶם הַטּוֹבָה

הַזֹּאת אֲשֶׁר עָשִׂיתֶם הַדָּבָר הַזֶּה :

— καὶ γὰρ ἐγὼ ποιήσω μεθ' ὑμῶν τὸ ἀγαθὸν τοῦτο, ὅτι ἐποιήσατε τὸ ῥῆμα τοῦτο.

Au. Ver.—6 And now the Lord shew kindness and truth unto you : and I also will requite you this kindness, because ye have done this thing.

And I also will requite you this kindness.

Houb.—אעשה האהם הטובה הזאת, Faciam vobiscum beneficentiam hanc. Aut ego fallor, aut legendum כשיהו (faciam vobis) secundum

hanc beneficentiam: nam similem beneficentiam, non vero eandem, pollicetur David Jabesitis. Esset legitimum cum verbo אָשֶׁר sociatum, *reddam vobis beneficentiam hanc*; non est, cum verbo אָעֲשֶׂה, *faciam*.

Ver. 7.

— וַהֲיֹה לְבָנֵי-חִיל פִּי-יָמָת אֲדֹנֵיכֶם
שָׂאוּל וְגַם אֹתִי מִשְׁחָיו בֵּית-יְהוָה
לְמֶלֶךְ עַל-יָהֶם :

— καὶ γίνεσθε εἰς υἱοὺς δυνατοῦς, ὅτι τέθνηκεν ὁ κύριος ὑμῶν Σαούλ, καὶ γὰρ ἐμὲ κέχρικεν ὁ οἶκος Ἰούδα ἐφ' ἑαυτὸν εἰς βασιλείαν.

Au. Ver.—7 Therefore now let your hands be strengthened, and be ye valiant [Heb., be ye the sons of valour]: for your master Saul is dead, and also the house of Judah have anointed me king over them.

Pool.—For your master Saul is dead, or, though your master Saul be dead, and so your hearts may faint within you, as if you were now sheep without a shepherd.

Ged., Booth.—For, since your master Saul is dead, the house of Judah have anointed me king over them.

Ver. 8.

Au. Ver.—8 But Abner the son of Ner, captain of Saul's host [Heb., the host which was Saul's], took Ish-bosheth [or, Esh-baal, 1 Chron. viii. 33; and ix. 39] the son of Saul, and brought him over to Mahanaim.

Bp. Patrick.—*Ish-bosheth*.] Called Esh-baal, 1 Chron. viii. 33, as there are several other names which end indifferently, either in *Bosheth*, or *Baal*. For instance, Gideon is called Jerubbaal, Judg. ix. 1, and Jerubesheth, 2 Sam. xi. 21, and Mephibosheth is called Meribbaal, 1 Chron. viii. 34. For *Bosheth* signifies *shame* and *confusion*; and *Baal* being an infamous idol, the Holy Scripture makes these names end promiscuously either in *Baal*, or *Bosheth*, or *Besheth*. So *Pool*.

Gesenius.—אִישׁ-בֹּשֶׁת (man of shame, i.e., shaming himself, perhaps bashful), pr. n. *Ish-bosheth*.

Ver. 9.

וַיַּמְלִכֵהוּ אֶל־הַגִּלְעָד וְאֶל־הָאֲשּׁוּרִי
וְגו'

καὶ ἐβασίλευσεν αὐτὸν ἐπὶ τὴν Γαλααδίτιν, καὶ ἐπὶ τὸν Ἀσσυρί, κ.τ.λ.

Au. Ver.—9 And made him king over

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Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

And over the Ashurites.

Bp. Patrick.—*The Ashurites*.] The Chaldee paraphrast understands hereby, the tribe of Asher; who, though remote from Mahanaim, were forward to acknowledge him.

Ged.—The present text has, *the Ashurites*. Some of the ANT. VERSIONS, *Geshur*. But I am convinced that *Asher*, i.e., the tribe of Ashur, is the true reading.

Boothroyd's Heb. Bible.—הַאֲשּׁוּרִי. The text is here incorrect; for Ishbosheth did not reign over the Assyrians. All the versions are obscure and contradictory. The Vulg. and Syr. read הַשְּׂשׁוּרִי; the Talmud, על שֵׁנֶת אֲשֶׁר. The ὁ, ὁ Θεοσούρι. Geddes follows the Talmud, as the true reading, but Michaëlis maintains this tribe was too remote from the places mentioned to be meant. I do not see any force in this objection, and think it highly probable that אֲשֶׁר is the true reading, as the northern tribes seem to have adhered to the house of Saul.

Houb.—הַאֲשּׁוּרִי, Et in *Assuri*. Vulgatus, *Gessuri* ex scriptione הַשְּׂשׁוּרִי. Utrum præstet incertum, quoniam potest esse vel tribus *Aser*, vel *Gessuri*, prope *Galaad*. Græci Intt. ὁ Ασσυρί, in Codice Romano; in Alexandrino, ὁ Θεσούρι, ex scriptione הַאֲשּׁוּרִי.

Dathe.—Lectio Hebr. הַאֲשּׁוּרִי videtur esse corrupta, nam de Assyriis h. l. sermo esse non potest. Versiones antiquæ dissentiunt: οἱ ὁ habent καὶ ἐπὶ τὸν ὁ Ασσυρί, in cod. Alex. legitur ὁ Θεσούρι. Syrus et Vulgatus: *super Gessuri*. Chaldaeus: וְגַם אֹתִי מִשְׁחָיו אֲשֶׁר. Sed tribus *Aser* nimis remota erat ab reliquis nominatis; cf. Michaëlis in *Biblioth. Orient.*, p. xiii., p. 218.

Maurer.—וְאֶל־הָאֲשּׁוּרִי, Et in *Aschuritas*. Videtur eadem illa gens Arabica significari, quæ Gen. xxv. 3 vocatur אֲשּׁוּרִי. Male Syr. et Vulg., *super Gessuri*.

Ver. 10, 11.

10 בְּנֵי-אֲרָבָעִים שָׁלָה אִישׁ-בֹּשֶׁת בֶּן
שָׂאוּל בְּמַלְכוֹ עַל-יִשְׂרָאֵל וּשְׁתָּנִּים שָׁנִים
מָלָךְ אֲדָם בֵּית יְהוָה הָיוּ אֲחֵרֵי דָוִד :
11 וַיְהִי מִסְפֵּר הַיָּמִים אֲשֶׁר הָיָה דָּוִד
מָלָךְ בְּהַבְרֹן עַל-בֵּית יְהוָה שִׁבְעֵה
שָׁנִים וּשְׁשָׁה חֳדָשִׁים :

10 τεσσαράκοντα ἐτῶν Ἰεβοσθέ υἱὸς Σαούλ, ὅτε ἐβασίλευσεν ἐπὶ Ἰσραὴλ, καὶ δύο ἔτη

3 s

ἐβασίλευσε, πλὴν τοῦ οἴκου Ἰούδα, οἱ ἦσαν ὀπίσω Δαυίδ. 11 καὶ ἐγένοντο αἱ ἡμέραι ὅς Δαυίδ ἐβασίλευσεν ἐν Χεβρών ἐπὶ τὸν οἶκον Ἰούδα, ἑπτὰ ἔτη καὶ μῆνας ἕξ.

Au. Ver.—10 Ish-bosheth Saul's son was forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.

11 And the time [Heb., number of days] that David was king in Hebron over the house of Judah was seven years and six months.

12 And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to Gibeon.

Pool.—*Reigned two years*, to wit, before the following war broke forth; compare 1 Sam. xiii. 1; for that he reigned longer, may appear both from the following verse, and from chap. iii. 1, and from the following history; though some think he reigned only two years, and that the rest of David's seven years the Israelites by Abner's instigation stuck to the house of Saul, but were in suspense whether they should confer the crown upon Mephibosheth the right heir, but a child; or upon Ishbosheth, a grown man, whom with some difficulty, and after long debates amongst themselves, they preferred.

Bp. Patrick.—10 *And reigned two years*] Before there was any hostility between him and David. So Ralbag expounds it, who makes this cohere with ver. 12, it being a mere fancy of the Jews, in Seder Olam Rabba, that the throne was vacant, and there was no king in Israel for five years. Victorinus Strigelius's conjecture is far better; who, after he had given the foregoing interpretation of Ralbag, adds, that after the war broke out between David and Ishbosheth, and David waxed stronger and stronger (iii. 1), Ishbosheth being an inactive prince, and unfit to command, Abner took the administration of the government upon himself, and managed the war the other five years which passed before David came to the throne of Israel. These five years the Scripture doth not reckon as a part of Ishbosheth's reign; because he had the mere name of a king, but no authority at all.

11 So long, therefore, Ishbosheth reigned over Israel. Unless we will suppose, either that the Israelites were five years deliberating whether he or Mephibosheth should be king (whose right it was by the laws of suc-

cession), or that he reigning two years immediately after the death of Saul, they were five years deliberating whether they should own David or not: neither of which is probable, as Ralbag thinks; who judiciously observes, that those words, "he reigned two years," are to be joined with ver. 12, "And Abner, the son of Ner, went out," &c. That is, saith he, the first two years of his reign there was no war between the house of Saul and David: and there had been no open war, if Abner had not been the author of it, &c.

Dr. A. Clarke.—10 *Ish-bosheth—reigned two years.*] It is well observed that Ishbosheth reigned *all the time that David reigned in Hebron*, which was *seven years and six months*. Perhaps the meaning of the writer is this: Ish-bosheth reigned two years before any but the tribe of Judah had attached themselves to the interest of David. Some think that Abner in effect reigned the last five years of Ish-bosheth, who had only the name of king after the first two years. Or the text may be understood thus: *When Ish-bosheth had reigned two years over Israel, he was forty years of age.*

Houbigant, dissatisfied with all the common modes of solution, proposes to read ששה שנים, *six years*, for the שנים שנים, *two years*, of the text, which he contends is a *solecism*; for in pure Hebrew the words would be שנים שנה, as they are everywhere read in the first book; and שנה is the reading of eleven of Kennicott's MSS., and nine of De Rossi's; but the number *two* is acknowledged by all the ancient versions, and by all the MSS. yet collated. The critical reader may examine Houbigant on the place. After all, probably the expedition mentioned in the succeeding verses is that to which the writer refers, and from which he *dates*. Ish-bosheth had reigned two years without any rupture with David or his men, till under the direction of Abner, captain of his host, the Israelites passed over Jordan, from Mahanaim to Gibeon; and being opposed by Joab, captain of David's host, that battle took place which is described in the following verses.

Boothroyd's Heb. Bible.—10 ושנים שנים. Many critics have supposed that there must be some error in this number; for Ishbosheth began to reign on the death of his father, and his reign must be nearly as long as that of David in Hebron, over the house of

Judah. If we include what follows to the end of 11th com. in a parenthesis, and consider the two years that he reigned, before he commenced war against David, the text may be vindicated. The 10th and 12th com. properly connect, and what follows supports this opinion.

Houb.—10 וְשָׁנִים מָלַךְ, *Et duos annos regnavit (Isboseth)*. Ita omnes interpretantur, etsi de mendo solecismus admonebat. Nam Hebraice *duo anni* sunt שְׁנֵי שָׁנִים, non שְׁנֵים. Ita passim legitur in libro Samuelis primo. Non mirum igitur interpretes, ut eam temporis notationem explicarent, multa movisse, nihil promovisse. Difficultas est, quomodo Isboseth, a quo, in Israel regnante, David impediabatur, ne in omnes tribus Israel regnaret, duos tantum annos regnavit, quamvis David annos totos septem cum dimidio anno in tribum Judæ unam regnavit, præsertim cum constet Davidem, ut primum Isboseth mortuus est, in omnes tribus regnasse. Piget nos referre ac confutare hæc, quæ comminiscuntur alii atque alii interpretes, cum, sine historia teste, inducunt interregnum in Israel, alii post Saülis, alii post Isboseth mortem. Nodum solvi posse credit explanator Gallicus librorum Regum quatuor, si statuitur notari, non quot annos Isboseth in Israel regnaverit, sed quot annos rex Israel fuerit, antequam cum Davide, duce Abner, in Gabaon decertaret, et si convertitur, *annos duos Isboseth regnaverat*, in tempore Plusquam-perfecto, non in Præterito *regnarit*. Cui contradicunt ea quæ sequuntur. Nam additur continenter, *David autem regnavit in Hebron septem annos cum anno dimidio*. Ergo erit pariter interpretandum, *David regnaverat...* Quod si David regnaverat in Judam plus annis septem, antequam cum exercitu Isboseth decertaret, qui fieri potest, ut Isboseth non regnarit in Israel annos plusquam duos. Nam utriusque regna, post Saülem mortuum simul incæperunt. Ergo nodus relinquitur, ut erat, nedum solvatur. Planum est, et membrana ipsa loquitur, notari quot annos Isboseth regnaverit, donec moreretur, quot annos David in Judam, donec eum omnes Tribus regem haberent. Itaque æqualia, aut fere æqualia utriusque regni tempora esse debere, quoniam unus, ne alter in Israel regnaret, obstabat. Ergo pro שְׁנֵים שָׁנִים, quæ verba falsam temporum notationem habent, et solecismo laborant, legendum שְׁשִׁית שָׁנִים, *sæx annos*, ordinali numero, pro

cardinali, ut solet, posito. Nimirum post Saülis mortem primus annus regni Isboseth occupatus fuit in resarcienda clade a Philistæis accepta, ita ut anno tantum secundo Isboseth regem habere Israelitæ possent. Postea Isboseth annis sex regnavit. Ex iis annis conficiuntur anni septem, quos annos David in Judam regnavit. Relinquitur annus dimidius, qui quidem elapsus est, dum David cæteras Tribus in suam obedientiam cogebat.

Ver. 14.

— וַיָּקֻמוּ בָנָא הַנְּעָרִים וַיִּשְׁתַּחֲוּ לַפְּנֵיבָנוּ וְנָרְ

— ἀναστήτωσαν δὴ τὰ παιδάρια, καὶ παιξάτωσαν ἐνώπιον ἡμῶν, κ.τ.λ.

Au. Ver.—14 And Abner said to Joab, Let the young men now arise, and play before us.

Play before us.

Ged.—Prelude our engagement.

Gesen.—Piel. וַיִּשְׁתַּח, fut. וַיִּשְׁתַּח. 1 *To jest*, &c.

2 *To sport, to play*, &c., also of the play or mock-fight of armies or armed men, *to skirmish*, 2 Sam. ii. 14.

Ver. 16.

— וַיִּקְרָא לַמָּקוֹם הַהוּא הֶלְקַת הַחֲזָרִים אֲשֶׁר בְּגִבְעוֹן :

— καὶ ἐκλήθη τὸ ὄνομα τοῦ τόπου ἐκείνου, Μερὶς τῶν ἐπιβούλων, ἧ ἔστιν ἐν Γαββών.

Au. Ver.—16 And they caught every one his fellow by the head, and thrust his sword in his fellow's side; so they fell down together: wherefore that place was called Helkath-hazzurim, [*that is*, the field of strong men], which is in Gibeon.

Pool.—*Helkath-hazzurim*, or, *the field of rocks*, i. e., of men who stood like rocks, unmoveable, each one dying upon the spot where he fought.

Bp. Patrick.—The Hebrew words signify, “the field of strong men;” as hard and firm as a rock.

Dr. A. Clarke.—*Helkath-hazzurim* [“The portion of the mighty;” or, “The inheritance of those who were slain,” according to the *Targum*.

Ged., Booth.—*Helkath-hazzurim* [the field of grapplers], which is by Gibeon.

Gesen.—וַיִּקְרָא הֶלְקַת הַחֲזָרִים *Helkath-hazzurim* (field of swords. So *Dathe*. See notes on

Josh. v. 2, p. 28), a place near Gibeon, 2 Sam. ii. 16.

Houb.—דלקת הצדדים: Licet convertere, *ager inimicorum*. Verum significantius Græci Intt. ἐπιβουλῶν, *insidiarum*; quod nos, *insidiantium*, ex scriptura הצדים, ex צרה; *moliri insidias*. Illi juvenes alter alteri insidiabantur, ut gladium in adversarii latus adigerent.

Ver. 23, 24.

23 וַיִּמְאֵן לְסוּר וַיִּבְהוּ אַבְנֵר בְּאַחֲרָיו
הַחֲלִית אֶל-הַחֹמֶשׁ וַיִּמְצָא הַחֲנִית
מֵאַחֲרָיו וַיִּפֹּל-שָׁם וַיָּמָת תַּחְתּוֹ וַיָּהִי
כִּלְהִבָּה אֶל-הַמָּקוֹם אֲשֶׁר-נָפַל שָׁם
עַשְׂהָאֵל וַיָּמָת וַיַּעֲמֵדוּ : 24 וַיִּרְדְּפוּ
יֹאָב וְגו'

ver. 23. קרי תחתיו

23 καὶ τοῦ ἐστι ταῦτα; ἐπίστρεψε πρὸς Ἰωάβ τὸν ἀδελφόν σου· καὶ οὐκ ἐβούλετο τοῦ ἀποστῆναι· καὶ τύπτει αὐτὸν Ἀβινηρ ἐν τῷ ὀπίσω τοῦ δόρατος ἐπὶ τὴν ψῶαν, καὶ διεξῆλθε τὸ δόρυ ἐκ τῶν ὀπίσω αὐτοῦ, καὶ πίπτει ἐκεῖ καὶ ἀποθνήσκει ὑποκάτω αὐτοῦ· καὶ ἐγένετο πᾶς ὁ ἐρχόμενος ἕως τοῦ τόπου οὗ ἔπεσεν ἐκεῖ Ἀσαήλ καὶ ἀπέθανε, καὶ ὑφίστατο. 24 καὶ κατεδίωξεν Ἰωάβ, κ.τ.λ.

Au. Ver.—23 Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth *rib*, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, that as many as came to the place where Asahel fell down and died stood still.

24 Joab also and Abishai pursued after Abner, &c.

13 *With the hinder end of the spear.*

Bp. Horsley.—Rather, “with a back-stroke of the spear.”

Ged., Booth.—23 Still he refused to turn aside: Abner, therefore, with the reverted point of the spear, smote him in the groin, so that the spear came out behind him, &c.

Houb.—23 *Ille noluit ab ipso divertere; itaque eum Abner, hasta retroacta, inguine confodit, &c.*

בִּנְהוּרֵי הַחֲנִית, (*Percussit eum Abner*) *posteriore parte lanceæ*. Atqui constat fuisse Asael percussus, lanceæ parte, non *posteriore*, sed *antere*. Nam hasta ventri infixæ fuit, et a tergo egressa est. Itaque אַחֲרֵי non potest ad הַחֲנִית pertinere, sed ad Abner,

de quo dicitur eum *retrosum*, *aversa cuspidē*, transfixisse Asaelem. Itaque legendum, vel *post se lancea*. Huc adde τὸ אַחֲרֵי non significare alicujus rei *partem posteriorem*, vel *extremam*, etsi ita convertunt plerique interpretes.

The fifth rib.

Gesen.—I. חֲמִישׁ m. *A fifth*. II. חֲמִישׁ m. (r. חֲמִישׁ No. I.) *the belly, abdomen*, 2 Sam. ii. 23; iii. 27; iv. 6; xx. 10. Syriac

ἰδ. 2 Sam. iii. 27; iv. 6. Ethiop.

חֲמִישָׁה : womb, Talmud. חֲמִישָׁה, *abdomen*, ש and ז being interchanged. From this Semitic word seems to have come Lat. *omasum*.

Prof. Lee.—חֲמִישׁ, m.—pl. non occ. Syr.

ἰδ. 2 Sam. iii. 27; iv. 6. Ethiop. חֲמִישָׁה : *matrix*. Arab. حَمِيْشٌ, *adepts*. 1. *The*

abdomen, perhaps, from its fat and fleshy character, 2 Sam. ii. 23; iii. 27; iv. 6; xx. 10.

II. *The fifth part*. Arab. خَمْسٌ, *pars quinta*.

24 Joab also, &c.

Houb., Dathe, Ged., Booth.—But Joab, &c.

Ver. 25.

Au. Ver.—25 And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill.

Gathered, became, &c.

Ged., Booth.—Had gathered, had become, &c.

Ver. 26.

וַיִּדְעָה קִיָּמָהּ הַחֲנִיָּה בְּאַחֲרֹנָהּ וְגו'

— ἡ οὐκ οἶδας ὅτι πικρὰ ἔσται εἰς τὰ ἔσχατα, κ.τ.λ.

Au. Ver.—26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?

Knowest thou not, &c.

Pool.—It will be bitterness in the latter end; it will produce dreadful effects, and many bloody slaughters, if by a further pro-

secution thou makest them desperate ; which is against all the rules of policy.

Ged.—Art thou ignorant, that bitter desperation may at length take place ?

Dathe.—Num ignoras, periculosam esse desperationem ?

Ver. 27.

וַיֹּאמֶר יוֹאָב חֵי הָאֱלֹהִים כִּי לֹאֲלֹא
דִּבַּרְתָּ כִּי אִזְּ מִהֲפֹקֶר נַעֲלָה הָעַם אִישׁ
מֵאַחֲרָי אָחִיו :

פח באהנה

καὶ εἶπεν Ἰωάβ, Ζῇ Κύριος, ὅτι εἰ μὴ ἐλάλησας, διότι τότε ἐκ πρωϊοῦθεν ἀνέβη ἂν ὁ λαὸς ἕκαστος κατόπισθε τοῦ ἀδελφοῦ αὐτοῦ.

Au. Ver.—27 And Joab said, *As* God liveth, unless thou hadst spoken, surely then in the morning [Heb., from the morning] the people had gone up [or, gone away] every one from following his brother.

Pool.—Unless thou hadst spoken ; unless thou hadst made the motion that they might fight, ver. 14. It was thou, not I, that gave the first occasion of this fight. Withal, he intimates that Abner was the sole cause of this war ; and that if he had not given commission and command, the war had never been undertaken, but all things had been ended by an amicable agreement ; which might have been made that very morning, if he had so pleased.

Ged.—27 Joab answered : “As the Lord liveth ; if thou hadst so spoken *at first*, the people should, even from the morning, have returned from pursuing their brethren.”

The present text is evidently, I think, corrupted. I have followed Houbigant's emendation ; which is agreeable to the Vulgate ; and to the context. Others, however, would render thus : *If thou hadst not spoken*, that is, provoked us by proposing a preludical combat.

Booth.—And Joab said, As God liveth, if thou hadst so spoken, surely from the morning the people had gone up every one from following his brother.

Houb.—27 Joab respondit : *Vixit Dominus, si tu istud dixisses, populus a mane desiisset persequi suos quisque fratres.*

לֹאֲלֹא, *Nisi locutus fuisses.* Istud nisi pugnancia loquitur. Nam Joab sic loquitur, ut apud Vulgatum, *si locutus fuisses, mane recessisset populus.* Ergo expungendum לא, quod verbum sæpe librarii cum לי permis- cuere, quodque hic additum fuit ex simili-

tudine pronuntiandi, vel ex margine in contextum allatum, cum scriba crederet רֹאֲלֹא, quod in margine legebat, fuisse omissum, deceptus eo, quod לאֲלֹא est verbum Hebraicum. Clericus, *nisi aliter dixisses.* Sed cui, vel tyroni, persuadebat esse *nisi dixisses*, idem ac *nisi aliter dixisses* ? Idem docet in Commentario, illud *dirixisses* pertinere ad id, “quod dixerat Abner se velle pugnare, cum pro ludium pugnae petierat, quo peracto, accensum erat praelium,” neque attendit se in orationem inducere hominem sibi ipsi contradicentem. Num enim dixerit Joab, *nisi tu dixisses, te velle pugnare, abisset quisque a fratre suo insequendo* ? Nimirum hæc verba, *quisque a fratre suo insequendo*, demonstrant pugnam jam factam, et alios fugientes, alios persequentes ; neque erat fugæ locus, ubi non fuisset certamen ; ut planum sit, Joab ad Abner ultima verba respondere, postquam Abner dixerat, *an perpetuam stragem edet gladius.*

Dathe.—27 Tum Joabus, Per Deum immortalem, inquit, nisi nos provocasses, jam mane discessisset quisque ab insequendis fratribus suis.

Ver. 29.

Au. Ver.—Walked.

Ged., Booth.—Marched.

Ver. 31.

וַעֲבָרְי דָּוִד הִכּוּ מִבְּנֵימֶו וּבְאֲנָשָׁי
אֲבִנֶר שְׁלֹש־מֵאוֹת וְשָׁשִׁים אִישׁ מֵרֹגוֹ :

καὶ οἱ παῖδες Δαυὶδ ἐπάταξαν τῶν υἱῶν Βενιαμὴν τῶν ἀνδρῶν ἑξήκοντα ἄνδρας παρ' αὐτοῦ.

Au. Ver.—31 But the servants of David had smitten of Benjamin, and of Abner's men, so that three hundred and threescore men died.

Boothroyd's Heb. Bible.—מֵרֹגוֹ. This is wanting in the ὁ, Syr., and Arab. I am inclined to think it has been inserted from the preceding com. If retained the ו must be added ומֵרֹגוֹ, or otherwise it will follow that though three hundred men were smitten, only ששים died.

Ver. 32.

Houb.—וַיָּאָר, *Et illuxit.* Monet unus codex deficere ו ; recte : nam scribendum fuit, וַיָּאָר plene ut lego in Codice Orat. 53.

CHAP. III. 1.

Au. Ver.—1 Now there was long war

between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

Houb.—1 ויחדי המלחמה אברה, *et fuit bellum diuturnum*. Hæc et quæ sequuntur, *domum Saülis in dies decrevisse*, mendum confutant, quod supra correximus, in quo dicitur Isboseth regnasse annos tantum duos. Nam si Isboseth regnavit annos tantum duos; si ei, anteqam bellum Davidi inferret, resarcienda fuit clades a Philistæis accepta, si denique bellum fuit adversus Davidem comparandum, quæ omnia fieri vix poterant intra unum annum, liquet non satis jam regni ac vitæ Isboseth superesse, ut gerat bellum diuturnum, neque ut ejus res paulatim decrescant et sublapsa referantur. Sed sex anni sunt satis, ut bellum dicatur esse diuturnum: vide notam nostram ad caput superius.

Ver. 6.

— וַאֲבִנֶר הַיָּדָה מִתְחַזֵּק בְּבֵית שָׁאֻל :

— καὶ Ἀβεννήρ ἦν κρατῶν τοῦ οἴκου Σαούλ.

Au. Ver.—6 And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.

Made himself strong, &c.

Pool.—He used all his endeavours to support Saul's house; which is mentioned, to show the reason of his deep resentment of the following aspersion. Or, *he strengthened himself in the house of Saul*, i. e., he so managed all affairs, as to get all the riches and power into his own hands; which made Ish-bosheth suspect that he aimed at the kingdom, and sought to marry the king's concubine in order to it, as the manner was. See 2 Sam. xii. 8; xvi. 21; 1 Kings i. 17.

Bishop Horsley.—*Made himself strong*; rather, *made himself of consequence*.

Ged., Booth.—Exerted himself for the house of Saul.

Gesen.—חֲזָקָה Hithp. 3. To show oneself strong for any one, i. e., to help, to aid, seq. 3 et 2 Sam. iii. 6; 1 Chr. xi. 10; Dan. x. 21.

Dathe.—Abnerus Sauli partes defenderat.

Ver. 7.

Au. Ver.—7 And Saul had a concubine,

whose name was Rizpah, the daughter of Ahiah: and Ish-bosheth said to Abner, Wherefore hast thou gone in unto my father's concubine?

And Ish-bosheth.

Ged.—All the antient versions (except Chald.) with ten MSS. read *Ish-bosheth*. The Greek adds, *the son of Saul* [so *Houb., Horsley*].

Houb.—7 ויאמר, *Et dixit*. Adde אִשׁ בֹּשֶׁת בֶּן שָׂאֻל, *Isboseth, filius Saülis*, quæ verba legebant Græci Intt. Cæteri non omittunt *Isboseth*, nisi Chaldæus. Nemo antecedit in oratione, qui dicat, neque *Isboseth* fuit nominatus; ut fieri non possit ejus nomen fuisse hic omissum. Nec proprio id Marte addidere Græci Intt. neque enim adderent, *filius Saülis*, quod non erat necesse, nisi et legerent. Caligo facta fuerit scribæ ut, postquam שָׂאֻל bis legerat, omitteret hæc verba, אִשׁ בֹּשֶׁת בֶּן שָׂאֻל, similiter desinentia.

Ver. 8.

וַיַּחֲדֹר לְאַבְנֶר מֶאֱדָר עַל-דִּבְכֵּי אִישׁ-בֹּשֶׁת וַיֹּאמֶר הֲרָאשׁ כָּלֵב אֲנִכִּי אֲשֶׁר לִיהַדָּה הַיּוֹם אֶעֱשֶׂה-חֶסֶד עִם-בֵּיתוֹ וְשָׂאֻל אֲבִיד אֶל-אֲחִיו וְאֶל-מִרְעָהוּ וְלֹא הִמְצִיתָו בֶּנֶךְ דָּגֵר וַתִּפְקֹד עָלַי עֲוֹן הָאִשָּׁה הַזֹּאת :

καὶ ἐθυμώθη σφόδρα Ἀβεννήρ περὶ τοῦ λόγου τούτου τῷ Ἰεβοσθέ. καὶ εἶπεν Ἀβεννήρ πρὸς αὐτόν, μὴ κεφαλὴ κυνὸς ἐγὼ εἰμι; ἐποίησα σήμερον ἔλεος μετὰ τοῦ οἴκου Σαούλ τοῦ πατρός σου, καὶ περὶ ἀδελφῶν καὶ περὶ γνωρίμων, καὶ οὐκ ἠτομόλησα εἰς τὸν οἶκον Δαυὶδ, καὶ ἐπικητεῖς ἐπ' ἐμέ σὺ ὑπὲρ ἀδικίας γυναικὸς σήμερον;

Au. Ver.—8 Then was Abner very wroth for the words of Ish-bosheth, and said, *Am I a dog's head*, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to-day with a fault concerning this woman?

So equivalently *Pool, Dathe, Ged., Booth.*

Pool.—*A dog's head*, i. e., a vile and contemptible creature, as a dog was. See Deut. xxiii. 18; 1 Sam. xxiv. 14; 2 Sam. ix. 8; xvi. 9; Job xxx. 1; Eccles. ix. 4. And a dog's head is put for a dog by a synecdoche, usual both in the Hebrew and in other languages, as the head is oft put for the whole man in the Latin tongue. Which against

Judah; so the particle *lamed* is well rendered, as *el*, which among the Hebrews is confessedly of the same nature and use, is used Eccles. ix. 14; Jer. xxxiv. 7; Ezek. xiii. 9, 20; Amos vii. 15. *Have not delivered thee into the hand of David*, which I could oft and easily have done. *That thou chargest me to-day with a fault concerning this woman*; either, that thou accusést me falsely concerning this matter; or, that thou canst not wink at so small a fault (for so he esteemed it) as conversation with this woman, who, whatsoever she formerly was, is now so impotent and inconsiderable, that she can do thee no service, as I have done.

Ged., Booth.—8 Then was Abner very wroth on account of the words of Ishbosheth, and said, Am I, who, in opposition to *Judah*, have, to this day, shown kindness to the house of Saul thy father, to his brethren and to his friends, and have not delivered thee into the hands of David, such a dog's head, that thou chargest me to day with a fault concerning this woman [*Ged.*, that thou shouldst, now, charge me with a crime, in regard to that woman?]

Houb.—8 *Excanduit Abner ad hæc verba Ishbosheth, eique dixit: num caput canis ego sum? Scilicet ego reliquii domus Judæ in contemptum nunc veni, quoniam bene meritus sum de domo patris tui Saulis, de fratribus ejus et amicis, nec te Davidis in manum tradidi, propterea tu me, ob mulierculam, increpas.*

הָרָאשׁ כָּל אֲנִי אֲשֶׁר לַיהוָה: Arias, *num caput canis ego sum quod Judæ*; quæ verba Latina, ut nihil sonant, ita non licet aliter Hebraica interpretari; ita ut vel hoc ipso vitium debeat subolere. Nec licet, cum Syri Latino Interprete, *num caput canum Juda sum?* Neque enim כָּל potest ad יְהוָה pertinere, postquam pronomen אֲנִי, quod medium est, utrumque separavit. Id norunt, qui Hebr. Grammaticam vel a primo limine salutarunt. Denique non licet cum Clerico, *an videor Judæ caput canis*, posito *Judæ* in dandi casu, quia legeretur יְהוָה *eis, qui sunt Judæ*. Adjuvat etiam ad explorandum mendum, quod אֲשֶׁר in futuro legitur, non præeunte ו conversivo, ut fiat præteritum. Nam sententia flagitat *feci, non faciam*. Omittunt לַיהוָה, Græci Intt. quæ verba Vulgatus *adversum Judam*, parum fideliter. Arabs autem divertit ad paraphrasin, nescio quam, ne nihil diceret. Sed ex Chaldæo discimus hunc locum fuisse mutilatum. Nam

sic apud eum legitur: הָרָאשׁ דְּכָלְבָא אֲנִי כִמְעַן, הֲיִרְי גְבֵר הָרִיב לְשָׂאֵרָא דְּבֵית יְהוּדָה, *Numquid caput canis ego sum? Ex nunc fui vir ab-jectus reliquii domus Judæ*; ex quibus Chaldaicis intelligitur, Chaldæum sic legisse, דְּרָאשׁ כָּל אֲנִי מֵהַיּוֹם הַזֶּה אִישׁ נִקְדָּה לְשָׂאֵר לַיהוּדָה... וְהִיכִים, et scribas hod. codicum posuisse אֲשֶׁר, ubi scribendum fuerat לְשָׂאֵר, *reliquiis*; et, quia legebatur וְהִיכִים... וְהִיכִים, quibusdam interjectis, saltum fecisse a מֵהַיּוֹם in וְהִיכִים, et ea, quæ in medio erant, ut fit, omisisse. Nos igitur huic Chaldæi scriptioni obsequimur, ut Abner, ironice dicat, se ab hominibus Judæ esse jam contemnendum, nec ab eis nimium cupide amplectendum, si a domo Saulis ad domum David deficiat. Quod si hæc omnia, quæ ex Chaldæo eruimus, non adsciscuntur, erit tantummodo sic legendum, לְשָׂאֵר יְהוּדָה וְהִיכִים אֲשֶׁר, (*num caput canis ego sum*) *reliquiis Judæ, cum tamen hodie bene meritus sim...* Vocat Abner Judæenses *reliquias Judæ*, quia sic appellari solet numerus parvus cum magno comparatus. ...הַמְצִיחַ; duplici mendo id scriptum; deest enim תּוֹ personæ primæ, quod lego in uno Codice Orat. ubi הַמְצִיחַ; deest etiam א, verbi אֲשֶׁר. Itaque legendum הַמְצִיחַ, *invenire te feci, seu tradidi te (in manus Davidis)*.

Ver. 11.

Au. Ver.—11 And he could not answer Abner a word again, because he feared him.

Ged., Booth.—11 And Ishbosheth [LXX, Syr., Arab.] could [*Ged.*, durst] not, &c.

Ver. 12.

וַיִּשְׁלַח אֲבִנֶר בְּלִאָקִים וְאֶל־דָּוִד
תְּחִלָּה לֵאמֹר לְמִי־אָרָץ לֵאמֹר פְּרִתָּהּ
בְּקִיָּהּ אֲנִי וְגו'

הַחֲדָיו קָרַי

καὶ ἀπέστειλεν Ἀβνέρη ἀγγέλους πρὸς Δαυὶδ εἰς Θαιλὰμ οὗ ἦν παραχρῆμα, λέγων, διάθου διαθήκην σου μετ' ἐμοῦ, κ.τ.λ.

Au. Ver.—12 And Abner sent messengers to David on his behalf, saying, Whose is the land? saying also, Make thy league with me, and, behold, my hand *shall* be with thee, to bring about all Israel unto thee.

On his behalf.

Ged.—On his own behalf.

Dathe.—Statim.

Houb.—12 *Continuo.* הַחֲדָיו, mendose, pro כִּתְהוּרִי, *de sub se*, sive de ipso loco ubi agebat, qua re significatur Abnerum iræ im-

patientem non tardasse amplius, sed *illico* misisse ad Davidem legatos. Ita legit Chaldaeus, qui מִמְּהֵרָה, *ex loco suo*, nec non Græci Intt. apud quos legimus παραρημα, *con-festim*. Sed illud alterum למֵרַח, quod post אֶרֶץ legitur, est legendum וְיָאֵמַר, *et dicebat*, vel *dicebat adhuc*. Nam sic post gerundium solet altero in membro sequi futurum (לֵאמֹר). Clericus convertit תִּחְוִי, *nomine suo*, idem ac *pro se*. Verum hoc mihi novum ac sine exemplo, ut Hebraice aliquis dicatur mittere legatos, תִּחְוִי, *pro se*.

Ver. 13.

Au. Ver.—And he said, &c.

Ged., Booth.—And David [LXX, Syr., Arab., and one MS.] said.

Ver. 15.

Au. Ver.—15 And Ish-bosheth sent, and took her from her husband, &c.

From her husband.

Dathe.—Pro אִשָּׁה legendum אִשָּׁה. Sic quoque omnes verss. antiquæ.

Ver. 18.

Au. Ver.—I will save my people Israel, &c.

Houb., Horsley, Maurer.—דוֹשֵׁעַ. Read אִשָּׁה [twelve MSS.].

Ver. 22.

וַיִּהְיֶה עֲבָדֵי דָוִד וַיֹּאבֵב בָּא מִהֶגְדֹּר

καὶ ἰδοὺ οἱ παῖδες Δαυὶδ καὶ Ἰωάβ παρεγένοντο ἐκ τῆς ἐξορίας, κ.τ.λ.

Au. Ver.—22 And, behold, the servants of David and Joab came from pursuing a troop, and brought in a great spoil with them, &c.

Commentaries and Essays.—"From (pursuing) a troop." Better perhaps, "from an incursion." LXX.

Bp. Horsley.—Came from pursuing a troop; rather, returned from a pillaging party.

Ged., Booth.—22 And, behold, the servants of David, with Joab, came from pursuing a horde, &c.

Gesen.—גִּדְרִי. 1. *An incision, cutting, &c.*

2. *A troop, band of warriors*, (pp. a cutting in,) so called from the figure as intended to cut or break in upon the enemy, like Lat. *acies*; mostly of light armed troops engaged in plundering and predatory incursions. [So *Prof. Lee.*] Gen. xlix. 19,

גַּד גְּדָרֵי יִנְדָּבָה Gad, troops shall press upon him, i. e. bands of wandering Arabs from the neighbouring desert. 2 Kings v. 2, אֲרָם יָצְאוּ גְדָרִים the Syrians had made an excursion in bands. 1 Samuel xxx. 8, 15, 23; 2 Sam. iii. 22; גְּדָרֵי בְנֵי הַגֶּזֶר sons of the troop, i. e. soldiers, 2 Chron. xxv. 13; poet. בַּח גְּדָרֵי Mic. iv. 14. Of a band of robbers, Hosea vii. 1, 1 Kings xi. 24. בָּנֵי יְהוָה bands of Jehovah, his armies of angels, Job xxv. 3; also hosts of calamities inflicted by him,

xix. 12.—Syr. ܡܢܐ a troop, band of soldiers.

Houb.—22 Interea servi Davidis et Joab, qui prædatum iverant, advenērunt, prædam nullam secum habentes.

Ver. 25.

Au. Ver.—Thou knowest.

Ged., Booth.—Thou must know.

Houb.—מִבֹּיֶאך, *exitum tuum*. Vult Masora, ut legatur מִבֹּיֶאך, et sic lego in uno Codice Orat. Sed melius מִבֹּיֶאך, ut cæteri codices. Allucinantur Judæi Grammatici, similitudine antecedentis verbi מִבֹּיֶאך decepti. Nam optime מִבֹּיֶאך, quoniam Radix est יָבַא, cujus littera priina י in י solet converti; quod non item est in verbo בִּיא, a quo מִבֹּיֶאך, et in quo non est י: Itaque usitatum מִבֹּיֶאך; nomen derivatum, barbarum et insolens מִבֹּיֶאך.

Ver. 27.

וַיֵּשֶׁב אֲבִנֶר הַכְּרֹזֹן וַיִּמָּהֵר יוֹאָב אֶל-תּוֹךְ הַשָּׂעִר לְדַבֵּר אֵתוֹ בְּשֵׁלִי וַיִּכְהֶה שָׁם הַחֲמִשָּׁה וְגו'

καὶ ἐπέστρεψε τὸν Ἀβενήρ εἰς Χεβρών, καὶ ἐξέκλιεν αὐτὸν Ἰωάβ ἐκ πλαγίων τῆς πύλης, λαλῆσαι πρὸς αὐτὸν ἐνεδρεύων καὶ ἐπάταξεν αὐτὸν ἐκεῖ εἰς τὴν ψόαν, κ.τ.λ.

Au. Ver.—27 And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly [*or*, peaceably], and smote him there under the fifth rib, that he died, for the blood of Asahel his brother.

Pool.—*Quietly*; with appearance of great civility and kindness. Or, *secretly*, as having some matter of great importance to utter, which none but himself must hear.

Gesen.—שֵׁלִי m. (r. שֵׁלִי I.) in pause שֵׁלִי, *quiet, stillness*; 2 Sam. xxxvii. 27 שֵׁלִי, *in quiet*, i. e., privately.

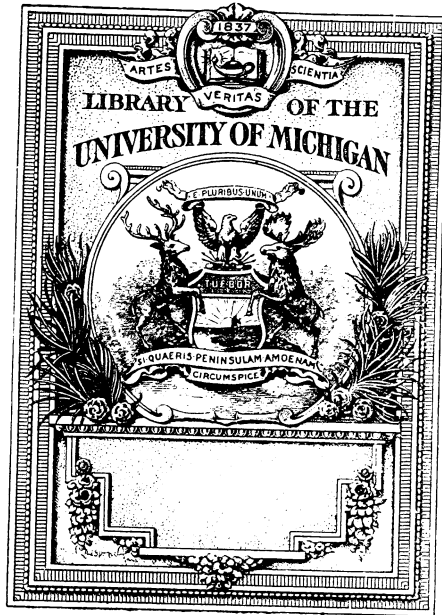
The fifth rib.

Ged., Booth.—The groin.

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